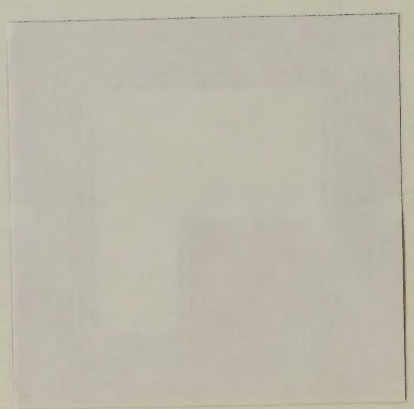


TWENTY-NINTH
ANNUAL REPORT OF THE

BUREAU OF AMERICAN ETHNOLOGY

TO THE SECRETARY OF THE
SMITHSONIAN INSTITUTION

1907–1908



WASHINGTON
GOVERNMENT PRINTING OFFICE
1916

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LETTER OF TRANSMITTAL

SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., August 4, 1908.

SIR: I have the honor to submit herewith the Twenty-ninth Annual Report of the Bureau of American Ethnology, for the fiscal year ended June 30, 1908.

Permit me to express my appreciation of your aid in the work under my charge.

Very respectfully, yours,

W. H. HOLMES, *Chief.*

Dr. CHARLES D. WALCOTT,
Secretary of the Smithsonian Institution.

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REPORT OF THE CHIEF

TWENTY-NINTH ANNUAL REPORT

OF THE

BUREAU OF AMERICAN ETHNOLOGY

W. H. Holmes, Chief

The operations of the Bureau of American Ethnology for the fiscal year ended June 30, 1908, conducted in accordance with the act of Congress making provision for continuing researches relating to the American Indians under direction of the Smithsonian Institution, were carried forward in conformity with the plan of operations approved by the Secretary May 25, 1907.

SYSTEMATIC RESEARCHES

As in previous years, the systematic ethnologic work of the Bureau was intrusted mainly to the regular scientific staff, which comprises eight members. This force is not large enough, however, to give adequate attention to more than a limited portion of the great field of research afforded by the hundreds of tribes, and the Bureau has sought to supply the deficiency in a measure by enlisting the aid of other specialists in various branches of the ethnologic work. By this means it is able to extend its researches in several directions at a comparatively modest outlay. While seeking to cover in the most comprehensive manner the whole range of American ethnology, the Bureau has taken particular care to avoid entering upon researches that are likely to be provided for by other agencies, public or private. The results sought by the Bureau are: (1) Acquirement of a thorough knowledge of the tribes, their origin, relationship to one another and to the whites, locations, numbers, capacity for

civilization, claims to territory, and their interests generally, for the practical purposes of government; and (2) the completion of a systematic and well-rounded record of the tribes for historic and scientific purposes before their aboriginal characteristics and culture are too greatly modified or are completely lost.

During the year researches were carried on in Arizona, New Mexico, Colorado, Texas, Minnesota, Pennsylvania, and Ontario. Investigations in the field were more than usually limited on account of the necessity of retaining nearly all of the ethnologic force in the office for the purpose of completing the revision of their various articles for the second part of the Handbook of American Indians and in preparing additional articles on subjects overlooked in the first writing or that are based on data recently collected.

The Chief remained in the office during nearly the entire year, dividing his time between administrative duties and ethnologic investigations and writing. The completion of numerous articles for the second part of the Handbook of American Indians, the revision of reports and bulletins, and the examination of various manuscripts submitted for publication, especially claimed his attention. Aside from these occupations, his duties as honorary curator of the Division of Prehistoric Archeology in the National Museum, and as curator of the National Gallery of Art, absorbed a portion of his time. During the year much attention was given to the collections of the Division of Prehistoric Archeology in the National Museum, especially to their classification with the view of removal in the near future to the New National Museum Building. In the same connection the Chief carried forward the preparation of his Handbook on the Stone Implements of Northern America.

In October the Chief was called on to make an official visit to the Jamestown Exposition for the purpose of examining the exhibits of the Institution and superintending necessary repairs. In April he was assigned the very pleasant duty of visiting Detroit, Michigan, in company with the Secretary, for the purpose of inspecting the great collection of art works recently presented to the Smithsonian Institu-

tion by Mr. Charles L. Freer. On this occasion he availed himself of the opportunity of examining the interesting collections of art and ethnology preserved in the Detroit Museum of Art.

In June the Chief was selected to represent the Institution as a member of the delegation of Americans appointed by the Department of State to attend the Pan American Scientific Congress to be held in Santiago, Chile, beginning December 25, 1908, and he began at once the preparation of a paper to be read before the Congress, the subject chosen being "The Peopling of America".

At the beginning of the year Mrs. M. C. Stevenson, ethnologist, was in the office engaged in preparing reports on her recent researches in the field. Her work at Taos, Santa Clara, and other Rio Grande pueblos was not so well advanced as to admit of final treatment, but progress was made in the classification and elaboration of the data thus far collected. Principal attention was given while in the office to the completion of papers relating to the medicinal and food plants of the Zuñi Indians, the pantheon of the Zuñi religious system, the symbolism of Pueblo decorative art, and the preparation of wool for weaving among the Pueblo and Navaho tribes.

On May 28 Mrs. Stevenson again took the field in the Rio Grande Valley with the view of continuing her investigations among the Taos, Santa Clara, San Ildefonso, and other Pueblo groups, and at the close of the year she was able to report satisfactory progress in this work.

Mr. F. W. Hodge, ethnologist, was engaged during the year on the Handbook of American Indians, the editorial work of which has proved extremely arduous and difficult. This work is in two parts. Part 1, A–M, was issued from the press in March, 1907, and the edition became practically exhausted in a few months. Indeed, the demand for the work has been so great that the Bureau has found it impossible to supply even a third of the copies requested by correspondents. The quota under control of the superintendent of documents also was soon exhausted, necessitating the reprinting of an edition of 500 copies (the limit allowed by

law) in order to fill the orders received. The main body of Part 2 was in type at the close of the fiscal year, and about 250 pages had been finally printed, though progress in proof reading was exceedingly slow on account of the great diversity of the topics treated and the difficulty of preparing or of bringing to date numbers of articles relating often to obscure tribes and subjects. It is expected that the second part will be ready for distribution late in the coming autumn. In the editorial work Mr. Hodge had the assistance of all the members of the staff of the Bureau, and especially of Mrs. Frances S. Nichols, who devoted her entire time to the task. In addition the following specialists rendered all possible assistance in their particular fields: Dr. S. A. Barrett, of the University of California; Rev. W. M. Beauchamp, of Syracuse; Dr. Franz Boas, of Columbia University; Dr. Herbert E. Bolton, of the University of Texas; Mr. D. I. Bushnell, jr.; Dr. Alexander F. Chamberlain, of Clark University; Mr. Stewart Culin, of the Brooklyn Institute Museum; Dr. Roland B. Dixon, of Harvard University; Dr. George A. Dorsey, of the Field Museum of Natural History; Mr. J. P. Dunn, of Indianapolis; Mr. Wilberforce Eames, of the New York Public Library; Lieut. G. T. Emmons, United States Navy; Dr. Livingston Farrand, of Columbia University; Miss Alice C. Fletcher, of Washington; Mr. Gerard Fowke, of St. Louis; Dr. Merrill E. Gates, of the Indian Rights Association; Mr. William R. Gerard, of New York; Dr. P. E. Goddard, of the University of California; Dr. George Bird Grinnell, of New York; Mr. Henry W. Henshaw, of the United States Biological Survey; Dr. Edgar L. Hewett, of the Archæological Institute of America; Dr. Walter Hough and Dr. Aleš Hrdlička, of the United States National Museum; Dr. William Jones, of the Field Museum of Natural History; Dr. A. L. Kroeber, of the University of California; Mr. Francis La Flesche, of Washington; Dr. A. B. Lewis, of the Field Museum of Natural History; Dr. Charles F. Lummis, of Los Angeles; Dr. O. T. Mason, of the United States National Museum; Mr. Joseph D. McGuire, of Washington; Rev. Leopold Ostermann, of Arizona; Mr. Doane Robinson, of the South Dakota Historical Society; Mr. Edward Sapir,

of the University of California; Mr. Frank G. Speck, of the University of Pennsylvania; Mr. C. C. Willoughby, of the Peabody Museum; Dr. Clark Wissler, of the American Museum of Natural History. I take this occasion to express the appreciation of the Bureau for the valued aid so generously rendered by these specialists, without which it would not have been possible to make the work either as complete or as accurate as it is.

Throughout the year Mr. James Mooney, ethnologist, remained in the office, occupied either in the preparation of articles intended for the second part of the Handbook of American Indians or in preparing answers to ethnologic inquiries made by correspondents of the Bureau. His principal work for the Handbook was an elaborate and detailed study of the numerical strength of the aboriginal population north of Mexico prior to disturbance by the whites. This important foundation study of American ethnology has never before been undertaken in a systematic and comprehensive manner, and the result proves of much scientific interest. Contrary to the opinion frequently advanced on superficial investigation, the Indians have not increased in number since their first contact with civilized man, but have decreased by fully two-thirds, if not three-fourths. California alone, the most populous large section during the aboriginal period, contained probably as many Indians as are now officially recognized in the whole United States. The causes of decrease in each geographic section are set forth in detail in chronologic sequence in Mr. Mooney's study.

During the year Dr. John R. Swanton, ethnologist, was occupied entirely with work in the office, principally in connection with the Indian languages of Louisiana and Texas. He finished the analytic dictionary of the Tunica language and compiled similar dictionaries of Chitimacha, Attacapa, and Tonkawa. All the extant Comecrudo and Cotoname material, as well as the material pertaining to related tribes contained in Fray Bartholomé García's *Manual para administrar los sacramentos* (Mexico, 1760), was similarly arranged, and in addition a comparative vocabulary was constructed which embraces the last-mentioned data as well as the

Karankawa and Tonkawa. During the months of May and June another dictionary was prepared, embracing all the Biloxi linguistic material collected by Doctor Gatschet and Mr. J. O. Dorsey in 1886, 1892, and 1893. The material in this last work is exceptionally full and complete. The Comecrudo and Cotoname, the material extracted from García's catechism, and the Biloxi, are nearly ready for the press. The languages referred to above, with the addition of the Natchez, include practically all of those in the eastern and southern United States that are in immediate danger of extinction. The information regarding most of them is very limited, and in order that the precious material may not by any misadventure be destroyed, it should be published at an early date.

Besides work strictly linguistic, Doctor Swanton had in hand a paper on the tribes of the lower Mississippi Valley and neighboring coast of the Gulf of Mexico. This can not be completed, however, until additional researches among the tribes in question have been made.

Dr. J. Walter Fewkes, ethnologist, spent July and August largely in the preparation of his report on the excavation and repair of the Casa Grande ruins, Arizona, during the preceding fiscal year, which was printed in the Smithsonian Miscellaneous Collections for October.

Doctor Fewkes was in the Southwest from October 24, 1907, to the end of the fiscal year. From November to the middle of March he was in charge of the excavation and repair work at Casa Grande, for which there was available the sum of $3,000, appropriated by Congress, to be expended under the direction of the Secretary of the Smithsonian Institution. The season's operations at Casa Grande began with excavations in Compound B, the second in size of the great compounds which form the Casa Grande group. This was found to be a rectangular area inclosed by a massive wall; within this are many buildings, the majority of which were once used for ceremonial and communal purposes. On excavation it was ascertained that the two great pyramids in Compound B are terraced and that they contain seven

distinct floors. The remains of small fragile-walled houses resembling Pima *jacales* were found upon the tops of these pyramids, and in the neighboring plazas subterranean rooms with cemented floors and fireplaces were unearthed under the massive walls. This compound was thoroughly repaired with Portland cement, and drains were built to carry off the surface water. A roof was built over the subterranean room, the decayed upright logs that once supported the walls were replaced with cedar posts, and other steps were taken for the permanent preservation of these interesting remains.

The walls of Compounds C and D were traced throughout; in the middle of the latter compound is a large building, the ground-plan of which resembles Casa Grande. The most extensive structure excavated at Casa Grande is a clan house, a building 200 feet long, with 11 rooms, whose massive walls inclose a plaza. In the middle of the central room of this cluster there is a seat, called by the Pima Indians "the seat of Montezuma". On the north side there is a burial chamber, the walls of which are decorated in several colors. This room contains a burial cyst in which was found the skeleton of a priest surrounded by ceremonial paraphernalia. The bases of the walls of the clan house were protected with cement, and drains were built to carry off water. For the convenience and information of visitors all the buildings excavated were appropriately labeled and placards containing historic data were posted at various points. Although the appropriation was not sufficient for completing the work of excavation and repair of the Casa Grande group, the amount available made it possible to present a type ruin showing the general character of the ancient pueblo remains in the Gila and lower Salt River Valleys.

At the close of the work at Casa Grande, Doctor Fewkes was able to make a comparative study of the mounds in the neighborhood of Phoenix, Mesa, and Tempe, and also of the ancient habitations on the Pima Reservation. Several large ruins in the vicinity of Tucson were visited, and an extensive

ruin, known to the Pima and Papago as Shakayuma, was discovered near the northwestern end of the Tucson Mountains. Several ancient reservoirs, now called "Indian tanks," situated east of Casa Grande, along the trail of the early Spanish discoverers, were identified by their historic names. In a reconnoissance down San Pedro River to its junction with the Gila a number of ruins was discovered on both banks of the San Pedro and of Aravaipa Creek. A visit was also made to the imposing cliff-houses near Roosevelt Dam, lately declared national monuments by Executive proclamation. Ruins near the mouth of Tonto River were likewise examined.

At the close of April, by direction of the Secretary of the Smithsonian Institution, Doctor Fewkes proceeded to the Mesa Verde National Park in southern Colorado, where he took charge of the excavation and repair work of the celebrated Spruce-tree House. This ruin was thoroughly excavated and its walls were repaired and put in good condition, in order that it might serve as a type ruin of the cliff-dwellings of the Mesa Verde National Park. One hundred and fourteen rooms and eight kivas were excavated; two of the kivas were furnished with roofs reconstructed like aboriginal kiva roofs in Peabody House; an approach to the ruin was graded and drained; and labels were placed at convenient points for the information of visitors. Several large rooms, hitherto unknown, were unearthed, and the structure of the kivas was carefully studied. In order to deflect the water that fell on the ruin from the rim of the canyon, causing great damage, a channel 300 feet long was blasted out of the rock on top of the cliff. Two collections of considerable size were made, one at Casa Grande and the other at Spruce-tree House. The former includes many rare and several unique objects that shed much light on our knowledge of the culture of the prehistoric inhabitants of the Casa Grande of the Gila. The latter includes skulls; pottery of rare forms and decoration; stone and wooden implements; basketry, cloth, and other woven fabrics; sandals; and bone implements of various kinds. The objects from the Spruce-tree House will be the first large accession by the National Museum of collections of objects

from the Mesa Verde ruins. Doctor Fewkes completed his work at Spruce-tree House on June 27.

Mr. J. N. B. Hewitt, ethnologist, remained in the office during the entire year. Much time was devoted to the collection and preparation of linguistic data for a sketch of Iroquoian grammar as exemplified by the Onondaga and the Mohawk, with illustrative examples from the Cayuga, Seneca, and Tuscarora dialects, for the forthcoming Handbook of American Indian Languages. In pursuing these studies Mr. Hewitt was fortunate in obtaining data which enabled him to supply translations of a number of very important archaic political and diplomatic terms in the native texts embodying the founding, constitution, and structure of the government of the League of the Iroquois. The meanings of these terms are now practically lost among those who speak the Iroquoian languages. As time permitted these texts were studied and annotated for incorporation in a monograph on the above-mentioned phases of the government of the League of the Iroquois, a work which hitherto has not been seriously undertaken because of its cumbrousness, its extremely complicated character, and the great difficulty in recording the native material expressed in tens of thousands of words.

In addition to these studies Mr. Hewitt prepared for the Handbook of American Indians descriptions of the early mission towns and villages of the Iroquois tribes, and also brief biographical sketches of Red Jacket (Shagoyewatha) and Thayendanegen (Joseph Brant). He wrote the articles Seneca, Sauk, Squawkihow, and Tuscarora, and has in preparation the articles Woman and Wampum.

From time to time Mr. Hewitt was called on to assist also in preparing data of an ethnologic nature for replies to correspondents of the office.

During the greater part of the year Dr. Cyrus Thomas, ethnologist, devoted attention chiefly to the preparation of the catalogue of books and papers relating to the Hawaiian Islands. After the number of titles had reached about 4,000 the Institution's committee on printing suggested some

modification of the plan of the catalogue, which necessitated a change in the form of the titles of periodicals—about one-third of the entire list. In connection with this work Doctor Thomas made supplementary examinations of works in the libraries of Washington, especially the Library of Congress and the libraries of the Department of Agriculture and the National Museum, and in those of Boston and Worcester. He carried on also, so far as time would permit, the preparation of subject cross-references.

Doctor Thomas continued to assist in the preparation of Part 2 of the Handbook of American Indians, furnishing a number of articles, especially biographies, and assisting the editor in the reading of proofs, particularly with the view of detecting omissions, lack of uniformity in names, and certain other shortcomings.

SPECIAL RESEARCHES

In addition to the systematic investigations conducted by members of the Bureau staff, researches of considerable importance were undertaken by collaborators of distinction. Dr. Franz Boas, honorary philologist of the Bureau, practically completed his work on the Handbook of American Indian Languages, and at the close of the year a large part of the manuscript of volume 1 had been submitted to the Bureau. This volume comprises an extended introduction by Doctor Boas, and a number of studies of selected languages, by special students, designed to illustrate the introductory discussion. With the approval of the Secretary the first of these studies—the Athapascan (Hupa)—by Dr. Pliny E. Goddard, was submitted to the Public Printer with the view of having it placed in type for the use of Doctor Boas in preparing other sections for the press. The highly technical nature of the typesetting made this procedure necessary. Field work required in completing the Handbook was limited to a brief visit by Doctor Boas to the Carlisle Indian School in Pennsylvania and to certain investigations among the remnant of the Tutelo Tribe in Ontario, conducted by Mr. Leo J. Frachtenberg.

Dr. Herbert E. Bolton continued his studies relating to the tribes of Texas, so far as the limited time at his disposal permitted, but he was not able to submit the first installment of manuscript at the close of the year, as was expected. An outline of the work undertaken by Doctor Bolton was presented in the last annual report.

During the year for the first time the study of native Indian music was seriously taken up by the Bureau. Miss Frances Densmore was commissioned to conduct certain investigations relating to the musical features of the Grand Medicine ceremony of the Chippewa on the White Earth Reservation, Minnesota. The phonograph was employed in recording the songs, and after the close of the ceremony and visits to other Indian settlements, Miss Densmore was called to Washington, where she reproduced her records and engaged successfully in recording songs of members of the various Indian delegations visiting the Capital. A preliminary report was submitted by Miss Densmore, with the understanding that it is not to be printed until additional researches have been made in the same and related fields. The collection of phonographic records thus far obtained is extensive, and the investigation promises results of exceptional interest and scientific value.

During the year arrangements were made to accept for publication as a bulletin of the Bureau a report on certain explorations among the ancient mounds of Missouri by Mr. Gerard Fowke. These explorations were undertaken under the auspices of the Archæological Institute of America, but form an appropriate addition to the work of the Bureau in this particular field. A part of the collections made by the explorer were presented to the National Museum by the Archæological Institute.

It is proper that appreciation of the gratuitous labors of Dr. Nathaniel B. Emerson in editing and proof reading his memoir on the "Unwritten Literature of Hawaii," accepted for publication during the year as Bulletin 38, and also the important part taken in the preparation of the "List of Works Relating to Hawaii," by Mr. Howard M. Ballou, should be acknowledged in this connection.

PRESERVATION OF ANTIQUITIES

The Bureau maintained its interest in the antiquities of the country during the year. Bulletin 35, "The Antiquities of the Upper Gila and Salt River Valleys in Arizona and New Mexico," by Dr. Walter Hough, was issued. The $3,000 appropriated by Congress for the excavation, repair, and preservation of Casa Grande ruin in Arizona, and the $2,000 allotted by the Interior Department for similar work among the cliff-dwellings of the Mesa Verde National Park in Colorado, were expended under the immediate auspices of the Smithsonian Institution, the execution of the work being intrusted to Dr. J. Walter Fewkes, ethnologist, as elsewhere reported.

Progress was made in the preparation of a catalogue of antiquities, and valuable data in this field were collected by Mr. W. B. Douglass, of the General Land Office, whose official labors recently brought him into contact with the antiquities of southeastern Utah.

During the year, by Executive proclamation, several additions were made to the growing list of national monuments. Three of these are of especial archeologic interest, namely, the Tonto National Monument, situated in the Tonto drainage basin, Gila County, Ariz., including two cliff-dwellings not yet reported on in detail; the Gila Cliff Dwellings National Monument, in the Gila National Forest in New Mexico, comprising the group of cliff-dwellings described in the Bureau's Bulletin 35 (page 30); and the Grand Canyon National Monument, comprising within its limits the Grand Canyon of the Colorado, in which are situated innumerable antiquities, including cliff-dwellings, pueblos, dwelling sites, and burial places. The cliff-dwellings are found mainly in the walls of the canyon, while the other remains are scattered along the margins of the plateaus.

COLLECTIONS

The collections acquired during the year and transferred according to custom to the National Museum are not equal in importance to those of the preceding year. They com-

prise 14 accessions, the most noteworthy being collections of stone relics from the Potomac Valley, by G. Wylie Gill and W. H. Holmes, respectively; a collection of ethnologic material obtained from the Tahltan Indians of British Columbia, by Lieut. G. T. Emmons, United States Navy; a collection of stone implements from Washington State, by C. W. Wiegel; and relics and human bones from ancient burial places in Missouri, by Gerard Fowke.

PUBLICATIONS

During the year Mr. F. W. Hodge continued his labors as editor of the Handbook of American Indians, to which publication reference has already been made. The general editorial work of the Bureau was in charge of Mr. J. G. Gurley, editor.

The edition of the Twenty-fifth Annual Report, containing papers by Dr. J. Walter Fewkes on his explorations in the West Indies and in Mexico, was received from the Public Printer in September; Bulletin 30, the "Handbook of American Indians," Part 1, in March; Bulletin 33, "Skeletal Remains Suggesting or Attributed to Early Man in North America," in November; and Bulletin 35, "Antiquities of the Upper Gila and Salt River Valleys in Arizona and New Mexico," in February. The Twenty-sixth Annual Report was in the bindery at the close of the year. At that time Bulletin 34, "Physiological and Medical Observations among the Indians of Southwestern United States and Northern Mexico," by Dr. Aleš Hrdlička, was for the main part in stereotype form, while Bulletin 38, "Unwritten Literature of Hawaii," by Dr. Nathaniel B. Emerson, the manuscript of which was transmitted to the Public Printer early in the year, was largely in pages. The manuscript of Bulletin 39, "Tlingit Myths and Texts," by Dr. John R. Swanton, and of a section of Bulletin 40, "Handbook of American Indian Languages," Part 1, was also transmitted to the Public Printer.

In addition to the work required in connection with the foregoing publications, Mr. Gurley devoted a portion of his

time to reading proof of Part 2 of the Handbook of American Indians (Bulletin 30). He was assisted in the general editorial work of the Bureau by Mr. Stanley Searles, detailed for the purpose for about two months from the proof-reading force of the Government Printing Office, and in the preparation for the press of the Handbook of American Indian Languages, by Miss H. A. Andrews, whose work was done under the personal direction of the editor, Dr. Franz Boas.

The distribution of publications was continued as in former years. Fifteen hundred copies of the Twenty-fifth Annual Report, and a like number of Bulletins 33 and 35, were distributed to the regular recipients, most of whom sent their own publications in exchange.

There was greater demand for the publications of the Bureau than during previous years. The great increase in the number of public libraries and the multiplication of demands from the public generally resulted in the almost immediate exhaustion of the supply (3,500 copies) allotted to the Bureau. During the year the Bureau received from outside sources a number of the earlier issues of its reports and was thus able to respond to numerous requests from Members of Congress for complete sets, except the First Annual, the edition of which is entirely exhausted. About 1,000 copies of the Twenty-fifth Annual Report, as well as numerous copies of other annuals, bulletins, and separate papers, were distributed in response to special requests, presented largely through Members of Congress.

LINGUISTIC MANUSCRIPTS

The archives of the Bureau contain 1,659 manuscripts, mainly linguistic. The card catalogue of these manuscripts, begun in the preceding year and completed during the year, comprises more than 14,000 titles, which give as completely as possible the stock, language, dialect, collector, and locality, as well as the character and the date, of the manuscript. While it was not possible in every instance to supply all the information called for under these heads, the catalogue is found to meet all ordinary requirements of

reference. There were several important additions to the collection of manuscripts during the year, mainly through purchase. Prominent among linguistic students who have recently submitted the results of their labors to the Bureau are Mr. Albert B. Reagan, who is making important investigations among the Hoh and the Quileute Indians of Washington, and Mr. J. P. Dunn, an authority on the Algonquian languages of the Middle West.

Owing to the number and bulk of the Bureau's manuscripts, it is not possible to place them all in the fireproof vault, and about half the material is arranged in file cases, convenient of access. These manuscripts may be classified as: (1) dictionaries and vocabularies, (2) grammars, and (3) texts. By far the greater number are vocabularies, of varying length and completeness. Usually they give the Indian name and English equivalent without recording the derivation or current usage of the term given. Of greatest value are the several dictionaries, among them a Ҫegiha (Siouan) dictionary, prepared by the late Mr. J. Owen Dorsey, containing about 26,000 words; the Peoria dictionary of Dr. A. S. Gatschet; an Abnaki dictionary in three thick folio volumes, prepared by the Rev. Eugene Vetromile, by whom it was deposited with the Bureau; and a dictionary in five volumes, of the Choctaw tongue, by the Rev. Cyrus Byington.

ILLUSTRATIONS

The Division of Illustrations was, as heretofore, in charge of Mr. De Lancey Gill, who was assisted by Mr. Henry Walther. Illustrations for Bulletins 37 and 38 were revised, and a large number of edition prints for the publications was examined. During the year 2,810 photographic prints were made for use in illustrating publications, for correspondents, and for the cataloguing of negatives, which is now well in hand. A large number of prints of Indian subjects were acquired by purchase and filed for reference and for future use as illustrations. The photographic work included the making of 366 negatives, 310 of these being portraits of Indians of visiting delegations. The importance of the collection of portraits thus being brought together is indicated

by the list of tribes represented, and is especially emphasized by the fact that these delegations usually consist of the best representatives of the tribes and hence may serve as types of the race. The negatives are $6\frac{1}{2}$ by $8\frac{1}{2}$ inches in size.

The tribes represented are as follows: Apache (Apache proper, Arizona and New Mexico; Chiricahua Band held as prisoners in Oklahoma), Arapaho of northern Wyoming and southern Oklahoma, Cheyenne of northern Montana and southern Oklahoma, Chippewa (White Earth, Red Lake, and Mille Lac Bands), Choctaw, Coeur d'Alène, Creek, Crow, Eskimo of Labrador, Flathead, Iowa, Kickapoo, Omaha, Osage, Oto, Pawnee, Pima, Potawatomi, San Blas (Argona tribe, Rio Diablo, south of Panama), Shoshoni, Sioux, Teton Sioux (including Brulé, Ogalala, Hunkpapa, and Tihasapa), and Yankton.

LIBRARY

The librarian, Miss Ella Leary, made good progress in accessioning and cataloguing the newly acquired books, pamphlets, and periodicals. In all there were received and recorded during the year 392 volumes, 800 pamphlets, and the current issues of upward of 500 serials, while about 600 volumes were bound at the Government Printing Office. The library now contains 14,022 volumes, 10,600 pamphlets, and several thousand numbers of periodicals relating to anthropology, most of which have been received by exchange. The purchase of books and periodicals has been restricted to such as relate to the Bureau's researches.

CLERICAL WORK

The clerical force of the Bureau consists of five regular employees—Mr. J. B. Clayton, head clerk; Miss May S. Clark, stenographer; Miss Jeanne W. Wakefield, stenographer (appointed through transfer from the United States Civil Service Commission in place of Miss Lucy M. Graves, resigned November 1, 1907); Mrs. Frances S. Nichols, clerk; and Miss Emilie R. Smedes, stenographer, indefinitely furloughed but assigned to the pay roll for limited periods during the course of the year.

PROPERTY

The property of the Bureau is comprised in seven classes, as follows: (1) Office furniture and appliances; (2) field outfits; (3) linguistic and ethnologic manuscripts and other documents; (4) photographs, drawings, paintings, and engravings; (5) a working library; (6) collections held temporarily by collaborators for use in research work; and (7) an undistributed residuum of the Bureau publications.

W. H. Holmes, *Chief.*

NOTE ON THE ACCOMPANYING PAPER

The accompanying paper on the Ethnogeography of the Tewa Indians, by John Peabody Harrington, forming the body of this report, comprises some of the results of the research undertaken jointly in New Mexico by the Bureau of American Ethnology and the School of American Archæology of the Archæological Institute of America in 1910 and 1911, other results being the papers on the Physiography of the Rio Grande Valley, New Mexico, in Relation to Pueblo Culture, the Ethnobotany of the Tewa Indians, and the Ethnozoology of the Tewa Indians, either published or in press as bulletins of the Bureau. Still further results of the joint investigation of the Tewa Indians and their environment are in preparation for publication at the present writing.

Mr. Harrington has devoted much time during the last few years to study of the Tewa Indians of New Mexico, especially those of the pueblos of Santa Clara and San Ildefonso, and his knowledge of the structure of their language has served him well in the preparation of the present memoir. The task has been perplexing, as the Tewa people are notably conservative in all matters pertaining to their religious and social organization, making it extremely difficult to obtain information bearing on this phase of their life and requiring the utmost discretion in dealing with questions relating thereto. Nevertheless Mr. Harrington has succeeded admirably in his quest, as is shown by the results of his ethnogeographic studies. The scope of the paper is set forth briefly in the author's introduction; consequently more need not be said here, except to emphasize the importance of the contribution in the light it sheds on the concepts of the Tewa people with respect to the cosmos, their symbolism of natural phenomena, their periods of time, and their mode of thought with reference to the application of geographic nomenclature within the restricted limits of the universe as it is known to them.

F. W. Hodge,
Ethnologist-in-Charge.

December, 1913

ACCOMPANYING PAPER

THE ETHNOGEOGRAPHY OF THE TEWA INDIANS

BY

JOHN PEABODY HARRINGTON

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THE ETHNOGEOGRAPHY OF THE TEWA INDIANS

By John Peabody Harrington

INTRODUCTION

THIS paper presents the geographical knowledge of the Tewa Indians of the upper Rio Grande Valley, New Mexico. These Indians speak a language of the Tanoan stock, related to the Jemez and Pecos languages, and again to those of Taos, Picuris, Sandia, Isleta, and the Piro. The Tewa inhabit at present five villages by the Rio Grande: San Juan, Santa Clara, San Ildefonso, Nambé, and Tesuque; and one, Hano, among the Hopi pueblos of northeastern Arizona. The range of subjects is about the same as that covered by a school textbook on geography. The information was gathered chiefly in 1910, partly by systematic questioning, partly as incidental to other information.

The difficulties encountered have been many. The Tewa are reticent and secretive with regard to religious matters, and their cosmographical ideas and much of their knowledge about place-names are hard to obtain. Their country is rugged and arid. Most of the places visited were reached on foot in company with one or more Indian informants whose names for obvious reasons are not here given. The region has never been accurately mapped. All of the maps at the writer's disposal are full of errors, many of the features shown being wrongly placed or named, while others are omitted altogether, and still others given where they do not exist. The occurrence of many of the names in a number of dialects or languages has not facilitated the work.

As in a school geography, cosmographical and meteorological information is presented first. An alphabetically arranged list of terms denoting the geographical concepts of the Tewa is next given. The treatment of place-names follows. The region in which Tewa place-names are more or less numerous has been divided into 29 areas, each of which is shown on a map. The places are indicated on the maps by numbers which refer to the adjacent text. Thus arranged, maps and names will be found convenient for reference. Names of places in Spanish, English, and various non-Tewa Indian languages have been included. A list of tribal names and one of names of minerals known to the Tewa conclude the paper.

The section on place-names is the most complete portion of the paper. Interesting studies could be made concerning them. The large proportion of etymologically obscure place-names leads to the important conclusion that the Tewa have inhabited for a long time the region at present occupied by them. Again, the presence in various Tanoan languages of phonetically differentiated cognate forms of Tewa place-names indicates that certain names of places must already have been used by the Tewa at a remote time in the past, when the divergence of the Tanoan languages was still null or slight. Folk-etymologies and forms assumed by Tewa names borrowed by Spanish are curious. The abundance and the preciseness of description of the geographical terms are also worthy of special mention. In an arid and little settled region there is perhaps more need of the richness and preciseness of these terms than elsewhere, since accurate descriptions of places seldom visited are necessary in order to identify them.

That a remarkably large number of tribes and minerals are known by name to the Tewa should also be noted.

The writer wishes to take this opportunity of acknowledging his deep indebtedness to Dr. E. L. Hewett, director of the School of American Archæology, who suggested that the work be undertaken, made it possible, and has given information and advice on many points connected with it. Thanks are also due to Mr. F. W. Hodge, ethnologist-in-charge of the Bureau of American Ethnology, who has aided in many ways; Mr. K. M. Chapman, Mr. N. C. Nelson, and Mr. Owen Wood, who assisted in the preparation of the maps; Miss Barbara Freire-Marreco, Dr. H. J. Spinden, Mr. T. S. Dozier, Mr. K. A. Fleischer, Mrs. M. C. Stevenson, Mr. J. A. Jeançon, Mr. J. L. Nusbaum, Mr. O. Goetz, Mr. C. L. Linney, and several other persons, including the Indian informants.

PHONETIC KEY

I. Tewa Sounds

1. Orinasal ("nasalized") vowels, pronounced with mouth and nose passages open: *ą* (Eng. f*a*ther, but orinasal), *æ̨* (Eng. m*a*n, but orinasal), *ę* (moderately close *e*, orinasal), *į* (Portuguese s*im*), *ą̆* (French p*as*, but orinasal), *ǫ* (Portuguese t*om*), *ų* (Portuguese at*um*).

2. Oral vowels, pronounced with mouth passage open and nose passages closed by the velum: *a* (Eng. f*a*ther), *e* (moderately close *e*), *i* (Eng. rout*i*ne), *o* (moderately close *o*), *u* (Eng. r*u*le).

Length of vowels is not marked unless it distinguishes words otherwise alike; thus *'oku* 'hill,' *'ōkū* 'turtle.' A superior vowel symbol indicates that the vowel is very short and apt to be grating (Ger. *knarrstimmig*). All the vowels are breathy. Unless a vowel or nasal is followed by the glottal clusive, a glottalized clusive, or a sonant, an aspiration is distinctly heard at its end.

3. Semi-vowels: *j* (Ger. *j*a, but very fricative), *w* (Eng. *w*ay).

4. Laryngeal consonants: *h* (laryngeal *h*),' (glottal clusive).

5. Dorsal consonants: *k* (voiceless lēnis), *kw* (voiceless lēnis labialized (Latin *qu*is), *k̂* (glottalized), *k‘* (aspirated), *g* (Eng. fi*ng*er, voiced inflative *g* preplosively nasal), *g̱* (Castilian abo*g*ado), *qw* (Castilian *j*uez), *ŋ* (Eng. si*ng*er), *ŋw* (Eng. La*ngw*orthy).

6. Frontal consonants: *nɾ* (Castilian mañana), *t* (voiceless lēnis), *t̂* (glottalized), *t‘* (aspirated), *d̨* (Eng. la*nd*ing, inflative *d* preplosively nasal), *ɹ* (Japanese *r*oku), *ts* (Ger. *z* unaspirated), *t̂s* (Ger. *z* glottalized), *s* (Eng. *s*aw), *tʃ* (Eng. *ch*ew but lēnis), *t̂ʃ* (Eng. *ch*ew, glottalized), *ʃ* (the capital form is *ʃ*; Eng. *sh*ip), *n* (Eng. *n*ow).

7. Labial consonants: *p* (voiceless lēnis), *p̂* (glottalized), *p‘* (aspirated), *b̨* (Eng. la*mb*ent, voiced inflative *b* preplosively nasal), *b̆* (Castilian a*b*ogado), *m* (Eng. *m*an).

The sound of *l* is heard in some words of foreign origin, and in San Ildefonso *polamimi* 'butterfly.'

The consonants may also be classified as follows:

Voiced constringents: *j*, *w*.

Voiceless fricatives: *h*, *s*, *ʃ*.

Voiceless fricative labialized: *qw*.

Voiceless lēnis sonoplosive clusive labialized: *kw*.

Voiceless glottalized clusives: *k̂*, *t̂*, *p̂*.

Voiceless lēnis affricative clusives: *ts*, *tʃ*.

Voiceless glottalized affricative clusives: $\widehat{ts}$, $\widehat{tʃ}$.

Voiceless aspirate clusives: k', t', p'.

Voiced inflative clusives, preplosively nasal: $g̣$, $ḍ$, $ḅ$.

Voiced lĕvis clusives: $ğ$, $d̆$, $b̆$. The $ğ$ of this series is not as lĕvis as the $d̆$ and $b̆$.

Voiced nasals: $ŋ$, $nʃ$, n, m.

The following phonems are consonantal diphthongs: qw, kw, ts, $\widehat{ts}$, $tʃ$, $\widehat{tʃ}$, $g̣$, $ḍ$, and $ḅ$. In the glottalized clusives ($\hat{k}$, $\hat{t}$, $\widehat{ts}$, $\widehat{tʃ}$, $\hat{p}$) the glottal plosion follows the oral plosion, even following the glided or sukuned s and $ʃ$ of the consonantal diphthongs; that is, the $\hat{k}$, $\hat{t}$, $\widehat{ts}$, $\widehat{tʃ}$, or $\hat{p}$ is completely immersed in a glottal clusive. It has been determined that, in many instances, g and $g̣$, $ḍ$ and $d̆$, and $b̆$ and $ḅ$ are respectively but two aspects of the same phonem, as is the case with Castilian g and lĕvis g, d and lĕvis d, b and lĕvis b. The consonants occur in one length only. They may be more or less orinasal when contiguous to orinasal vowels. The sonancy of the voiceless lēnis clusives begins nearly simultaneously with the explosion.

A grave accent is placed over the vowel of a syllable weakly stressed, and with falling intonation. The tone and stress of the other syllables are not written in this memoir.

An intensive study of Tewa phonetics has been made, the results of which will be published soon. The reader is referred to this forthcoming memoir for a more complete description of the Tewa sounds, including explanation of a number of assimilations and other phonetic phenomena not mentioned above.

II. Phonetic Spelling of Non-Tewa Words

The symbols used in Tewa have the same value as in Tewa.

Vowels: $â$ (French pâtte), $ụ$ (unrounded u). The acute accent over a vowel symbol indicates that it is loudly stressed. A circle under a vowel symbol indicates that it is surd.

Consonants: $'$ (aspiration), ^{h} (a peculiar weak aspiration occurring in Jemez), $ĸ$ (marginal, "velar", k, lēnis), q (Ger. a*ch*), g, d, b (sonant stops as in Eng.), $ꜰ$ (bilabial f); $ʃ$ after a consonant symbol indicates palatalized or palatal quality.

III. Alphabetic Order

The alphabetic order followed in this memoir is: a $ą$ $â$ $æ$ $ǽ$ $ą́$ b $ḅ$ $b̆$ d $ḍ$ e $ę$ f $ꜰ$ g $g̣$ $ğ$ h i $į$ j k kw $\hat{k}$ k' l $ł$ m n $nʃ$ $ŋ$ $ŋʃ$ o $ǫ$ p $\hat{p}$ p' q qw r $d̆$ s $ʃ$ t $\hat{t}$ t' ts $tʃ$ $\widehat{ts}$ $\widehat{tʃ}$ u $ụ$ $ụ́$ v w. The glottal clusive is ignored in the alphabetic sequence.

I. COSMOGRAPHY

The World

'Opa 'the world' 'the universe'. The word is perhaps akin to Taos *p̂apų* 'sky'. *'Opa* includes everything that is. It is thought of as being alive and is worshipped as *'Opasɛ̨ŋ⁄* 'Universe Man' (*'opa* 'world'; *sɛ̨ŋ⁄* 'man in prime'). The Milky Way is said to be its backbone (see p. 51). The world is represented in Pueblo art in various ways. Bandelier[1] writes:

> Here [among the Tewa], as well as among the Queres [Keresan stock], we must distinguish between the heavens and the sky. The latter is a male deity called O-pat-y Sen."

This statement is incorrect; *'Opasɛ̨ŋ⁄* is not the Sky but the World.

The Cardinal Directions and Their Symbolism

The Tewa distinguish six cardinal directions or regions, namely: north, west, south, east, above, and below. They are usually named in the order here given. Tewa symbolism assigns series of colors, persons, animals, plants, and inanimate objects to these cardinal directions.

Divinities in some instances are multiplied that one may be associated with each direction. These cardinal identifications are not regarded as merely general information, but rather as a portion of secret ritual; therefore it is difficult to obtain information about them.

The names of the cardinal directions are clearly descriptive in origin. In the names of the four horizontal directions the postpound is *pije* when 'in' or 'to' the region is expressed, *p'ą'gɛ* when 'from' the region is expressed. *Pijeɹi* (*ɹi* 'from') sometimes takes the place of *p'ą'gɛ*. The names are used as nouns, adjectives, and adverbs.

P̂ɨmpije 'in the north' 'to the north,' *p̂ɨmp'ą'gɛ* 'from the north' (*p̂ɨŋ⁄* 'mountain'; *pije* 'toward' 'direction'; *p'ą'gɛ* 'from the direction of').

Tsą̆mpije 'in the west' 'to the west', *tsą̆mp'ą'gɛ* 'from the west' (*tsą̆ŋ⁄* unexplained, but cf. *tsą̆'nd̨i'ⁱ* 'yesterday,' and *ną̆'otsą̆nną̆* 'it is a little cloudy'; *pije* 'toward' 'direction'; *p'ą'gɛ* 'from the direction of').

'Akǫmpije 'in the south' 'to the south', *'akǫmp'ą'gɛ* 'from the south' (*'akǫŋ⁄* 'plain'; *pije* 'toward' 'direction'; *p'ą'gɛ* 'from the direction of.')

[1] Final Report, pt. I, 1890, pp. 311–12; see Bibliography, pp. 585–87 of the present memoir.

T'ą̆mpije 'in the east' 'to the east', *t'ą̆mp'ą̆'ą̆ge* 'from the east' (*t'ą̆ŋ⁄* 'sun'; *pije* 'toward' 'direction'; *p'ą̆'ą̆ge* 'from the direction of').

'Opaǩeɹi 'in or to the top of the world or above', *'opaǩeɹip'ą̆'ą̆ge* 'from the top of the world or above' (*'opa* 'world'; *ǩeɹi* 'on top of' 'top'; *p'ą̆'ą̆ge* 'from the direction of').

'Opanuge, *nąnsogenuge* 'in or to the place under the world or down where the earth sits', *'opanugeɹi*, *'opanugep'ą̆'ą̆ge*, *nąnsogenugeɹi* or *nąnsogenugep'ą̆'ą̆ge* 'from the place under the world or down where the earth sits' (*'opa* 'world'; *nuge* 'below' 'under' 'down' <*nu'u* 'under', *ge* 'down at' 'over at'; *nąŋ⁄* 'earth'; *soge* 'to sit'; *ɹi* 'from'; *p'ą̆'ą̆ge* 'from the direction of').

Bandelier[1] gives the Tewa cardinal directions as "Pim-pi-i", north; "Tzam-pi-i", west; "A-com-pi-i", south; "Tam-pi-i", east; "O-pa-ma-con", above; "Nan-so-ge-unge", below. These are for *p̂i̱mpije*, *tsą̆mpije*, *'akǫ̆mpije*, *t'ą̆mpije*, *'opamakowa*, and *nąnsogenuge*. *'Opamakowa* means 'sky of the world' (*'opa* 'world'; *makowa* 'sky') and is not the proper term. Bandelier does not name the points in their Tewa order.

Directions intermediate between the cardinal directions are defined by postfixing *ja'a* 'between'; thus *p̂i̱mpijetsą̆mpijeja'a* 'northwest' (*p̂i̱mpije* 'north'; *tsą̆mpije* 'west'; *ja'a* 'between'). More definite descriptions of points between cardinal directions of points appear not to be used. *Be'e* 'dell' 'corner' is sometimes postpounded instead of *ja'a*.

Terms for the cardinal directions have been obtained in the neighboring languages also. The Taos and Jemez have somewhat complicated systems, position higher or lower than the speaker requiring different forms. Each distinguishes six directions. The Cochiti recognize six directions, which they name in the same order as do the Tewa.

CARDINAL COLORS

The color symbolism is the same at all the Tewa villages. It has been obtained by the writer from all of them, that of some from a considerable number of informants. This symbolism differs from that of some other Pueblo and non-Pueblo tribes of the Southwest. Thus, the Zuñi and the Hopi color scheme assigns blue to the north and yellow to the west, but otherwise is the same as the Tewa. The cardinal colors of Isleta have been obtained by Gatschet,[2] of Zuñi by Mrs. Stevenson,[2] of the Navaho by the Franciscan Fathers[3] and others, of the Apache by Gatschet,[2] of the Diegueño by Waterman.[4]

[1] Final Report, pt. I, p. 311, 1890.

[2] Handbook Inds., pt. I, p. 325, 1907.

[3] The Franciscan Fathers, An Ethnologic Dictionary of the Navaho Language, p. 55, Saint Michaels, Ariz., 1910.

[4] The Religious Practices of the Diegueño Indians (*Univ. of Calif. Publs. in Amer. Archæol. and Ethnol.*, vol. 8, pp. 332–4, 1910.)

The Tewa colors are: north, *tsą̆ŋwæ'i''* 'blue' 'green'; west, *t̂sẹji''* 'yellow'; south, *p̂i'i''* 'red'; east, *t̂sæ'i''* 'white'; above, *tsægẹ'i''* 'all-colored' or *t̂æmægẹ'i''* 'variously colored'; below, *p'ẹnd̨i''* 'black'.

Bandelier's information,[1] probably obtained by him at San Juan, is identical. An old Tewa of San Ildefonso said that this assignment of colors seems very natural to him. The north always looks blue to him, he says. The west is yellow, for it is not as bright as the east. The south is hot and reddish. The east is white just before the sun rises. The above is a mixture of all colors, like the sky, and the below is black. The Tewa do not seem to be aware that neighboring tribes assign different colors.

In connection with Tewa color symbolism Bandelier says:[1] "The summer sun is green, the winter sun yellow." "The winter rainbow is white, the summer rainbow tricolored."

CARDINAL CORN MAIDENS

The Tewa mention six corn maidens, each assigned a direction and a color: north, *K'ụtsą̆nɾu'a'ᵃnɾụ*, Blue Corn Maiden; west, *K'ụt̂sẹji'a'ᵃnɾụ*, Yellow Corn Maiden; south, *K'ụpinu'a'ᵃnɾụ*, Red Corn Maiden; east, *K'ụt̂sæ̨nɾu'a'ᵃnɾụ*, White Corn Maiden; above, *K'ụtsægẹ'i''i''a'ᵃnɾụ*, All-colored Corn Maiden; below, *K'ụp'e'nd̨i''a'ᵃnɾụ*, Black Corn Maiden.

CARDINAL MAMMALS

North, *k'æŋɾ* 'mountain-lion'; west, *ke* 'bear'; south, *k̂e'a* 'badger'; east, *k'ụjo* 'wolf'; above, *tse* 'eagle'; below, *ną̆ŋk'æŋɾ* 'gopher', lit. earth mountain-lion (*ną̆ŋɾ* 'earth'; *k'æŋɾ* 'mountain-lion'). These are very powerful medicine animals. The sacred corn-meal is thrown as a sacrifice to these and other divinities. The names have been obtained at San Juan, Santa Clara, San Ildefonso, and Nambé. Mrs. Stevenson has recorded similar "beast-gods" from Zuñi and Sia.

CARDINAL BIRDS

An investigator at Santa Clara obtained the following names of cardinal birds: north, *tse* 'eagle'; west, ———; south, *qwæmpi* 'red-tail hawk' or *tanɾi* 'macaw'; east, ———; above, *k'ụntsiɹe*, unidentified, lit. 'corn bird' (*k'ụŋɾ* 'maize'; *tsiɹe* 'bird'); below, *katsiɹe*, unidentified, lit. 'leaf bird' (*ka* 'leaf'; *tsiɹe* 'bird'). Mrs. Stevenson has recorded the Zuñi and Sia cardinal birds.

CARDINAL SNAKES

The Tewa of San Ildefonso mention *'a8anɾụ*, or serpent deities of the six regions, each with its appropriate color. Mrs. Stevenson[2] mentions (not by name) the six snakes of the cardinal regions of the Zuñi, and gives[3] the Sia names of six serpents of the cardinal points.

[1] Final Report pt. 1, p. 311, 1890. [2] The Zuñi Indians, p. 445. [3] The Sia, p. 69.

CARDINAL SHELLS

The information was obtained at Santa Clara that *'eji* 'abalone' is the shell of the west; *'oga'e*, applied to olivella and cowrie shells, that of the south; *t͡sæt'a*, applied to large white bivalves, that of the east. A San Ildefonso Indian told the writer that *'eji* 'abalone' refers to the west, but that he had forgotten the other identifications. The Navaho shell assignments are given by the Franciscan Fathers.[1]

CARDINAL TREES

The native trees assigned by the Tewa to the cardinal points have not been learned. Mrs. Stevenson records those of the Zuñi[2] and the Sia[3]. An investigator learned at Santa Clara four cardinal fruit trees: north, *p̨e* 'apple'; west, *sąŋqwąmbe*, a kind of apple that ripens early, lit. St. John's apple (*sąŋqwąŋ* < Span. San Juan; *p̨e* 'apple' 'fruit'), since it ripens in St. John's month, June; south, *p̨et͡seji'i* 'yellow plum' and *p̂ibe* 'red plum' (*be* 'apple' 'fruit'; *t͡seji'i* 'yellow'; *p̂i* 'redness' 'red'); east, *p̨ep'o'i'i* 'peach' (*p̨e* 'apple' 'fruit'; *p'o* 'hair' 'hairy'; *'i'i* locative and adjective-forming postfix).

CARDINAL MOUNTAINS

The cardinal mountains are the same for San Juan, Santa Clara, and San Ildefonso. From the other villages they have not been obtained. North, *Kep̨iŋ* 'bear mountain' (*ke* 'bear'; *p̨iŋ* 'mountain'), San Antonio Peak (see p. 560), northwest of Taos; west, *Tsikumup̨iŋ* 'covered obsidian mountain' (*tsi* 'flaking-stone obsidian'; *kumu* 'to cover'; *p̨iŋ* 'mountain'), Santa Clara Peak [**2**:13];[4] south, *'Ōkūp̨iŋ* 'turtle mountain' (*'ōkū* 'turtle'; *p̨iŋ* 'mountain'), Sandia Mountain [**29**:83]; east, *'Agat͡sænup̨iŋ*, of obscure etymology (*'agat͡sænu* unexplained; *p̨iŋ* 'mountain'), Lake Peak [**22**:54]. There is no cardinal mountain of the above or the below. The cardinal mountains are also called, respectively, according to the regions: *P̂ip̨impije'ip̨iŋ* 'north mountain' (*p̂ip̨impije* 'north'; *'ip̨iŋ* locative and adjective-forming postfix; *p̨iŋ* 'mountain'), etc.

Zuñi and Sia cardinal mountains are mentioned by Mrs. Stevenson, but not identified with mountains now existing on earth. The names of the Navaho cardinal mountains have been recorded by Dr. Washington Matthews, the Franciscan Fathers, and Dr. Edgar L. Hewett.

CARDINAL SACRED WATER LAKES

The cardinal sacred water lakes have been learned for San Ildefonso only. When medicine water, *wop̂o* (*wo* 'medicine'; *p̂o* 'water') is prepared in connection with certain ceremonies, small quantities of

[1] An Ethnologic Dictionary of the Navaho Language, p. 56, 1910.
[2] The Zuñi Indians, p. 25.
[3] The Sia, p. 28.
[4] See the accompanying maps, with explanation on p. 97.

water are collected from the following four places, all situated near San Ildefonso Pueblo: North, *Ꞵusogeṗokwį* [**15**:17]; west, *P̂otsq̆nsęnnæṗokwį* [**16**:37]; south, *P̂otsinq̆'ege* [**19**:123]; east, *P̂otsiʃɯ'u* [**19**:39]. These places are also sometimes called, respectively, *ṗį́mpį́je'į́mṗokwį* 'north lake' (*ṗį́mpį́je* 'north'; *į́ŋ⁄* locative and adjective-forming postfix; *ṗokwį* 'pool' 'lake'), etc. The medicine water from the above is rainwater; that from the below is obtained by digging a hole in the ground where water can be reached. The water from the six sources is mixed in a *woṗosa'i̋'i* 'medicine-water bowl' (*wo* 'medicine'; *ṗo* 'water'; *sa* 'to be', said of 3+; *'i̋'i* locative) and used ceremonially.

OTHER CARDINAL IDENTIFICATIONS

Mrs. Stevenson[1] mentions cumulus clouds, ants, "Áhayuta," etc., of the six regions of the Zuñi. Certainly many Tewa identifications remain to be obtained.

The Sky

Makowa 'sky'. Distinct from *'opaḱeri* 'the above'; see under Cardinal Directions. This is probably what Bandelier means when he writes:[2] "Here [among the Tewa], as well as among the Queres [Keresan stock], we must distinguish between the heavens [the above?] and the sky. The latter is a male deity called O-pat-y Sen." "O-pat-y Sen" is evidently for *'Opasęŋ⁄* 'the World,' as remarked above under The World. The sky is personated as *Makowasęnḍo* 'Sky Old Man' (*makowa* 'sky'; *sęnḍo* 'old man'). The Sky is the husband of the Earth, who is personified as *Nq̆ŋkwijo* 'Earth Old Woman'; see below under The Earth.

'In the sky' is expressed by *makowa* without locative postfix. Thus the sun, moon, stars, the Christian God, etc., are said to live or to be in the sky: *makowa t'ą́n nq̆t'a* 'in the sky the sun lives' (*makowa* 'sky'; *t'ą́ŋ⁄* 'sun'; *nq̆* 'it' 'he'; *t'a* 'to live'). *Makowaḱeɯi* means 'up in the sky' 'at the top of the sky' (*ḱeɯi* 'on top of'). Tewa stories tell of a pueblo in the sky in which an Indian from this earth has adventures. The sun and the moon have their paths in the sky.

SUN AND MOON

The sun is called *t'ą́ŋ⁄*, the moon *ṗo*. *T'ą́ŋ⁄* is perhaps connected with the word *t'a* 'day'. *P̂o* is used also with the meaning 'month'. The divinities resident in the sun and moon are called *T'ą́nsęnḍo* 'Sun Old Man' (*t'ą́ŋ⁄* 'sun'; *sęnḍo* 'old man') and *P̂osęnḍo* 'Moon Old Man' (*ṗo* 'moon'; *sęnḍo* 'old man'). Both sun and moon are male, as they

[1] The Zuñi Indians, pp. 21, 580.
[2] Final Report, pt. I, pp. 311–12, 1890.

are also in the belief of the Cochiteños, and the sun is never called 'father' and the moon 'mother', as among the people of Taos, Isleta, Jemez, and Zuñi.

"The Tehuas [Tewa]," says Bandelier,[1] "call the sun T'han and the moon Po; and their principal deities bear the names of T'han Sendo, sun-father, and P'ho Quio, or moon-woman." The moon is never called *P̂okwijo*, nor does *T'ą̇nsę̣nd̨o* mean 'sun-father.'

Names for sun in other Pueblo languages are: Taos *t'ulenâ*, Isleta *t'uniɹe*, Piro (Bartlett) "pu-é", Jemez *pe* or *petʃâsa*, Cochití *óʃaṭą̇*, Zuñi *jâ'ttokʃ'a* (Stevenson: "Yätokĭa . . . means bearer of light"), Hopi *tâ'wa*. The moon is called: Taos *p̂aenâ*, Isleta *p̂aiɹe*, Piro (Bartlett) "a-é," Jemez *p̂â*, Cochiti *tá'waṭą̇*, Zuñi *jáŭnanne*, Hopi *mų̇jaŭ'ų̇*.

There is in Tewa no name such as 'luminary' applied to both sun and moon.

The sun and moon pass daily from east to west over trails which run above the great waters of the sky. They see and know as do Indians here on earth. When they set they pass through a lake to the underworld and travel all night to the east, where they emerge through a lake and start out on their trails again. They know their trails,' *i̧mb̨i p̂o'*('i̧ŋʃ 'they 2'+; *b̨i* possessive; *p̂o* 'trail'). Cf. Sanskrit *dyu-patha-* 'sky trail,' Latin *cursus sōlis*. The trails are also called *'ok'i̧mp̂o* 'vapor trails' (*'ok'i̧ŋʃ* 'vapor'; *p̂o* 'trail').

When there is an eclipse the sun or the moon is said to die. The expressions are: *nąt'ą̇ntʃu* 'it sun dies' (*nąt* 'it' 'he'; *t'ą̇ŋʃ* 'sun'; *tʃu* 'to die'), *nąp̂otʃu* 'it moon dies' (*nąt* 'it' 'he'; *p̂o* 'moon'; *tʃu* 'to die'). The Indians never say *T'ą̇nsę̣nd̨o nąttʃu* or *P̂osę̣nd̨o nąttʃu*, for the divine persons in the sun and moon can not die. "Our Lords can not die."

The sun is said to walk through the sky clothed in white deerskin and ornamented with many fine beads. The sun has a beautiful face *îse*, hidden by a mask, *t'ą̇nʃ'ą̇* or *t'ą̇mb̨i'ą̇* (*t'ą̇ŋʃ* 'sun'; *'ą̇* 'mask'; *b̨i* possessive). An extracted tooth is thrown to the sun. "The summer sun is green, the winter sun yellow."[2]

Of a ring about the sun the Tewa say *T'ą̇nsę̣nd̨o 'ob̨umą̇* 'Sun Old Man has a ring' (*T'ą̇nsę̣nd̨o*, see above; *'o* 'he' 'it'; *b̨u* 'ring' 'circle'; *mą̇* 'to have'). Mexicans of New Mexico call this phenomenon ojo del buey 'ox's eye'. The Indians say that it does not mean anything.

When the sun is "drawing water" the Tewa say *t'ą̇mb̨i qwæ̨ŋʃ* 'the sun's tail' (*t'ą̇ŋʃ* 'sun'; *b̨i* possessive; *qwæ̨ŋʃ* 'tail'). This phenomenon is seen when the sun is low in the sky, and the name is applied because the rays resemble a tail.

The emergence hole in the lake through which the sun rises is called *t'ą̇ŋk'oji* (*t'ą̇ŋʃ* 'sun'; *k'oji* 'emergence hole' 'roof-hole'). *Nąt'ą̇mpi*,

[1] Bandelier, Final Report, pt. I, p. 308, 1890.
[2] Ibid., p. 311.

nąt'ąmpi'æ'ᵠ 'the sun rises', lit. 'the sun comes out' (*nąˇ* 'it' 'he'; *t'ąŋ⁄* 'sun'; *pi* 'to come out' 'to go out' 'to issue'; *'æ'ᵠ* 'to come'). *Nąkwajèmæŋ⁄* 'it goes high' (*nąˇ* 'it' 'he'; *kwajè* 'height' 'high' 'on top'; *mæŋ⁄* 'to go'). *Nątsɯemæŋ⁄* 'it sets', lit. 'it enters' (*nąˇ* 'it' 'he'; *tsɯe* 'to enter'; *mæŋ⁄* 'to go').

Of the winter solstice is said: *t'ąn nąwįŋ⁄* or *nąt'ąŋwįŋ⁄* 'the sun stands still' (*t'ąŋ⁄* 'sun'; *nąˇ* 'it' 'he'; *wįŋ⁄* 'to stand'). The conception is that the sun rises at the same place for a number of days. (Cf. the etymology of "solstice".) The winter solstice marks the beginning of the year (*pąjo*), which is then called *pąjo tsąmbi'ⁱ* 'new year' (*pąjo* 'year'; *tsąmbi'ⁱ* 'new'). Of the time following the winter solstice, when the sun rises a little farther south each day, the Tewa say *t'ąn⁄ 'ik'ąɯihoŋ⁄* (*t'ąŋ⁄* 'sun'; *'i* 'it'; *k'ąɯi* said to indicate motion in steps or grades; *hoŋ⁄* 'to go away'); also: *t'ąn nąˇ'æ'ᵠ* 'the sun is coming' (*t'ąŋ⁄* 'sun'; *nąˇ* 'it' 'he'; *æ'ᵠ* 'to come'). The summer solstice is called *t'ąn nąt'a* or *nąt'ąnt'a* 'the sun lives' (*t'ąŋ⁄* 'sun'; *nąˇ* 'it' 'he'; *t'a* 'to live'). When the sun rises a little farther north each day the Tewa say: *t'ąn⁄ 'ik'ąɯimąᵠ* (*t'ąŋ⁄* 'sun'; *'i* 'it'; *k'ąɯi* said to indicate motion in steps or grades; *mąᵠ* said to indicate the direction). Also: *t'ąn nąmæŋ⁄* 'the sun is going' (*t'ąŋ⁄* 'sun'; *nąˇ* 'it'; *mæŋ⁄* 'to go'). When the sun runs low, as in the period about the winter solstice, it is said: *t'ąn⁄ 'ąŋgetage nąji'ⁱ* 'the sun moves low' (*t'ąŋ⁄* 'sun'; *'ąŋgetage* 'low' 'on the lower part of a slope' <*'ąŋ⁄* 'foot'; *ge* locative; *ta'a* 'gentle slope'; *nąˇ* 'it' 'he'; *ji'ⁱ* 'to move' 'to go about'). When the sun runs high, as in summer, it is said: *t'ąn kwajè nąji'ⁱ* 'the sun moves high' (*t'ąŋ⁄* 'sun'; *kwajè* 'height' 'high' 'on top'; *nąˇ* 'it' 'he'; *ji'ⁱ* 'to move' 'to move about').

The Tewa have no designation for the equinoxes and say that these are not recognized.

The calendar is determined by noticing the point at which the sun rises. This is done by sighting along race-courses, hills, or merely marking the rising place on the outline of the eastern mountains. At Santa Clara the sun appears always to rise at different points in the great gap in the Santa Fe Range known as *Wijo* [**22**:29]. Who does the determining of the rising place and just how it is done remain to be learned. The Tewa believe that the sun has a house in the east, and has a wife. The father of the War Gods, according to Tewa versions, is *'Ok'uwa̱pi* 'red cloud' (*'ok'ɯwa* 'cloud'; *p̂i* 'red'), who lives on top of Sandia Mountain [**29**:83], and not the Sun.

The spots on the moon are said to be his clothing: *P̂osẹnd̨o ð̨i 'a* 'the Moon Old Man's clothing' (*p̂osẹnd̨o*, see above; *ð̨i* possessive; *'a* 'cloth 'clothing').

The terms applied to the rising and setting of the sun are also applied to the moon.

The new moon is called *p̂o tsą̆mb̨i̯ʲ* 'new moon' (*p̂o* 'moon'; *tsą̆mb̨i* 'new'; *'i̯ʲ* locative and adjective-forming postfix). Its appearance marks the beginning of the Tewa month. Of the slender crescent is said: *tʃæ'i̯ʲ ną̆p̂oko* 'the moon is little' (*tʃæ'* littleness' 'little'; *'i̯ʲ* locative and adjective-forming postfix; *ną̆* 'it'; *p̂o* 'moon'; *k̂o* 'to lie' 'to be'). As the crescent grows fuller they say: *nąp̂o'æ'ᵊ* 'the moon is coming' (*nąp̆* 'it' 'he'; *p̂o* 'moon'; *æ'ᵊ* 'to come'). The full moon is called *p̂o t'agi̯ʲ* 'round moon' (*p̂o* 'moon'; *t'agi̯ʲ* 'large' 'round'). As the moon wanes they say: *nąp̂omæŋ̨* 'the moon is going' (*nąp̆* 'it'; *p̂o* 'moon'; *mæŋ̨* 'to go'). When the moon disappears they say: *nąp̂ohǫŋ̨* 'the moon is gone' (*nąp̆* 'it' 'he'; *p̂o* 'moon'; *hǫŋ̨* 'to be gone'). Why the moon has phases the Tewa do not pretend to know.

Other expressions are: *kwą̆nd̨i̯ʲ p̂o* 'rainy moon' 'moon seen in rainy weather' (*kwą̆ŋ̨* 'rain'; *'i̯ʲ* locative and adjective-forming postfix; *p̂o* 'moon'). Of the moon on top of a cloud is said *P̂osęnd̨o 'ok'uwak̂ewè nąp̆'æŋ̨* 'Moon Old Man sits on a cloud' (*p̂osęnd̨o*, see above; *'ok'uwa* 'cloud'; *k̂ewè* 'on top of'; *nąp̆* 'it' 'he'; *'æŋ̨* 'to sit'). *P̂osęnd̨o nąb̨umą* 'Moon Old Man has a ring' (*P̂osęnd̨o*, see above; *nąp̆* 'it' 'he'; *b̨u* 'ring' 'circle'; *mą* 'to have'). The writer learned at San Ildefonso that this is a sign that it will rain in three or four days. The information was obtained at Santa Clara that if the ring is white it means snow; if blue, rain; if red, wind. Mr. C. L. Linney, of the United States Weather Bureau at Santa Fe, states that in this part of New Mexico the lunar ring is truly a sign that it will rain in two or three days. He says it is a scientific fact. The ring is seen only when high clouds (cirrus or alta) are in the air. These clouds are supposed to be in reality minute spicules of ice—frozen moisture suspended in the air.

SUN-DOG

T'ąɴnuge nąt̂se 'under the sun it is yellow' (*t'ąŋ̨* 'sun'; *nu'u* 'under'; *ge* locative; *nąp̆* 'it'; *t̂se* 'to be yellow').

STARS

'Agojo 'star'. The gender is mineral. *Makowa d̨i'agojosa* 'the stars are in the sky' (*makowa* 'sky'; *d̨i* 'they 2+'; *'agojo* 'star'; *sa* 'to be in or at', said of 3+).

Pueblo languages have the following words for star: Taos *p̂aqɥ-ɬaenâ*, Isleta *p̂ak'ɣɬaɹe*, Piro (Bartlett) "a-hio-sa-é," Jemez *wɥhɥ*, Cochiti *fétʃatą*, Hopi *sóhɥ*.

'Agojo so'jo 'large star' (*'agojo* 'star'; *so'jo* 'large'). *'Agojo'e* 'little star' (*'agojo'e* 'star'; *'e* diminutive). *D̨inŋ̨ 'agojo kipo'ᵒ* 'the stars come out' (*diŋ̨* 'they 3+to me'; *'agojo* 'star'; *ki* 'light'; *po'ᵒ* causative). *'Agojo d̨imæŋ̨* 'the stars are marching' (*'agojo* 'star'; *d̨i* 'they 2+'; *mæŋ̨* 'to go' 'to march'). *'Agojo mɥwæk'ą̆nd̨i̯ʲ* 'a dim star'

(*'agojo* 'star ; *mųwæ* 'heat lightning 'light'; *k'ąyʃ* 'hoariness' 'hoary'; *'i''i* locative and adjective-forming postfix). *'Agojo mųwæke'i''i* 'a bright star' (*'agojo* 'star'; *mųwæ* 'heat lightning' 'light'; *ke* 'strength' 'strong'; *'i''i* locative and adjective-forming postfix).

Wi 'agojo nąk'ęŋqwąyʃ 'a star descends angry' (*wi* 'a' 'one'; *'agojo* 'star'; *nąˀ* 'it'; *k'ęyʃ* 'angry'; *qwąyʃ* 'to descend'). This is said of a falling star; curiously enough, the Jemez have the same idea: *p̂ųse wųhų gʃubămį* 'a star is going to fight' 'a star is chasing to fight' (*p̂ųse* 'one'; *wųhų* 'star'; *gʃubă* 'to fight'; *mį* 'to go'). The Tewa sometimes also say *'agojo nąkeˆąˀ* 'a star falls' (*'agojo* 'star'; *nąˀ* 'it'; *keˆąˀ* 'to fall', said of a single object).

A comet is called *'agojo qwæ̨ndi''i* 'tailed star' (*agojo* 'star'; *qwæyʃ* 'tail'; *i''i* locative and adjective-forming postfix). The comet seen in November, 1910, excited the interest of the Tewa.

The Morning Star, i. e., the brightest star seen in the morning, is called merely *'agojo so'jo* 'big star' (*agojo* 'star'; *so'jo* 'big'). In this Tewa agrees with nearly all the Indian languages of the Southwest. It is a male divinity. "One of the fetiches of Tzi-o-ueno Ojua, or the morning star."[1] *Tsiguwæ̨nuŋʃ'ōk'uwa* is the Lightning Cachina (*tsiguwæ̨nuŋʃ* 'lightning'; *'ōk'uwa* 'Cachina spirit') and not the Morning Star.

The Evening Star is, however, to the Tewa a female divinity. Her name is *T͡sek'ąnʃ'agojo* 'dim yellow star' or *T͡sek'ąykwijo* 'old woman with the yellowish hoary hair' (*t͡se* 'yellowness' 'yellow'; *k'ąyʃ* 'dimness' 'dim' 'fadedness' 'faded' 'hoariness' 'hoary'; *'agojo* 'star'; *kwijo* 'old woman'). She is followed by *'Oke'agojo* (see below), who has a carnal desire for her.

'Oke'agojo or *'Agojo'oke* 'star of San Juan Pueblo' (*'Oke* 'San Juan Pueblo'; *'agojo* 'star') is said to be a bright star that continually chases *T͡sek'ąnʃ'agojo;* see above.

Agojosę̨ndi''i 'horned star' (*'agojo* 'star'; *sęyʃ* 'horn'; *'i''i* locative and adjective-forming postfix) is a bright star not yet identified.

'Akǫmpije'i''i 'agojo 'the southern star' (*'akǫmpije* 'south'; *'i''i* locative and adjective-forming postfix; *'agojo* 'star'). This is a bright star seen far in the southern heavens. In October it is seen near dawn.

The Tewa had no special name for the North Star. They did not notice particularly that one star in the sky is stationary. Of it might be said: *winąˀmæmpi* 'it does not march' (*wi . . . pi* negative; *nąˀ* 'it'; *mæyʃ* 'to go').

The Tewa did not know planets other than the Morning Star and the Evening Star. The latter are now one planet, now another, but they did not know it.

[1] Bandelier, Final Report, pt. I, p. 309, 1890.

CONSTELLATIONS

K'ɑ̨nîtabe 'meal-drying bowl' (*k'ɑ̨ɣɲ* 'flour' 'meal'; *îa* 'to dry'; *ɓe* 'vessel' 'bowl'). This name is given to the Northern Crown constellation, the stars of which studded on the black sky show beautifully the form of a perfect and symmetrical meal-drying jar. These jars are of black ware, and meal is placed in them and stirred near a fire in order to dry it for keeping. There appears to be no New Mexican Spanish name for this constellation.

Cassiopeia is not known to the Tewa. Persistent attempts to gain knowledge prove this. The Indians can readily see that it looks like a *sɑ̨ɣwi̧ɣɲ* 'zigzag' or W, but never call it thus. The Mexicans appear to call it "la puerta del cielo."

ʃe'e 'ladder'. Said to be a constellation; not yet identified.

'Agojoteqwa 'star house' (*'agojo* 'star'; *teqwa* 'house'). This is a large constellation seen after sunset in the west in September. The writer did not identify the stars.

Toɹùtsi 'bull's eye' (*toɹù* 'bull' < Span. toro; *tsi* 'eye'). Name of a constellation called in Span. Ojo del Toro. Not identified.

Ɓut'a 'big round circle,' name of an October dance (*ɓu* 'ring' 'circle'; *t'a* 'large and round'). This is a great irregularly-shaped ring of stars near the Northern Crown. Some of the stars are very dim. No Spanish name.

El Corral. Spanish name of a constellation near Cassiopeia.

Los Ojitos de Santa Lucia. Spanish name; consists of two stars, seen east of Orion.

La Campana. Spanish name of a constellation of perfect bell shape, seen between Orion and the Pleiades.

'Ok'ɑ̨mɓu'u 'sandy corner' (*'ok'ɑ̨ɣɲ* 'sand'; *ɓu'u* 'large low roundish place'). This is a large constellation of dim stars seen near Orion.

Mɑ̨ɣɲ 'hand'. This constellation contains five stars at the tips of the imaginary fingers, and one at the wrist. No Spanish name.

Qwiɹi'i̧ɣɲ 'in a row' (*qwiɹi* 'row' 'line'; *'i̧ɣɲ* locative and adjective-forming postfix). The San Juan form is *qwiɹini̧ɣɲ*. This refers to the three bright stars in a row in Orion's belt. The Spanish name is Las Tres Marias.

Tseɓege 'seven corner' (*tse* 'seven'; *ɓe'e* 'small low roundish place'; *ge* locative). This name is given to Ursa Major, which is said to contain seven bright stars. Some Indians call it *tseqwæɣɲ*, which they translate 'seven tail' or even 'dog tail' (*tse* 'seven', also 'dog'; *qwæɣɲ* 'tail'). It is so called because some of the stars (the handle of the dipper) project like a tail. Mexicans call it El Carro.

Ti̧gi̧ɣɲ 'in a bunch' (*îigi* 'bunched'; *'i̧ɣɲ* locative and adjective-forming postfix). The San Juan form is *îigini̧ɣɲ*. This is the name of the Pleiades. The Mexicans call them Las Cabrillas.

Ḍi'ą̆ŋʃ 'turkey foot' (*ḍi* 'turkey' 'chicken'; *'ą̆ŋʃ* 'foot'). This is an easily learned constellation of the exact form of a turkey's foot. The Mexicans do not know it. The Tewa also make a cat's cradle in the form of a *ḍi'ą̆ŋʃ*.

K̂uqwiɬesipu 'belly of a sling' (*k̂u* 'stone'; *qwiɬe* 'to sling'; *sipu* 'the hollow under a person's ribs'). This is applied to the Dolphin, or Job's Coffin, constellation. The Mexicans interviewed did not know it. It has the form of a sling belly.

P'ek̂eto 'yoke' (*p'e* 'stick' 'wood'; *k̂e* 'neck'; *to* 'to be in or on'). This is a translation of Spanish el Yugo, 'the Yoke,' name of the square part of the Little Dipper, or Ursa Minor, constellation.

The Milky Way has two names. *'Opatuk'ų* 'backbone of the universe' (*'opa* 'world' 'universe'; *tu* 'back'; *k'ų* 'hard straight thing' 'bone') appears to be the common name. It is called also *T̂sæk'oɬo* 'whitishness' (*t̂sæ* 'whiteness' 'white'; *k'oɬo* element to weaken force of *t̂sæ*). The Taos and the Jemez call the Milky Way by names which mean 'backbone of the universe.' The Mexicans usually call it el Camino del Cielo.

The Underworld

No term for 'underworld' different from those meaning 'the below' has been obtained. (See under Cardinal Directions.) The Tewa declare that they believe in a single underworld, where the sun shines at night, pale like the moon. It was there that the human race and the lower animals lived until they found their way through *Sip̂op'e* (see pp. 567–69) and entered this world. The underworld is dark and dank, and this world rests on top of it. The underworld is never personified; it is the base of *'opa* 'the universe.' When the sun sets in the west it passes through a lake (*p̂okwį*) and enters the underworld (*'opanuge* or *nąnsogenuge*), passing through the latter to reach the east (*t'ą̆mpije*) again.

In the underworld is situated *Wajima*, "the happy hunting-grounds" (see pp. 571–72). *Wajima* is described as a kiva-like place of the spirits of the dead. The word is akin to Cochiti *Wénʃema* and Zuñi *Wéjima*.

The Earth

Nąŋʃ 'the earth'; personified as *Nąŋkwijo* 'Earth Old Woman' (*nąŋʃ* 'earth'; *kwijo* 'old woman'), wife of the Sky. Bandelier[1] says: "The earth a female deity, called Na-uat-ya Quio, and totally distinct from the conception of below." "Na-uat-ya Quio" must be intended for *Nąŋkwijo*, as the Earth is not known by any other name. For the peculiar "-uat-ya" cf. Bandelier's "O-pat-y", quoted under The Sky. According to Mrs. Stevenson[2] the Zuñi speak of "A'witelin

[1] Final Report, pt. I, p. 312, 1890. [2] The Zuñi Indians, p. 24.

ᵗSi'ta (Earth Mother)". The Tewa never speak of the earth as 'Earth Mother' but as 'Earth Old Woman'. The Taos call the earth *namenă*, the Isleta *namiɬe*, the Jemez *hu̧u̧* or *hu̧nu̧petа*, the Piro (Bartlett) "na-f'ol-é".

EARTHQUAKE

Nă̧nt'a̧t'a̧ 'earthquake' (*nă̧ɣ* 'earth'; *t'a̧t'a̧* 'to quiver' 'to tremble'). *Nă̧nă̧nt'a̧t'a̧po'ᵒ* 'the earth is trembling' (*nă̧* 'it'; *nă̧ɣ* 'earth'; *t'a̧t'a̧* 'to tremble'; *po'ᵒ* postpound).

LANDSLIDE

Nă̧nă̧nsunru 'the land slides or slips'; *nă̧nă̧njemu* 'the land falls' (*nă̧* 'it'; *nă̧ɣ* 'land'; *sunru* 'to slide'; *jemu* 'to fall', said of 3+).

WATER

P̂o 'water'. Water was not personified. It symbolized life and fruitfulness.

OCEAN, LAKE

P̂okwi̧ 'lake' 'ocean' (*p̂o* 'water'; *kwi̧* unexplained).

The Tewa in primitive times knew of many lakes, and doubtless also, in a more or less mythical way, of the ocean. All lakes were supposed to be the dwelling places of *'ōk'uwa* 'cachinas' and passageways to and from the underworld.

WAVE

'U̧ɣru'u̧ɣru 'wave'. *'Ola* (<Span. ola) is also sometimes used.

IRRIGATION

The Tewa constructed systems of irrigation ditches before the Spaniards came to their country. Irrigation ditch is called *kwi'ɔ*. A large or main ditch is called *jijakwi'o*, lit., 'mother ditch' (*jija* 'mother'; *kwi'o* 'ditch'). Cf. Span. acequia madre, of which the Tewa expression may be a translation. A small irrigation ditch is called *kwi'o'e* (*'e* diminutive). The ditches in use at the present day are of modern construction and supply Mexican and American as well as Indian farmers. In the spring the governor of each Tewa pueblo orders the Indians of his pueblo to repair the ditches used by the pueblo, and each male member of the community must do his share of the work. In former times the women also worked at ditch cleaning.

II. METEOROLOGY

Fair Weather

Kijaqi.ɯą̆nnąˇ 'it is fair weather' (of obscure etymology: *ki* apparently 'light' 'bright'; *nąˇ* 'to be').

Ice

'Oji 'ice'. *'Oji tsą̆ŋwæ'i"ⁱ* 'green or blue ice' (*'oji* 'ice'; *tsą̆ŋwæ* 'greenness' 'green' 'blueness' 'blue'; *'i"ⁱ* locative and adjective-forming postfix). *'Oji p'ę'nąi"ⁱ* 'black ice' (*'oji* 'ice'; *p'ęŋ⌿* 'blackness' 'black'; *'i"ⁱ* locative and adjective-forming postfix). 'Black ice' is found the year round on the east side of Truchas Peak [**22**:13], q. v.

P̂o nąˇ'oji 'the water is frozen' (*p̂o* 'water;' *nąˇ* 'it'; *'oji* 'ice' 'to freeze'). *Nąˇ'ojijuwa* 'the ice is melted' (*nąˇ* 'it': *'oji* 'ice'; *juwa* 'to melt').

Icicle is called *'ojisatęŋ⌿* 'long slender form in which the ice lies' (*'oji* 'ice'; *sa* 'to be in or at', said of 3+, here used with sing. of min. gender; *tęŋ⌿* 'tube' 'thing of long slender form').

Glacier

There is no special term for 'glacier.' The Indians would say merely *'oji nąˇk̂o* 'ice lies' (*'oji* 'ice'; *nąˇ* 'it'; *k̂o* 'to lie').

Heat, Cold

Nąˇsuwa 'it is warm' (*nąˇ* 'it'; *suwa* 'to be warm'). Said of the weather and of objects. *Nąˇtsą̆ŋwæ* 'it is hot' (*nąˇ* 'it'; *tsą̆ŋwæ* 'to be hot'). Said of the weather and of objects. *Nąˇt̂i* 'it is cold' 'it is cool' (*nąˇ* 'it'; *t̂i* 'to be cold'). Said of the weather only. *Ho'ahi"jo nąˇt̂i* 'it is very cold' (*ho'ahi"jo* 'very'; *nąˇ* 'it'; *t̂i* 'to be cold'). Said of the weather only. *Nąˇ'okʻaɹi* 'it is cold' (*nąˇ* 'it'; *'okʻaɹi* 'to be cold'). Said of objects only.

The winter is cold in the Tewa country, and in the summer the temperature rarely rises above 90° F.

Smoke

'In⌿æ̨ 'smoke'. Tobacco is smoked in connection with ceremonies, the smoke symbolizing clouds.

Steam, Vapor

'Okʻi̧ŋ 'steam' 'vapor'. The trails of the Sun and the Moon are said to consist of vapor. See Sun and Moon.

Kwą̆'okʻi̧ŋ 'rain vapor' (*kwą̆* 'rain'; *'okʻi̧ŋ* 'vapor'). This is applied to vapor or steam sometimes seen rising from the ground after a rain.

Mist, Fog

Soƀokʻuwa 'mist' 'fog' (unexplained, cf. *'okʻuwa* 'cloud'). *Nąsoƀokʻuwanąᵭ* 'it is misty' (*nąᵭ* 'it'; *soƀokʻuwa*, as above; *nąᵭ* postpound). *Nąsoƀokʻuwapi* 'the mist is coming out' (*nąᵭ* 'it'; *soƀokʻuwa* as above; *pi* 'to issue'). *Nąsoƀokʻuwaƙo* 'the mist is out' (*nąᵭ* 'it'; *soƀokʻuwa*, as above; *ƙo* 'to lie'). Sometimes the mist comes strangely thick and white. This is called *soƀokʻuwa ʦæƙa'iʲⁱ* 'thick white mist' (*soƀokʻuwa*, as above; *ʦæ* 'whiteness' 'white'; *ƙa* 'thickness' 'thick'; *'iʲⁱ* locative and adjective-forming postfix).

Mist is rare in the Tewa country, but sometimes there are two or three days of continuous mist. Mist is recognized by the Tewa as being merely a cloud on the surface of the earth. It is often seen rising from the river at nightfall in winter.

Dew

Pose 'dew' (*po* 'water'; *se* unexplained). *'Iposejemuᵭeᵉ* 'the dew is falling' (*'i* 'it'; *pose* 'dew'; *jemu* 'to fall', said of 3+, here used with sing. of min. gender; *ᵭeᵉ* present).

Frost, Hoarfrost

Tsæpi 'white comes out' (*ʦæ* 'whiteness' 'white'; *pi* 'to issue'). *Nąʦæpinąᵭ* 'it is (hoar-) frosty' (*nąᵭ* 'it'; *ʦæpi*, as above; *nąᵭ* 'to be').

'Ojegi is a peculiar sort of light frost with long spicules, seen especially on the surface of snow when after a snowstorm a cold wind comes from the northeast. Small spicules of ice come down as a mist, and even fall in such quantity that they can be scooped up by the handful where they have fallen as powder on top of the snow. It is also called *pʻo̧ŋ'ojegi* (*pʻo̧ŋ* 'snow'). According to Mr. C. L. Linney, of the Weather Service at Santa Fe, *'ojegi* is not hoarfrost—there is no popular English name for it. *Nąᵭ'ojeginąᵭ* 'the ground is covered with this kind of frost' (*nąᵭ* 'it'; *'ojegi*, see above; *nąᵭ* 'to be').

Clouds

'Okʻuwa is applied to any kind of cloud. It is distinguished from *'ōkʻuwa* 'spirit' 'cachina' by having its first syllable short; it is doubtless connected etymologically with the latter word. Cf. also *soƀokʻuwa* 'mist'. Words meaning 'cloud' in other Pueblo languages are: Jemez *wăhâ*, Cochiti *hǽʻnaʦe*, Hopi (Oraibi) *ómaŭ'ɥ*.

Clouds are said to come up or out and then to be in the sky. *Ną̆'ok'uwapi'æ'ᵊ* 'the cloud is coming up or out', i.e. into view above the horizon (*ną̆* 'it'; *'ok'uwa* 'cloud'; *pi* 'to issue' 'to emerge'; *'æ'ᵊ* 'to come'). *'Ok'uwa makowa ną̆'æŋʃ* 'the cloud is in the sky' (*'ok'uwa* cloud'; *makowa* 'sky' 'in the sky'; *ną̆* 'it'; *'æŋʃ* 'to sit' 'to be').

The verb *'ok'uwaną̆* means 'to be cloudy'. *Ną̆'ok'uwaną̆* 'it is cloudy' (*ną̆* 'it'; *'ok'uwa* 'cloud'; *ną̆* postpound). To give the meaning that the whole sky is overcast, *îæki* 'all' or *îæmæpije* 'in every direction' may be added.

Clouds are frequently mentioned in connection with their color. Thus *'ok'uwa t͡sæ'i'ⁱ* 'white cloud' (*'ok'uwa* 'cloud'; *t͡sæ* 'whiteness' 'white'; *'i'ⁱ* locative and adjective-forming postfix); *'ok'uwa p̂i'i'ⁱ* 'red cloud' (*'ok'uwa* 'cloud'; *p̂i* 'redness' 'red'; *'i'ⁱ* locative and adjective-forming postfix). The word *poɓì* 'flower' is used in describing fluffy, cumulus clouds of white or dark color. *'Ok'uwapoɓì* 'fluffy, cumulus cloud' (*'ok'uwa* 'cloud'; *poɓì* 'flower')—literally 'flower cloud'. *'Ok'uwa poɓìt͡sæ'i'ⁱ* or *'ok'uwa t͡sæpoɓì'i'ⁱ* 'white flower-cloud' 'fluffy white cloud' (*'ok'uwa* 'cloud'; *poɓì* 'flower'; *t͡sæ* 'whiteness' 'white'; *'i'ⁱ* locative and adjective-forming postfix). *'Ok'uwa poɓìnɥk'ɥ'i'ⁱ* or *'ok'uwa nɥk'ɥpoɓì'i'ⁱ* 'dark flower-cloud' 'dark-colored fluffy cloud' (*'ok'uwa* 'cloud'; *poɓì* 'flower'; *nɥk'ɥ* 'dark color' 'dark'; *'i'ⁱ* locative and adjective-forming postfix).

Names of seasons are prepounded. Frequent is *pąjo'ok'uwa* 'spring cloud' (*pąjo* 'spring time'; *'ok'uwa* 'cloud').

Clouds may be described by their accompaniment. *Wą̆'ok'uwa* or *'ok'uwa wą̆'i'ⁱ* 'wind cloud' (*wą̆* 'wind'; *'ok'uwa* 'cloud'; *'i'ⁱ* locative and adjective-forming postfix). *P'ǫŋʃ'ok'uwa* 'snow cloud' (*p'ǫŋʃ* 'snow'; *'ok'uwa* 'cloud'). *Kwą̆ŋʃ'ok'uwa* 'rain cloud' (*kwą̆ŋʃ* 'rain'; *'ok'uwa* 'cloud'). *Tsiguwæɲɥŋʃ'ok'uwa* 'lightning cloud' 'thunder cloud' (*tsiguwæɲɥŋʃ* 'lightning'; *'ok'uwa* 'cloud').

Other expressions relating to clouds follow. *Kwą̆ŋɖi'ⁱ ną̆'ok'uwaną̆* 'it is cloudy and threatens rain', lit. 'rainily it is cloudy' (*kwą̆ŋʃ* 'rain'; *'i'ⁱ* locative and adjective-forming postfix; *ną̆* 'it'; *'ok'uwa* 'cloud'; *ną̆* verbifying element). *'Ok'uwawɨŋki* 'a long strip of cloud' 'a stratus cloud' (*'ok'uwa* 'cloud'; *wɨŋki* 'long, straight, and narrow'). *'Ok'uwaɓu* 'long bent cloud', stratus or other cloud that extends far across the sky, because of its length appearing to be bent (*'ok'uwa* 'cloud'; *ɓu* 'length and state of being bent' 'long and bent'). *'Ok'uwa tsą̆ŋwæp'igi'ⁱ* 'small flattish bluish cloud' of the kind seen high in the sky on some cold days (*'ok'uwa* 'cloud'; *tsą̆ŋwæ* 'blueness' 'blue'; 'greenness' 'green'; *p'igi* 'smallness and flatness' 'small and flat'; *'i'ⁱ* locative and adjective-forming postfix). *'Ok'uwaɓoɹi* 'cloud pile' 'cumulus cloud' (*'ok'uwa* 'cloud'; *ɓoɹi* 'pile'). *'Ok'uwa tsą̆ŋwæ'i'ⁱ* 'bluish cloud' of the kind usually large and high (*'ok'uwa* 'cloud'; *tsą̆ŋwæ* 'blueness' 'blue' 'greenness' 'green';

'i'ⁱ locative and adjective-forming postfix). *'Ok'uwasą̆ŋwiŋ ʃ* 'cloud zigzag' 'cloud in zigzag form' (*'ok'uwa* 'cloud'; *są̆ŋwiŋ ʃ* 'zigzag'). *'Ok'uwa'okǫ* 'cloud down', applied to high whitish cirrus clouds (*'ok'uwa* 'cloud'; *'okǫ* 'down' 'fine feathers' 'fluff'). *'Ok'uwa k̂e'i'ⁱ* 'sharp cloud' 'cloud with a sharp point or edge' (*'ok'uwa* 'cloud'; *k̂e* 'sharpness' 'sharp'; *'i'ⁱ* locative and adjective-forming postfix). *K'æŋ ʃ'ok'uwa* 'mountain-lion cloud', a light-colored cloud associated with the north (*k'æŋ ʃ* 'mountain-lion'; *'ok'uwa* 'cloud'). *'Ok'uwa qwajè'i'ⁱ* 'hanging cloud' (*'ok'uwa* 'cloud'; *qwajè* 'to hang'; *'i'ⁱ* locative and adjective-forming postfix).' *'Ok'uwawiɬi* 'horizontally projecting point of a cloud' (*'ok'uwa* 'cloud'; *wiɬi* 'horizontally projecting point'; see under GEOGRAPHICAL TERMS). *'Ok'uwap̂iŋ ʃ* 'cloud mountain'; sometimes applied to a cloud that resembles a mountain (*'ok'uwa* 'cloud'; *p̂iŋ ʃ* 'mountain'); these clouds are usually dark. *'Ok'uwa waɮe'i'ⁱ* 'scattered clouds' (*'ok'uwa* 'cloud'; *waɮe* 'scattered'; *'i'ⁱ* locative and adjective-forming postfix). *'Ok'uwa qwiɬi* 'a line or row of clouds' (*'ok'uwa* 'cloud'; *qwiɬi* 'line' 'row'). *P̂okanų*, the Tewa name of Julian Martinez of San Ildefonso, is said to mean a line or arch of clouds. *'Ok'uwa t'ų* 'spotted cloud', applied to a kind of greenish cloud with whitish tinge (*'ok'uwa* 'cloud'; *t'ų* 'spottedness' 'spotted'). *'Ok'uwa p'agi'ⁱ* 'broad flat cloud' (*'ok'uwa* 'cloud'; *p'agi* 'breadth and flatness' 'broad and flat'; *'i'ⁱ* locative and adjective-forming postfix). *'Ok'uwa'e* 'little cloud' (*'ok'uwa* 'cloud'; *'e* diminutive).

The mythological serpents, *'Aƀanʃų*, and cachinas, *'ōk'uwa*, are supposed to live in the clouds and to be seen sometimes by people when looking upward. The cachinas or deified spirits (*'ōk'uwa*) are supposed ever to be present among the clouds, and the close association between them and the clouds probably accounts for the resemblance of the words *'ōk'uwa* and *'ok'uwa*. The Tewa also speak of mythic persons who are known as *'ok'uwat̂owà* 'cloud people' (*'ok'uwa* 'cloud'; *t̂owà* 'person' 'people'), *'ok'uwa'enų* 'cloud youth' (*'ok'uwa* 'cloud'; *'enų* 'youth'), and *'ok'uwa'a'ᵃnʃų* 'cloud maiden' (*'ok'uwa* 'cloud'; *'a'ᵃnʃų* 'maiden'). These people, youths or maidens, are also mentioned with appropriate colors for the six directions.' *Ok'uwap̂i* 'red cloud' figures in the War God myth. The Tewa also speak of *'ok'uwateqwa* 'cloud house' (*'ok'uwa* 'cloud'; *teqwa* 'house'). They tell of a pueblo in the sky above the clouds.

The terrace, so common in Tewa art, represents clouds. Bandelier[1] says: "The clouds, the moon, lightning, and the whirlwind maintain [in Tewa religious paintings] the same hues all the year round."

Tewa personal names compounded with *'ok'uwa* seem to be given to males only.

Tobacco smoke, soap plant suds, feathers, etc., symbolize clouds in ceremonies.

[1] Final Report, pt. I, p. 311, 1890.

The shadow of a cloud is called *'ok'uwa'ok'ų* (*'ok'uwa* 'cloud'; *'ok'ų* 'shadow').

Cloudiness is *nąˇ'otsąnnąˇ* 'it is a little cloudy' 'the sun is somewhat obscured by clouds' (*nąˇ* 'it'; *'otsąŋ⁄* unexplained; cf. *tsąmpije*, 'west' and *tsąndi* 'yesterday'; *nąˇ* 'to be' postpound).

Rain

"The rainy season is defined, inasmuch as it is limited to the months of July, August, and September. . . . Weeks may elapse without the discharge of a single shower; then again weeks may bring a series of thunder-storms accompanied by floods of rain. During the other nine months of the year there are occasional days of rain, which usually comes from the southeast, and lasts until the wind settles in the opposite quarter. The same happens with snow-storms; the southeasterly winds are their forerunners, while northwesterly currents bring them to a close."[1] Most rains of the Tewa country come from the southwest, not from the southeast as Bandelier states.[2]

Rain is of supreme importance to the farmer in the Southwest. The Tewa religion is replete with practices and prayers the object of which is to bring rain and insure crops. There are also special dances held by the Tewa for producing rain. These are called *kwąˇnʃaɹe*, *kwąˇmpaʃaɹe*, or *kwąˇmpiˌnąˇnʃaɹe* 'rain dance' 'rain-making dance' 'rain-power dance' (*kwąˇŋ⁄* 'rain'; *ʃaɹe* 'dance'; *pa* 'to make'; *piˌnąˇŋ⁄* 'magic power').

Rain is called *kwąˇŋ⁄*. *'Ikwąˇ'nd̨o'°* 'it is raining' (*'i* 'it'; *kwąˇŋ⁄* 'rain'; *'o'°* progressive postpound, present). *'Ikwąˇnnąˇ* 'it has rained' (*'i* 'it'; *kwąˇŋ⁄* 'rain'; *nąˇ* verbifying postpound, perfect). *Nąˇkwąˇŋkad̨a'ª* 'it wants to rain' (*nąˇ* 'it'; *kwąˇŋ⁄* 'rain'; *ka* causative; *d̨a'ª* 'to want'). *Kwąˇŋ⁄'e* 'a drizzle' 'a little rain' (*kwąˇŋ⁄* 'rain'; *'e* diminutive). *Kwąˇŋ⁄ hi'iˌnd̨i'ⁱ* 'a little rain' (*kwąˇŋ⁄* 'rain'; *hi'iˌŋ⁄* 'little'; *'iˇⁱ* locative and adjective-forming postfix). *B̨ajeki 'ikwąˇnd̨o'°* 'it is raining much' (*b̨ajeki* 'much'; *'i* 'it'; *kwąˇŋ⁄* 'rain'; *'o'°* progressive, present). *Hi'woˌkwąˇŋ⁄* 'good rain' (*hi'woˌ* 'goodness' 'good'; *kwąˇŋ⁄* 'rain'). *Nąˇkwąˇŋwiˌŋ⁄* 'the rain is standing', said when rain is seen in the distance (*nąˇ* 'it'; *kwąˇŋ⁄* 'rain'; *wiˌŋ⁄* 'to stand'). *Nąˇkwąˇŋwiˌnt͡se* 'the rain stands yellow', said when rain is seen in the distance and looks yellowish (*nąˇ* 'it'; *kwąˇŋ⁄* 'rain'; *wiˌŋ⁄* 'to stand'; *t͡se* 'yellowness' 'yellow'). *Nąˇkwąˇn⁄'æ²* 'the rain is coming' (*nąˇ* 'it'; *kwąˇŋ⁄* 'rain'; *'æ'²* 'to come'). *ʃuwagi 'ikwąˇŋkemą* 'soon it will rain' (*ʃuwagi* 'soon'; *'i* 'it'; *kwąˇŋ⁄* 'rain'; *kemą* future). *Kwąˇmp̂o* 'rain water' 'rain' (*kwąˇŋ⁄* 'rain'; *p̂o* 'water'). *Kwąˇ'nd̨iwe*

[1] Bandelier, Final Report, pt. I, p. 15, 1890.

[2] See Henderson, Geology and Topography of the Rio Grande Region in New Mexico, *Bull. 54, Bur. Amer. Ethn.*

(or *kwą̆mp̂o'iwe*) *ną̆p̂opi* 'springs come up in the rain' (*kwą̆ŋ⁄* 'rain'; *kwą̆mp̂o* 'rain' 'rainwater' <*kwą̆ŋ⁄* 'rain', *p̂o* 'water'; *'iwe* locative; *ną̆* 'it'; *p̂o* 'water'; *pi* 'to issue').

A cloudburst is called *kwą̆mp̂o so'ǫŋ⁄* 'big rain' (*kwą̆mp̂o* 'rain' 'rain water' < *kwą̆ŋ⁄* 'rain,' *p̂o* 'water'; *so'ǫŋ⁄* 'big').

Rainbow

Kwą̆nt̨emb̨e 'rainbow' (*kwą̆ŋ⁄* 'rain'; *t̨ŋ⁄* 'long cylindrical thing or tube'; *b̨e* referring to round or wheel-like shape; wagon wheel is called *t̨emb̨e*). The divinity of the rainbow is *Kwą̆nt̨emb̨es̨nd̨o* 'Rainbow Old Man' (*s̨nd̨o* 'old man'). A rainbow on top of another is called *kwą̆nt̨emb̨e kwage'iŋ⁄* 'rainbow on top' (*kwage* 'on top'; *'iŋ⁄* locative and adjective-forming postfix.) Bandelier[1] says: "The winter rainbow [of Tewa symbolism] is white, the summer rainbow tricolored."

Hail

Sak̂ą̆mb̨e'e 'hail' (of obscure etymology; *b̨e'e* seems to mean 'small and round'). *'Isak̂ą̆mb̨e'o'o* 'it is hailing' (*'i* 'it'; *'o'o* progressive).

Snow

P'ǫŋ⁄ 'snow'. *Ip'ǫnd̨o'o* 'it is snowing' (*'i* 'it'; *p'ǫŋ⁄* 'snow'; *'o'o* progressive). Snowball is called *p'ǫmb̨u'u* or *p'ǫmb̨e'e* according to its size (*p'ǫŋ⁄* 'snow'; *b̨u'u* 'large and round'; *b̨e'e* 'small and round'). For 'snowy' the adjective is formed: *k̂u p'ǫ'nd̨i'i* 'snowy stone' (*k̂u* 'stone'; *p'ǫŋ⁄* 'snow'; *'i'i* locative and adjective-forming postfix).

Hail-like flakes of snow

P'ǫmb̨ewe'e 'small round snow' (*p'ǫŋ⁄* 'snow'; *b̨ewe* 'small and round'; *'e* diminutive) is the name given to small flakes of snow, hard like hail, which come down while it is snowing.

Rainy snow

Kwą̆mp'ǫŋ⁄ 'rain snow' (*kwą̆ŋ⁄* 'rain'; *p'ǫŋ⁄* 'snow'). Said of snow mixed with rain.

Little holes in the snow

Little holes seen in the crust of fallen snow are called *p'ǫmp'o'e* (*p'ǫŋ⁄* 'snow'; *p'o* 'hole'; *'e* diminutive).

[1] Final Report, pt. I, p. 311, 1890.

Wind

Wą̆ 'wind'. *'Iwą̆'o'ᵒ* 'it is blowing' 'it is windy' (*'i* 'it'; *wą̆* 'wind'; *'o'ᵒ* progressive). *Nąwą̆ą̨a'ᵃ* 'it wants to blow' 'it looks like wind' (*ną̆* 'it'; *wą̆* 'wind'; *ą̨a'ᵃ* 'to want'). *Kegi 'iwą̆o'ᵒ* 'it is blowing hard' (*kegi* 'hard'). A bullroarer is called *wą̆tų* 'wind call' (*wą̆* 'wind'; *tų* 'to call'). Wind is produced by *Wą̆kwijo* 'Wind Old Woman' (*wą̆* 'wind'; *kwijo* 'old woman'), who lives on Sandia Mountain [**29**:83].

DUST-WIND

Nąᵘji'ⁱ 'dust-wind' (of obscure etymology). *'Inąᵘji'o'ᵒ* 'it is dust-windy' 'there is a dust storm' (*'i* 'it'; *'o'ᵒ* present). *Nąᵘji'ⁱk'ų* 'a dark dust-cloud' (*nąᵘji'ⁱ*, as above; *k'ų* 'darkness' 'dark').

WHIRLWIND

Nągomį 'there is a whirlwind' (*ną̆* 'it'; *gomį* unexplained). Bandelier [1] speaks of the whirlwind in Tewa symbolism.

Lightning

Tsiguwæ̨nų̨ŋ 'lightning'. *'Itsiguwæ̨nų̨nde'e* 'lightning flashes' (*'i* 'it'; *tsiguwæ̨nų̨ŋ* 'lightning'; *de'e* present). At the point of each lightning bolt there is supposed to be a *tsiguwæ̨nų̨ntsi'i* 'lightning point' (*tsiguwæ̨nų̨ŋ* lightning'; *tsi'i* 'flaking stone' 'piece of flint or obsidian' 'arrow point'). The light accompanying a lightning flash is called *tsik'æŋ* 'meal of the point' (*tsi'i* as above; *k'æŋ* 'meal flour'). Lightning is produced by *'ōk'uwa*, who throw it from the clouds. Flaking stone, wherever found, is supposed to be the result of lightning striking the earth. An *'ōk'uwa*, having hurled a *tsiguwæ̨nų̨ntsi'i*, picks it up again if it is not shattered. That is why no perfect *tsiguwæ̨nų̨ntsi'i* are ever found on the earth.

The arrows of the War Gods were of lightning; these arrows they stole.

Mr. C. L. Linney of the Weather Bureau at Santa Fe gives the information that lightning caused more than twenty deaths in New Mexico in 1911. Three years ago a prominent Indian of Nambé was killed at the place called *Jobuhu'u* [**25**:60], east of that pueblo.

Thunder, Thunderstorm

Kwą̆tą̨ 'thunder'. *'Ikwą̆tą̨'o'ᵒ* 'it is thundering' (*'i* 'it'; *kwą̆tą̨* 'thunder'; *'o'ᵒ* progressive). Thunder is produced by the *Kwą̆tą̨kwijo* 'Thunder Old Woman' (*kwą̆tą̨* 'thunder'; *kwijo* 'old woman').

[1] Final Report, pt. I, p. 311, 1890.

There is no Tewa name for 'thunderstorm', although such storms are very frequent in summer. The Tewa speak merely of *kwąątą* 'thunder' and *kwąąŋ* 'rain'.

"Heat-lightning"

Mųwæ 'heat-lightning' 'light of dawn which resembles heat-lightning' 'northern lights' 'brightness,' said of starlight (of obscure etymology). *Nąmųwætʃa* 'the heat-lightning leaps up' (*nąą* 'it'; *mųwæ* 'heat-lightning'; *tʃa* 'to leap'). *'Imųwæḍe'ᵉ* 'it is lightning with heat-lightning' (*'i* 'it'; *mųwæ* as above; *ɹe'ᵉ* present). *Nąmųwæpo'ᵒ* 'it is lightning with heat-lightning' (*nąą* 'it'; *mųwæ* as above; *po'ᵒ* verbifying postpound). *Mųwæ* appears in a number of personal names.

Mirage

Nąpo̊kowagi nąto̊ or *nąpo̊kowagi 'ųntʃąŋ* 'it resembles water lying' (*nąą* 'it'; *po* 'water'; *ko* 'to lie'; *wagi* 'like'; *nąą* 'it'; *to* 'to resemble'; *'ųŋ* 'it'; *tʃąŋ* 'to appear to one').

Echo

Nąto̊to 'it echoes' (*nąą* 'it'; *to̊to* 'to echo').

III. PERIODS OF TIME

Year

Pą̨jo 'year'; cf. *pą̨jogeɻi* 'summer'. *Næ̨'i''ⁱ 'a'ᵃnɾuke tæ̨ɻisi pą̨jo 'inąmu* 'this girl is sixteen years old' (*næ̨* 'this'; *'i''ⁱ* locative and adjective-forming postfix; *'a'ᵃnɾuke* 'girl'; *tæ̨ɻisi* 'sixteen' < *tæ̨* 'ten', *ɻi* 'from', *si* 'six'; *pą̨jo* 'year'; *'i* 'she'; *nąˇ* 'she'; *mu* 'to have' 'to be').

The year began at the time of the winter solstice. The time of new year was called *pą̨jo tsąmḇ 'ⁱ* (*pą̨jo* 'year'; *tsąmḇi* 'new'; *'i''ⁱ* locative and adjective-forming postfix).

Næ̨'i''ⁱ pą̨jo 'this year' (*næ̨* 'this'; *'i''ⁱ* locative and adjective-forming postfix). *He pą̨jo* 'last year' (*he* 'last' in this sense). *Næ̨wi''a pą̨jo* or *'owewi''a pą̨jo* 'next year' (*næ̨* 'this'; *wi''a* 'coming' 'other' 'different'; *'owe* 'there'). *Wije pą̨jo nąˇp'aɻe'i''ⁱ* 'two years ago' (*wije* 'two'; *pą̨jo* 'year'; *nąˇ* 'it'; *p'aɻe* 'to pass'; *'i''ⁱ* locative and adjective-forming postfix). *Wije pą̨jo 'iwe* 'in two years' 'two years from now' (*wije* 'two'; *pą̨jo* 'year'; *'iwe* 'at', 'in' in this sense).

Seasons

The Tewa distinguish only two seasons—summer and winter. The summer (*pą̨jogeɻi*, unexplained, but cf. *pą̨jo* 'year') begins in the spring and lasts until the fall, including the months of April, May, June, July, August, and September. The winter (*te'nuɻi*, unexplained) begins in the fall and lasts until the spring, including the months of October, November, December, January, February, and March. The Tewa speak also of *ta'ą̨nḍi* 'the spring or planting time', and *p'ojeɻi* 'the harvest time', both of these words being obscure in derivation and not considered to denote true seasons. Unlike the Tewa, the Jemez appear to distinguish four seasons: *tọdâgᵻ̆ŭ̆* 'spring', *pef* 'summer', *pâl* 'autumn', *tööl* 'winter'.

Næ̨'i''ⁱ te'nuɻi 'this winter' (*næ̨* 'this'; *'i''ⁱ* locative and adjective-forming postfix; *te'nuɻi* 'winter'). *Næ̨wi''a te'nuɻi* 'next winter' (*næ̨* 'this'; *wi''a* 'other'; *te'nuɻi* 'winter'). *He te'nuɻi* 'last winter' (*he* 'last'; *te'nuɻi* 'winter').

All the clans of the Tewa villages belong to either the Summer or the Winter phratry. The same clan, wherever it is found, always belongs to the same phratry. The Summer phratry or division is called *Pą̨jogeɻi'i̯nîowà* 'summer people' (*pą̨jogeɻi* 'summer'; *'i̯ŋɾ* locative and adjective-forming postfix; *îowà* 'person' 'people'),

K̂un ɾæ̂towà 'turquoise people' (*k̂un ɾæ* 'turquoise'; *t̂owà* 'person' 'people'), or *K'aje* (of obscure etymology). The Winter phratry is called *Te'nuɹi'i̯nt̂owà* 'winter people' (*te'nuɹi* 'winter'; *'i̯ŋ ɾ* locative and adjective-forming postfix; *t̂owà* 'person' 'people'); *Pot̂owà* 'squash people' (*po* 'squash' 'pumpkin' 'gourd' 'calabash'; *t̂owà* 'person' 'people'), or *Kwæɹi* (of obscure etymology). The Summer people are presided over by the Summer cacique, *p̂o'æt̯ŋjo* 'ceremony-presiding chief' (*p̂o'æ* 'to preside at a ceremony', said of either Summer or Winter cacique); *t̯ŋjo* 'chief', who is in charge of the summer ceremonies. The Winter people and ceremonies are in charge of the Winter cacique, *'ojiket̯ŋjo* 'hard ice chief' (*'oji* 'ice'; *ke* 'hardness' 'hard'; *t̯ŋjo* 'chief'). Bandelier[1] writes: "The [Tewa] altar (Cen-te) used in the estufas is green for the summer months, yellow after the autumnal equinox." So far as the present writer has learned, the Tewa do not recognize equinoxes, but only solstices.

Distinct personal names were considered appropriate for children according to the season in which they were born—summer or winter.

Months

The Tewa year contained twelve, not thirteen months. In this it agreed with the Zuñi year according to Cushing (see the accompanying table). The months are said to have begun at the time of the new moon, but this subject needs further investigation. They are divided into summer and winter months (see under Seasons). Month is called *p̂o* 'moon'. The term *P̂osẹn̤o* is applied only to the divinity resident in the moon (see under Sun and Moon).

The months were known by descriptive names, which are passing out of use. These names differed considerably according to the speaker and the village. The accompanying table gives month-names obtained from Indians of four Tewa villages; also Jemez and Zuñi month-names, the latter from Cushing.[2] It will be noticed that the old designations of some months have been supplanted partially or wholly by names of saints, whose festivals play an important rôle in present-day Tewa life. December is invariably named from *nu̯p'a* 'Christmas,' and the old name could not be discovered.

[1] Final Report, pt. I, p. 311, 1890.

[2] Zuñi Breadstuff, *The Millstone*, p. 58, April, 1884.

English	San Juan Tewa	Santa Clara Tewa	San Ildefonso Tewa	Nambé Tewa	Tewa Pronunciation of Spanish Name of Month	Jemez	Zuñi (Cushing)
January...	*'ojiˆpo* 'ice month' (*'oji* 'ice'; *ˆpo* 'moon' 'month').	*'ojiˆpo* 'ice month' (*'oji* 'ice'; *ˆpo* 'moon' 'month').	*'ojiˆpo* 'ice month' (*'oji* 'ice'; *ˆpo* 'moon' 'month').	*'ojiˆpo* 'ice month' (*'oji* 'ice'; *ˆpo* 'moon' 'month').	*'eneɹù* <Sp. enero.	*sekʃu̯ˆpâ* 'flying ant month' (*sekʃ u̯ʃ* 'flying ant'; *ˆpâ* 'moon' 'month').	"I'-koh-pu-yä-tchun 'growing white crescent'" or "I-shoh-k'o'a-pu-yä-tchun 'crescent of the conception'".
February..	*ɖepihᾳˆpo* 'month when the coyotes are startled' (*ɖe* 'coyote'; *pihᾳ* 'to be startled' 'to be suddenly afraid'; *ˆpo* 'moon' 'month'). It is explained that in this month the cliffs tumble down and the coyotes are startled.	*ɭoɖoˆpo* 'crazy month' (*ɭoɖo* 'craziness' 'crazy'; *ˆpo* 'moon' 'month'). Said to be so called because of the boisterous weather. This name is probably an adaptation of the Spanish "febrero loco."	*wᾰˆpo* 'wind month' (*wᾰ* 'wind'; *ˆpo* 'moon' 'month').	*k̂osi̯nɖisitsaˆpo* 'lizard belly cut month' (*k̂osi̯nɖi* a kind of lizard; *si* 'belly'; *tsa* 'to cut across grain'; *ˆpo* 'moon' 'month'). Said to be so called because the navel cords of these lizards are then cut.	*p'eð(ɹ)eɹù* < Sp. febrero.	*hu̯dᾰˆpâ* 'cedar dust-wind month' (*hu̯* 'Juniperus monosperma'; *dᾰ* 'dust-wind'; *pâ* 'moon' 'month').	"Ta-yäm-tchu-yä-tchun, so named from the fact that it is the time when boughs are broken by the weight of descending snow."
March.....	*ɬsᾳqwiɹisitsaˆpo* 'lizard belly cut month' (*ɬsᾳqwiɹi* a kind of lizard; *si* 'belly'; *tsa* 'to cut across the grain'; *ˆpo* 'moon' 'month'). Said to be so called because the navel cords of these lizards are then cut.	*kapaðeˆpo* 'month when the leaves break forth' (*ka* 'leaf'; *paðe* 'to split' 'to split through'; *ˆpo* 'moon' 'month').	*kapaðeˆpo* 'month when the leaves break forth' (*ka* 'leaf'; *paðe* 'to split' 'to split through'; *ˆpo* 'moon' 'month').	*kapaðeˆpo* 'month when the leaves break forth' (*ka* 'leaf'; *paðe* 'to split' 'to split through'; *ˆpo* 'moon' 'month').	*maɹsù* <Sp. marzo.	*nọ'otʃu̯ˆpâ* 'small leaf month' (*nọ* 'it'; *'o* 'leaf'; *tʃu̯* diminutive; *ˆpâ* 'moon' 'month').	"O-nan-úl-ak-k'ia-kwum-yä-tchun 'snow lies not in the pathways'".

English	San Juan Tewa	Santa Clara Tewa	San Ildefonso Tewa	Nambé Tewa	Tewa Pronunciation of Spanish Name of Month	Jemez	Zuñi (Cushing)
April.....	*kapaðepo* 'month when the leaves break forth' (*ka* 'leaf'; *paðe* 'to split' 'to split through'; *po* 'moon' 'month').		*kawaɹepo* 'month when the leaves open' (*ka* 'leaf'; *waɹe* 'to open' 'to expand'; *po* 'moon' 'month').	*kawaɹepo* 'month when the leaves open' (*ka* 'leaf'; *waɹe* 'to open' 'to expand'; *po* 'moon' 'month').	*'aðɹil* < Sp. abril.	*nǫ'otă pâ* 'big leaf month' (*nǫ* 'it'; *'o* 'leaf'; *tă* 'big'; *pâ* 'moon' 'month').	"Thli'-te-kwa-na-k'ia-tsa-na-yätchun 'the month of the lesser sand storms'."
May.....	*kasą̆po* 'tender-leafed month' (*ka* 'leaf'; *są̆* 'tender'; *po* 'moon' 'month').	*k'ų̆ŋkopo* 'corn planting month' (*k'ų̆ŋ* 'maize'; *ko* 'to plant' 'to sow'; *po* 'moon' 'month').	*k'ų̆ŋkopo* 'corn planting month' (*k'ų̆ŋ* 'maize'; *ko* 'to plant' 'to sow'; *po* 'moon' 'month').	*k'ų̆ŋkopo* 'corn planting month' (*k'ų̆ŋ* 'maize'; *ko* 'to plant' 'to sow'; *po* 'moon' 'month').	*majù* <Sp. mayo.	*ɬšăk'ų̆pâ* 'baby antelope month' (*ɬšă* 'antelope'; *k'ų̆* diminutive; *pâ* 'moon' 'month'). Said to be so called because antelope are born in this month.	"Thli-te-kwa-na-k'ia-thla'-na-yätchun 'the month of the greater sandstorms'."
June.....	*kak'ų̆mpo* 'dark-leafed month' (*ka* 'leaf'; *k'ų̆ŋ* 'dark'; *po* 'moon' 'month'). Said to be so called because the leaves have already assumed their dark-green color.	*nămpapo* 'agriculture month' (*năŋ* 'earth' 'soil'; *pa* 'to make' 'to work'; *po* 'moon' 'month').	*sąŋqwąmpo* 'St. John month' (*sąŋqwąŋ* <Sp. San Juan; *po* 'moon' 'month').	*sąŋqwąmpo* 'St. John month' (*sąŋqwąŋ* < Sp. San Juan; *po* 'moon' 'month').	*huniù* <Sp. junio.	*są̆ɾwą̆pâ* 'St. John month' (*są̆ɾwą̆* < Sp. San Juan; *pâ* 'moon' 'month').	"Yä-tchum-kwa-shi'-am-o-na 'the crescent of no name'."
	sąŋqwąmpo 'St. John month' (*sąŋqwąŋ* <Sp. San Juan; *po* 'moon' 'month').	*sąŋqwąmpo* 'St. John month' (*sąŋqwąŋ* < Sp. San Juan; *po* 'moon' 'month').					

July.....	*p̂ewep̂o* 'month of ripeness' (*p̂e* 'ripeness' 'ripe'; *we* locative, 'when'; *p̂o* 'moon' 'month'). *sa̱ntiaga̱ù p̂o* 'St. James month' (*sa̱ntiaga̱ù* <Sp. Santiago; *p̂o* 'moon' 'month').	*kwa̱ji p̂o* 'horse month' (*kwa̱ji* 'horse'; *p̂o* 'moon' 'month'). *sa̱ntiaga̱ù p̂o* 'St. James month' *sa̱ntiaga̱ù* (< Sp. Santiago; *p̂o* 'moon' 'month').	*sa̱ntiaga̱ù p̂o* 'St. James month' (*sa̱ntiaga̱ù* <Sp. Santiago; *p̂o* 'moon' 'month').	*sa̱ntiaga̱ù p̂o* 'St. James month' (*sa̱ntiaga̱ù* <Sp. Santiago; *p̂o* 'moon' 'month').	*hulĭù* <Sp julio.	*sa̱tejaga̱ù p̂á* 'St. James month' (*sa̱tejaga̱ù* <Sp. Santiago; *p̂á* 'moon' 'month').	"'yellow.'"
August....	*ta̱tsap̂o* 'wheat cutting month' (*ta̱* referring to wheat; *tsa* 'to cut'; *p̂o* 'moon' 'month').	*ta̱tsap̂o* 'wheat cutting month' (*ta̱* referring to wheat; *tsa* 'to cut'; *p̂o* 'moon' 'month').	*ta̱tsap̂o* 'wheat cutting month' (*ta̱* referring to wheat; *tsa* 'to cut'; *p̂o* 'month').	*ta̱tsap̂o* 'wheat cutting month' (*ta̱* referring to wheat; *tsa* 'to cut'; *p̂o* 'moon' 'month').	*'aaostù* <Sp. agosto.	*păkwăp̂á* 'festival month' (*păkwă* 'festival'; *p̂á* 'moon' 'month'). Said to be so called because the great fiesta at Santo Domingo Pueblo occurs on the 4th of this month. But cf. name below. *pási̱gölăpăkwăp̂á* 'Presingula festival month' (*pási̱gölă* <Sp. Presingula; *păkwă* 'festival'; *p̂á* 'moon' 'month').	"'blue.'"
September.	*k'ăɹip̂o* 'take home month' (*k'ăɹi* 'to take home'; *p̂o* 'moon' 'month').	*ha̱p̂ep̂o* 'all ripe month' (*ha̱* 'it' 'all'; *p̂e* 'to be ripe'; *p̂o* 'moon' month'). *k'u̱nt'ep̂o* 'month when the corn is taken in' (*k'u̱nʃ* 'maize'; *t'e* 'to take' 'to take in'; *p̂o* 'moon' 'month').	*'ă̱p̂opap̂o* 'month when sirup is made' ('ă̱p̂o sirup <'ă̱ 'sweetness' 'sweet', *p̂o* 'water' 'juice'; *pa* 'to make'; *p̂o* 'moon' 'month'). Said to be so called because corn sirup is made in this month.	*p̂ewep̂o* 'month of ripeness' (*p̂e* 'ripeness' 'ripe'; *we* locative, 'when'; *p̂o* 'moon' 'month').	*setĭembɹè* <Sp. setiembre.		"'red.'"

English	San Juan Tewa	Santa Clara Tewa	San Ildefonso Tewa	Nambé Tewa	Tewa Pronunciation of Spanish Name of Month	Jemez	Zuñi (Cushing)
October ...	*kajemup̂o* month of falling leaves' (*ka* 'leaf'; *jemu* 'to fall', said of 3+; *p̂o* 'moon' 'month').	*p'ojep̂o* 'harvest month' (*p'oje* 'harvest'; *p̂o* 'moon' 'month').	*kajemup̂o* 'month of falling leaves' (*ka* 'leaf'; *jemu* 'to fall' said of 3+; *p̂o* 'moon' 'month').	*kajemup̂o* 'month of falling leaves' (*ka* 'leaf'; *jemu* 'to fall' said of 3+; *p̂o* 'moon' 'month').	*'oktuƀɹè* <Sp. octubre.	*hâtfip̂á* 'husking month' (*hátfi* 'to husk'; *p̂á* 'moon' 'month').	"'white.'"
November.	*hąwę'ąep̂o* 'month when all is gathered in' (*hąą* 'it' 'all'; *wę'ąe* 'to gather together' 'to gather in'; *p̂o* 'moon' 'month').	*hąwę'ąep̂o* 'month when all is gathered in' (*hąą* 'it' 'all'; *wę'ąe* 'to gather together' 'to gather in'; *p̂o* 'moon' 'month').	*hąwę'ąep̂o* 'month when all is gathered in' (*hąą* 'it' 'all'; *wę'ąe* 'to gather together' 'to gather in'; *p̂o* 'moon' 'month').	*hąwę'ąep̂o* 'month when all is gathered in' (*hąą* 'it' 'all'; *wę'ąe* 'to gather together' 'to gather in'; *p̂o* 'moon' 'month').	*nobɪemƀɹè* <Sp. noviembre.	*pátöpăkwăp̂á* 'fall and winter festival month' (*pát* 'autumn'; *tö* 'winter'; *păkwă* 'festival'; *p̂á* 'moon' 'month').	"'variegated or iridescent.'"
December.	*nąp'ap̂o* 'Christmas month' (*nąp'a* 'Christmas', literally 'ashes fire' < *nąą* 'ashes', *p'a* 'fire'; *p̂o* 'moon' 'month').	*nąp'ap̂o* 'Christmas month' (*nąp'a* 'Christmas', literally 'ashes fire' < *nąą* 'ashes', *p'a* 'fire'; *p̂o* 'moon' 'month').	*nąp'ap̂o* 'Christmas month' (*nąp'a* 'Christmas', literally 'ashes fire' < *nąą* 'ashes', *p'a* 'fire'; *p̂o* 'moon' 'month').	*nąp'ap̂o* 'Christmas month' (*nąp'a* 'Christmas', literally 'ashes fire' <*nąą* 'ashes', *p'a* 'fire'; *p̂o* 'moon' 'month').	*desɪemƀɹè* <Sp deciembre.	*nąmisăp̂á* 'Christmas month' (*nąmisă* 'Christmas <*nąą* 'unexplained, *misă* <Sp. misa 'Roman Catholic mass'; *p̂á* 'moon' 'month').	"'black.'"

The Christian Week

Jaɹi 'time between' Sundays, 'week'. *Ḍomiŋgù* 'Sunday' is frequently used to render 'week'. Spanish semana 'week' is rarely used in Tewa.

Ḍomiŋgù 'Sunday' (<Span. domingo). *Lunè* 'Monday' (<Span. lunes). *Maɹtè* 'Tuesday' (<Span. martes). *Mĭeɹkolè* 'Wednesday' (<Span. miercoles). *Qweðè* 'Thursday' (<Span. jueves). *Bĭeɹnè* 'Friday' (<Span. viernes). *Saðaḍù* 'Saturday' (<Span. sabado). No expressions meaning 'first day', 'second day', etc., are in use.

Day, Night, Times of Day and Night

T‘a 'day'; cf. *t‘ąŋɾ* 'sun'. *T‘aɹi* 'day' (*t‘a* 'day'; *ɹi* ablative, locative). *T‘a* refers to the period beginning when it becomes light in the morning and ending when it gets dark in the evening. For a day of twenty-four hours there is no expression current in Tewa.

Nąt‘aŝĭɹimæŋɾ 'the days are getting shorter' (*nąˀ* 'it'; *t‘a* 'day'; *ŝĭɹi* 'cut short'; *mæŋɾ* 'to go'). *Tʃæɹa’ᵃ nąt‘anąˀ* 'the days are short' (*tʃæɹa’ᵃ* 'short'; *nąˀ* 'it'; *t‘a* 'day'; *nąˀ* 'to be'). *Nąt‘asomæŋɾ* 'the days are getting longer' (*nąˀ* 'it'; *t‘a* 'day'; *so* 'large'; *mæŋɾ* 'to go'). *Hehæn ɾu nąt‘anąˀ* 'the days are long' (*hehæn ɾu* 'long'; *nąˀ* 'it'; *t‘a* 'day'; *nąˀ* 'to be').

Nąk‘ųnnąˀ 'it is dark' (*nąˀ* 'it'; *k‘ųŋɾ* 'dark'; *nąˀ* 'to be'). *Nąkipowa’æ’ᵊ* 'the light is going to come' (*nąˀ* 'it'; *ki* 'light'; *powa* 'to arrive'; *’æ’ᵊ* 'to come'). *Nąt‘e’æ’ᵊho’ᵒ* 'the light is already coming' 'it is beginning to get light' (*nąˀ* 'it'; *t‘e* 'light' 'clear light'; *’æ’ᵊ* 'to come'; *ho’ᵒ* 'already'). *Nąt‘enąˀ* 'it is light' 'it is clear' (*nąˀ* 'it'; *t‘e* 'light' 'clear light'; *nąˀ* 'to be'). *Nąkipo’ᵒ* 'it is light' (*nąˀ* 'it'; *ki* 'light'; *po’ᵒ* 'to make'). *Nąkinąˀ* 'it is light' (*nąˀ* 'it'; *ki* 'light'; *nąˀ* 'to be'). *Wa’ɹiɹi* 'the time of the early morning when already light but not yet dawn or sun-up' (of obscure etymology). *Nąt‘amu’æ’ᵊ* 'the dawn is coming' (*nąˀ* 'it'; *t‘amu* 'dawn'; *’æ’ᵊ* 'to come'). *Nąt‘amunąˀ* 'it is dawn' (*nąˀ* 'it'; *t‘amu* 'dawn'; *nąˀ* 'to be'). *Muwæt‘e* 'the light of dawn' (*muwæ* 'heat-lightning'; *t‘e* 'light'). *Nąmuwæt‘epo’ᵒ* 'the dawn is shining' (*nąˀ* 'it'; *muwæt‘e* as above; *po’ᵒ* 'to make'). *Nąt‘ąmpi’æ’ᵊ* 'the sun is about to come up' (*nąˀ* 'it'; *t‘ąŋɾ* 'sun'; *pi* 'to issue'; *’æ’ᵊ* 'to come'). *Nąt‘ąmpi* 'the sun comes up' (*nąˀ* 'it'; *t‘ąŋɾ* 'sun'; *pi* 'to issue' 'to come out'). *T‘ąnt‘e* 'sunshine' 'sunlight' (*t‘ąŋɾ* 'sun'; *t‘e* 'light'). *Nąt‘ąnt‘e* 'the sun is shining' (*nąˀ* 'it'; *t‘ąŋɾ* 'sun'; *t‘e* 'to shine'). *Heɹęmbo’ᵒ* 'early morning' (*heɹęŋɾ-* 'morning'; *bo’ᵒ* progressive). *Heɹęndi* 'morning' 'forenoon' (*heɹęŋɾ-* 'morning' 'forenoon', absolute form never used; *ɹi* ablative, locative). *Heɹęntageɹi* 'morning straight up time' 'time about nine or ten o'clock in the morning' (*heɹęŋɾ* 'morning'; *tageɹi* as below; cf. *t‘e’itageɹi*).

Tage 'straight up', referring to the sun, 'noon' (cf. *taje* 'straight', not crooked or bent). *Tageɹi* 'noon' (*tage* as above; *ɹi* ablative, locative). *T'ą́n tageɹi nąnąˀ* 'the sun is at noon' (*t'ąŋ* 'sun'; *tageɹi* 'noon'; *nąˀ* 'it'; *nąˀ* 'to be'). *Nąˀtagepoˀᵒ* 'it makes straight up' 'it is noon' (*nąˀ* 'it'; *tage* as above; *poˀᵒ* 'to make'). *ʃuwagi nąˀtagepoˀᵒ* 'noon comes very soon' (*fuwagi* 'soon'; *nąˀtagepoˀᵒ* as above). *Nąˀtageɹip'aɹe* 'noon is passed' (*nąˀ* 'it'; *tageɹi* 'noon'; *p'aɹe* 'to pass'). *Tageɹip'aɹeɹi* 'afternoon' (*tageɹi* 'noon'; *p'aɹe* 'to pass'; *ɹi* ablative, locative). *T'e'itageɹi* 'evening straight up time' 'time about two or three o'clock in the afternoon' (*t'e'i* 'evening'; *tageɹi* as above). *T'e'iɹi* 'evening' (*t'e'i* 'evening', absolute form never used; *ɹi* ablative, locative). *Nugepije nąt'ąmmæŋʃ* 'the sun is declining' (*nuge* 'down' 'below' <*nu'u* 'below', *ge* locative; *pije* 'toward'; *nąˀ* 'it'; *t'ąŋʃ* 'sun'; *mæŋʃ* 'to go'). *Nąˀkiŋʃ* 'it is twilight' (*nąˀ* 'it'; *kiŋʃ* 'to be twilight'). *Kįnḍi* 'twilight' (*kiŋʃ* 'to be twilight'; *ɹi* ablative, locative). *Nąˀk'ųmpoˀᵒ* 'it gets dark' (*nąˀ* 'it'; *k'ųŋʃ* 'dark'; *poˀᵒ* 'to make'). *Nąˀk'ųŋʃ* 'it is dark' 'it is night' (*nąˀ* 'it'; *k'ųŋʃ* 'to be dark'). *Nąˀk'ųnnąˀ* 'it is dark' (*nąˀ* 'it'; *k'ųŋʃ* 'dark'; *nąˀ* 'to be'). *K'ųɹi* 'night', especially used meaning 'last night' (*k'ų*, connected with *k'ųŋʃ* 'to be dark'; *ɹi* ablative, locative). *K'ųɹiɹi* 'night' (*k'ųɹi* as above; *ɹi* ablative, locative).

Næt'a 'to-day' (*næ* 'this'; *t'a* 'day'). *K'ųɹi* 'last night', see above. *Tsąˀnḍi k'ųɹi* 'last night' (*tsąˀnḍi* 'yesterday'; *k'ųɹi* as above). *Tsąˀnḍi* 'yesterday' (*tsąŋʃ*, cf. *tsąmpije* 'west' and *nąˀotsąnnąˀ* 'it is a little cloudy'; *ɹi* ablative, locative). *Tsąmp̂æŋge* 'day before yesterday' (*tsąŋʃ*, as above; *p̂æŋge* 'beyond'). *T'a'nḍi* 'to-morrow' (*t'aŋʃ* 'sun'; *ɹi* ablative, locative). *T'a'nḍiheɹęnḍi* 'to-morrow morning' (*t'a'nḍi* 'to-morrow'; *heɹęnḍi* 'morning'). *T'a'mp̂æŋge* 'day after to-morrow' (*t'aŋʃ*, as above; *p̂æŋge* 'beyond').

Hours, Minutes, Seconds

'Oɹà 'hour' (<Span. hora). *Minutù* 'minute' (<Span. minuto). *Segunḍù* 'second' (<Span. segundo). *Wetæɹijonu 'oɹà wi* "day" 'twenty-four hours make a "day"' (*wetæɹijonu* 'twenty-four'; *'oɹà* 'hour'; *wi* 'one'). *Segįntæ'ᵠ minutù wi 'oɹà* 'sixty minutes make an hour' (*segįntæ'ᵠ* 'sixty'; *minutù* 'minute'; *wi* 'one'; *'oɹà* 'hour'). *Segįntæ'ᵠ segunḍù wi minutù* 'sixty seconds make a minute' (*segįntæ'ᵠ* 'sixty'; *segunḍù* 'second'; *wi* 'one'; *minutù* 'minute').

Clock or watch is called *t'ąnta* 'sun measure' (*t'ąŋʃ* 'sun'; *ta* 'measure'), or *t'ąmpųŋwæ* 'sun for looking at' (*t'ąŋʃ* 'sun'; *pųŋwæ* 'to look at'). *Ǫæmuɹi 'ųmḅi t'ąmpųŋwæ* 'look at your watch!' (*ǫæ* 'you 1' imperative; *muɹi* 'to look'; *'ųmḅi* 'your'; *t'ąmpųŋwæ* 'watch').

'Iheɹi 'o'clock' (said to mean something like 'long being'—cf. *henʃi* 'long'—*ɹi* ablative, locative; the *'i* is unexplained). *Tse 'iheɹi 'ų'æ'ᵠ* 'you will come at seven o'clock' (*tse* 'seven'; *'iheɹi*, as above; *'ų* 'you'; *'æ'ᵠ* 'to come').

Hæn ʃu 'ihɛɬą̆n nąnąˇ 'what time is it'? (*hæn ʃu* 'how much'; *'ihɛɬą̆ŋ ʃ*, cf. *'ihɛɬi* above; *nąˇ* 'it'; *nąˇ* 'to be'). *Tæ'ihɛɬi* 'ten o'clock' (*tæ'*[ɸ] 'ten'; *'ihɛɬi* 'o'clock'). *Haɬiɬi tæ'ihɛɬi* or *maɬi tæ'ihɛɬi* 'about ten o'clock' (*haɬiɬi*, *maɬi* 'about'). *Jonu ɬaha pįŋgehɛɬi* 'half past four' (*jonu* 'four'; *ɬaha* 'and'; *pįŋgehɛɬi* 'half' < *pįŋge* 'in the middle', *hɛɬi*, cf. *'ihɛɬi*, above). *Tæ'*[ɸ] *minutù nąte tæɬiwije'iwe* 'ten minutes before twelve' (*tæ'*[ɸ] 'ten'; *minutù* 'minute'; *nąˇ* 'it'; *te* 'to be lacking'; *tæɬiwije* 'twelve'; *'iwe* locative). *Wi 'oɬà nąte* 'one hour remains' (*wi* 'one'; *'oɬà* 'hour'; *nąˇ* 'it'; *te* 'to be lacking').

Festival

ʃą̆ŋki'iɬi 'festival' 'fiesta' (of obscure etymology) or *hi* 'festival' 'fiesta'(related to *hitʃą̆* 'to be glad').

Fair, Carnival

P'eɬĭa < Span. feria. *Kaɬniba(l)* < Span. carnival. Fairs or carnivals are held at Santa Fe and Albuquerque.

Time of Plague

Ha'iwiwagi îowà tahą̆nḍi'[i] 'dying of a great many people' (*ha'iwiwagi* 'very many' < *ha'iwi* 'very many', *wagi* 'like'; *îowà* 'people'; *tahą̆ŋ ʃ* 'to die of the plague'; *'i'*[i] locative and adjective-forming postfix).

IV. GEOGRAPHICAL TERMS

NOTE.—The alphabetic order is *a ą â æ ǽ ą̂ b ḇ ƀ d ḏ e ę ʃ ꜰ g ġ g̱ h i ị j k kw k̂ kʻ l ɬ m n nʃ ŋ ŋw ŋʃ o ǫ p p̂ pʻ q qw r ɹ s ʃ t t̂ tʻ ts tʃ t̂s t̂ʃ u ų ų̇ v w*. The glottal stop (') is ignored in the alphabetic sequence.

'*A'a* 'steep slope'. Cf. *ta'a* 'gentle slope'.

'*Akǫmḇu'u* 'plain wholly or partly surrounded by higher land' 'corner of a plain' ('*akǫŋʃ+ḇu'u*).

'*Akǫmpije* 'south,' literally 'direction of the plains' ('*akǫŋʃ+pije*).

'*Akǫmpije 'ịnte'e* 'south estufa' ('*akǫmpije* 'south'+*te'e*). Synonyms: *pą̇jogeɹi'ịnt̂owà ƀite'e*, *k̂ųnʃǽte'e*, and *kʻajète'e*.

'*Akǫmpije'iŋqwap̂ǽŋġe* 'locality beyond (south of) the south houserow of a pueblo' ('*akǫmpije* 'south'+'*i'ⁱ*+*p̂ǽŋġe*). See diagram 1, p. 305.

'*Akǫmpije'iŋqwasų* 'south houserow of a pueblo' ('*akǫmpije* 'south'+'*i'ⁱ*+*qwasų*).

'*Akǫmpijep̂ǽnḏi'ⁱ* 'south part of a pueblo' ('*akǫmpije*+*p̂ǽnḏi'ⁱ*).

'*Akǫnḏiwe* 'at the plain' ('*akǫŋʃ+'iwe*).

'*Akǫnnu* 'plain' ('*akǫŋʃ+nu*). '*Akǫnnǽ* ('*akǫŋʃ+nǽ*) is never used. The various postfixes can be added to '*akǫnnu* as to '*akǫŋʃ* without difference of meaning. But 'little valley' is rendered '*akǫŋʃ'e*, not '*akǫnnu'e*.

'*Akǫŋġe*, '*akǫnnuġe* 'down at the plains' ('*akǫŋʃ*, '*akonnu+ġe*).

'*Akǫŋʃ* 'plain'.

'*Akǫŋʃhenʃịŋʃ* 'long plain' 'long valley or glen with flat bottom' 'long mesa-top' ('*akǫŋʃ+henʃịŋʃ* 'length' 'long', mineral gender).

'*Akǫŋʃhu'u* 'arroyo with a flat, plain-like bottom' ('*akǫŋʃ+hu'u*).

'*Anu'u* 'foot of a slope' 'below a slope' ('*a'a+nu'u*).

'*Apịnnuɹi* 'middle of a slope' 'half way up or down a slope' ('*a'a+pịnnuɹi*).

'*Awapʻaḇu'u*, '*awapʻaḇe'e*, '*awapʻiḇu'u*, '*awapʻiḇe'e* 'low place in which cattails grow' ('*awapʻa*, '*awapʻi* species of cattail + *ḇu'u*, *ḇe'e*).

'*Æ̀ p̂o* 'race track' ('*æ̀* 'to run'+*p̂o* 'trail' 'track' 'road').

'*Ą̆ki* 'V-shape'.

'*Ą̆ŋġe* 'foot of' 'base of' ('*ą̆ŋʃ* 'foot'+*ġe*). This is often combined with other words, as: *ą̆ŋġe'aġe* 'down the slope to the base of the slope'.

'*Ą̆nʃæ̀gi* 'on the head'.

'*Ą̆nʃæ̀gi k̂u*, ('*ą̆nʃæ̀gi*+*k̂u*) a conical rock bearing on its apex a rock cap, thought by the Indians to resemble a person carrying a burden on the head. (See pls. 7, 8.)

Ƥa'a 'woman's belt'. It is also used figuratively of a belt or strip of country. A man's belt is called *sęmƥa'a* (*sęŋʃ* 'man'+*ƥa'a*).
Ƥaù 'ford' (<Span. vado 'ford').
Ƥe 'pottery' 'vessel'.
Ƥe'e (1) 'small, low roundish place' 'dell' 'dale' 'small valley' 'small corner' of a space, as of a room. (2) 'of roundish ball-like shape' 'ball' 'clod' 'mound'.
Ƥenuḍite 'watchhouse for watching a melon field' (*ƥenuḍi* 'musk-melon' + *te*).
Ƥepuk'aƀè 'potsherd' (*ƥe* 'pottery'+*pu* 'base'+*k'aƀè* 'to break').
Ƥesu 'chimney' 'fireplace connected with a chimney' (apparently *ƥe'e* (1) or *ƥe'e* (2)+*su* 'arrow').
Ƥesup'o 'hole or opening of a chimney' (*ƥesu*+*p'o*).
Ƥęŋʃ 'little bend'.
Ƥęŋʃhu'u 'arroyo the course of which bends at short intervals' (*ƥęŋʃ*+*hu'u*).
Ƥi- 'small and roundish'.
Ƥige 'sharp bend' (*ƥi-* +*ge*).
Ƥiɯi 'small roundish pile, grove, clump, hill or mound'.
Ƥokà 'mouth of a canyon' (<Span. boca 'mouth' 'mouth of a canyon').
Ƥoɯi 'large roundish pile, grove, clump, hill or mound'.
Ƥuta 'dry dell' (*ƥu'u* (1)+*ta* 'dryness' 'dry').
Ƥu'u (1) large roundish low place' 'dell' 'dale' 'valley' 'bottom' (in the sense of 'low dell') 'large corner of a space' 'courtyard' 'plaza' 'placita' 'settlement surrounding a plaza' 'settlement' 'town' 'city'. (2) 'of large roundish ball-like shape' 'large ball' 'large mound'. See diagram 1, p. 305.
Ƥuwate 'oven' (*ƥuwa* 'bread' + *te*).
Ƥuŋʃ 'large bend' 'large turn of a waterway'.
Ƥuŋʃhu'u 'arroyo the course of which makes large turns at intervals' *ƥuŋʃ* + *hu'u*).
Ḍep'o 'coyote's den' (*ḍe* 'coyote' + *p'o*).
Ḍęŋʃ 'small point' 'small conical point'.
Ḍuŋʃ 'large point' 'large conical point'.
'E 'offspring' 'child', also used as the diminutive postpound. The tone in the singular is falling, in the 2 + plural it is rising-falling. When meaning 'offspring' 'child' two plural forms are in use: *'e* and *'enʃx̣*.
'Ekwelà 'school' (<Span. escuela 'school').
'Ekwelàteqwa 'schoolhouse' (*'ekwelà* + *teqwa*).
'Eɯà 'threshing floor' (<Span. era 'threshing floor').
'Etap'età 'post office' (<Span. estafeta 'post office').
'Etašǐǫn 'railway station' (<Span. estacion 'railway station').
'Etup'à 'stove' (<Span. estufa 'stove').

Ge 'at' 'down at' 'to' 'down to', locative postfix denoting rest or motion at or motion toward one or more places below the level of the speaker.

Hæ 'that yonder', 'there yonder,' demonstrative element denoting location not very far from the speaker. Cf. *næ* (1) and *'o*. It is much used before postfixes of locative meaning, e. g. *hækwajè* 'up yonder on top' (*hæ* + *kwajè*). It is also used as a noun prefix, e. g. *hæteqwa'iwe* 'at that house' (*hæ* + *teqwa*+*'iwe*); also as an adjective *hæ'i'i teqwa'iwe* 'at that house' (*hæ* + *'i'i* + *teqwa* + *'iwe*).

Hæge 'down there yonder,' denoting location not very far from the speaker and lower than the speaker (*hæ* + *ge*).

Hænæ 'there yonder,' denoting location not very far from the speaker (*hæ* + *næ* [2]).

Hæwe 'there yonder,' denoting location not very far from the speaker and at about level of or higher than the speaker (*hæ* + *we*).

Hæwijakwo'i'i 'inner storeroom' 'closet' (*hæwi* 'something' 'thing' + *jakwo* 'to be put away' + *'i'i*).

Hæwiqwikwonu'i'i 'inner storeroom' 'closet' (*hæwi* 'something' 'thing' + *qwikwonu* 'to be hung up' + *'i'i*).

Hąŋge 'beside' 'at one side of' and not contiguous (*hąŋʃ-* + *ge*).

Hąŋqwoɹe, *p̂okwįhąŋqwoɹe* 'mouth of a lake or a body of water' (*hąŋʃ* 'respiration' 'spirit' + *qwoɹe; p̂okwį*). *Hąŋqwoɹe* is also applied to the break in the "life-line", a line which nearly encircles the vessel in certain designs of pottery painting.

Hąŋʃ in *hąŋge*.

He'e 'small groove' 'arroyito' 'gulch'.

He'e 'wide gap'.

Hegi 'gulchlike,' 'groove'.

Hejipije 'lengthwise' (*heji* unexplained + *pije*).

Heɹęmpa'age 'place down where the sun shines in the morning' (*heɹęŋʃ* 'morning' + *pa'age*).

Heɹęmpa'aɹi 'place where the sun shines in the morning' (*heɹęŋʃ* 'morning' + *pa'aɹi*).

Heɹęŋkæniŋge 'side or place where there is shade in the morning' (*heɹęŋʃ* 'morning' + *kæŋʃ* + *'iŋge*).

Heɹęŋkænnuge 'place where there is shade in the morning' (*heɹęŋʃ* 'morning' + *kæŋʃ* + *nu* + *ge*).

Heɹęŋkæŋge 'place where there is shade in the morning' (*heɹęŋʃ* + *kæŋʃ* + *ge*).

Hinʃæsegi'i 'neck of a peninsula' (*hinʃæ* 'smallness' 'small' + *segi* 'slenderness' 'slender' + *'i'i*).

Hiɹi 'near,' locative prefix and adverb (*hi* unexplained + *ɹi*).

Huge 'large groove' 'arroyo' (*hu'u* + *ge*).

Hugep̂o 'arroyo water' 'water from an arroyo' (*hu'u* + *ge* + *p̂o* 'water').

Huqwoge 'delta of an arroyo' 'place down where an arroyo cuts through' (*hu'u* + *qwoge*).

Hûahu'u 'dry arroyo' (*hu'u* + *ûa* 'dryness' 'dry' + *hu'u*).

Hu'u 'large groove' 'arroyo' 'cañada'.

'*Iðe* locative postfix meaning 'in' 'into', referring to rest or motion in or motion into hollow object(s); '*i*'^{i} + *ðe* unexplained). '*Iðe* is also used as a noun meaning 'room of a building'. 'In' contiguous gas, liquid or solid is expressed by '*iwe*.

'*Iðepiŋge* 'in the middle' ('*iðe* + *piŋge*).

'*I*'^{i} is primarily a locative postfix meaning 'at', referring to place at about the same level as or above the speaker. It is also postfixed to adjective stems to denote gender and number. '*I*'^{i} never means 'in.' Its forms may be tabulated as follows:

	Sing.	Dual	3+Plural
Mineral gender	'*i*'^{i}	'*iŋ*$\int$	'*i*'^{i}
Vegetal gender	'*iŋ*$\int$	'*iŋ*$\int$	'*i*'^{i}
Animal gender	'*i*'^{i}	'*iŋ*$\int$	'*iŋ*$\int$

When postfixed to words ending in *o*, *o̧*, *u* or *u̧*, *wi*'^{i}, *wiŋ*$\int$ may be used instead of '*i*'^{i}, '*iŋ*$\int$. '*I*'^{i} appears as a part of many other postfixes, as '*iðe* ('*i*'^{i} + *ðe*), *p̂æn̨di*'^{i} (*p̂æŋ*$\int$ + '*i*'^{i}). '*I*'^{i} and its compounds denote place either near or remote. This can be observed by comparing '*ipije* ('*i*'^{i} + *pije*) 'to this place' 'to that place' with *næpije* (*næ* + *pije*) 'to this place', *hæpije* 'to yonder place', '*opije* 'to that remote place'. The forms in '*iŋ*$\int$ are sometimes elided with the preceding syllable; thus '*Okeŋ*$\int$ 'San Juan people' for '*Oke*'*iŋ*$\int$ ('*Oke* 'San Juan Pueblo').

'*Ije* locative postfix meaning 'at', referring to two or more places of about the same level as or above the speaker ('*i*'^{i} + *je* unexplained). At two or more places 'in' contiguous gas, liquid or solid, is also expressed by '*ije*. Cf. '*iwe*.

'*Ijepije* 'to' 'toward', referring to two or more places of about the same level as or above the speaker ('*ije* + *pije*).

'*Ijeɹi* 'from' 'out of', referring to two or more places of about the same level as or above the speaker ('*ije* + *ɹi*).

'*Inu* 'in' 'within', referring to motion which takes place entirely within an object, as in the sentence 'eagles soar *in* the sky' ('*i*'^{i} + *nu*).

'*Iwe* locative postfix meaning 'at', referring to one place but to one or more objects of about the same level as or above the speaker ('*i*'^{i} + *we*). 'In' contiguous gas, liquid or solid is also expressed by '*iwe*. Cf. '*ije*. '*Iwe* is also used as '*iðe* is used, especially if the whole of an object is not inside, e. g. of a person's hand 'in' a box.

'*Iwepije* 'to' 'toward', referring to one place but to one or more objects of about the same level as or above the speaker ('*iwe* + *pije*).

'Iweɻi 'from' 'out of', referring to one place but to one or more objects of about the same level as or above the speaker (*'iwe* + *ɻi*).

'Į̣nnæ̨ 'side' 'at side' (*'į̣ŋ⌐* (2) + *næ̨*).

'Į̣nnæ̨ɻi 'side' 'at side' (*'į̣ŋ⌐* (2) + *næ̨* + *ɻi*). Cf. *'į̣nnæ̨*.

'Į̣ŋg̨e 'side' below speaker, 'down at side' (*'į̣ŋ⌐* (2) + *g̨e*).

'Į̣ŋg̨eɻi 'side' below speaker, 'down at side' (*'į̣ŋ⌐* (2) + *g̨e* + *ɻi*). Cf. *'į̣ŋg̨e*.

'Į̣ŋ⌐ (1) a form of *'i'ⁱ*, q. v. (2) appearing in several words meaning 'side'.

Ja 'in the middle', appearing in various compounds.

Jag̨e 'amid' 'in the middle of' (*ja* + *g̨e*).

Jaɻe in *p̂ojaɻe* 'island' (apparently *ja* + *ɻe* unexplained).

Jaɻi 'between' 'among,' referring to a position between or among two or more places or objects (*ja* + *ɻi*).

Jawe 'outside' 'out doors' (*ja*, probably akin to *ja* 'to put away' 'to put out of the way' + *we*).

Jąą̆nt̂si'i 'willow-grown canyon' (*jąą̆ŋ⌐* 'willow' + *t̂si'i*).

Jąą̆ŋg̨e 'amid' 'in the midst of' (*jąą̆ŋ⌐*-+*g̨e*). Used, for instance, in the sentence *T̂owàjąą̆ŋg̨e 'oji'ⁱ* 'I am moving about in the midst of a crowd of people' (*t̂owà* 'people'; *'o* 'I'; *ji'ⁱ* 'to move about').

Jąą̆ŋg̨i 'middle location' 'middle' 'medial' (*jąą̆ŋ⌐* + *g̨i*, postfix appearing in many adjectives).

Jąą̆ŋg̨ip'ag̨i, *Jąą̆ŋg̨ip'į̣g̨i* 'flat terrace part way up between base and top of mesa', as, e. g., 'bench at top of talus slope' (*jąą̆ŋg̨i* 'middle location' 'middle' 'medial' + *p'ag̨i* 'largeness and flatness' 'large and flat'; *p'į̣g̨i* 'smallness and flatness' 'small and flat').

Jąą̆ŋ⌐- 'amid' in the compounds *jąą̆ŋg̨e* and *jąą̆ŋg̨i*.

Jo augmentative postpound. It may be postpounded to certain words only, its usage being not as free or frequent as that of the diminutive *'e*.

Kaƀajuk'a'i'ⁱ 'pasture fenced in for grazing for horses' (*kaƀajù* < Span. caballo 'horse' + *k'a* + *'i'ⁱ*).

Kaƀajùte, *kaƀajùteqwa* 'barn or stable for horses' (*kaƀajù* < Span. caballo 'horse' + *te*; *teqwa*).

Kan⌐eɻà 'cañada' 'glen' 'narrow mountain valley' (< Span. cañada, of same meaning).

Kan⌐eɻàp̂ot̂si'i 'cañada with canyon-like walls with a stream flowing in it' (*kan⌐eɻà* + *p̂ot̂si'i*).

Kapijà 'chapel' (< Span. capilla' 'chapel').

Kąmpusąntù 'graveyard' (< Span. campo santo 'graveyard').

Kæ̨ną̨i'ⁱ 'shady place' (*kæ̨ŋ⌐*- + *'i'ⁱ*).

Kæ̨nnu 'shady place' (*kæ̨ŋ⌐*- + *nu*).

Kæ̨ŋ⌐- 'shade,' in some compounds, as *heɻeŋkæ̨ni̧ŋg̨e*).

Keji 'old', said of things, not persons. Used only as a postpound.

Ki, an element postfixed to many adjective stems. Its meaning is not clear.

Kite 'prairie-dog holes' (*ki* 'prairie-dog' + *te*).

Kịmmu 'edge' (*kịŋʃ* + *mu* unexplained).
Kịnnu 'edge' (*kịŋʃ-* + *nu*).
Kịŋge 'edge,' as of a table or mesa (*kịŋʃ* + *ge*).
Kịŋʃ- in *kịŋge*, *kịnnu*, etc.
Kop'e 'boat' 'bridge' 'plank or log across a ditch or body of water to serve as a bridge' (*ko* probably identical with *ko* 'to bathe' + *p'e* 'stick' 'wood' 'timber' 'plank' 'log'). What is said to be a primitive Tewa bridge is to be seen over the mother-ditch at San Juan Pueblo. Such a bridge consists of a roughly flattened log.
Koɹa 'corral' (< Span. corral 'corral'). The native Tewa equivalent is *k'a*.
Ko'ɹi- 'right' opposed to left, in various compounds.
Ko'ɹige ɹi 'at the right side of' locative postfix (*ko'ɹi-* '+ *ge* + *ɹi*).
Ko'ɹinæ 'on the right' 'at the right side' (*ko'ɹi-* + *næ* [2]).
Kọ 'barranca,' 'bank of an arroyo or gulch' 'arroyo' 'gulch'. The term is applied especially to arroyos of which a barranca is a prominent feature. Arroyos which have a bank on one side and a gentle slope on the other, like those of the Pajarito Plateau, are called *kọ*. As a term for arroyos *kọhu'u* is as common as *kọ*.
Kọhu'u 'arroyo with barrancas or banks as a prominent feature' 'large groove by the barrancas' (*kọ* + *hu'u*). Cf. *kọ*.
Kọso'o, *kọsoge*, *kọso'jo* 'large barranca' 'large arroyo' (*kọ* + *so'o* 'largeness' 'large'; *ge*; *jo*).
Kọtahu'u 'dry arroyo' (*kọ* + *ta* 'dryness' 'dry' + *hu'u*).
Kọwaɹi 'wide gap between barrancas' (*kọ* + *waɹi*).
Kọwi'i 'gap between barrancas' (*kọ* + *wi'i*).
Kutʃijà 'knife-like tapering ridge' (<Sp. cuchilla of same meaning).
Kuwak'a 'sheep-fold' (*kuwa* 'sheep' + *k'a*).
Kụte 'store' 'shop' (*kụ* 'to barter' + *te*).
Kwa- in *kwage*, *kwajè*, etc.
Kwa'a 'downstairs' 'on the ground floor'.
Kwage 'on or at the broad-topped height of' 'flat-topped height' 'mesa' 'height' (*kwa-* + *ge*). Used of mesa-top, top of frustrated cone, flat top of a hand-quern, etc.
Kwageʃu'u 'horizontally projecting point of a mesa' (*kwage* + *ʃu'u*).
Kwagewiɹi 'horizontally projecting point of a mesa' (*kwage* + *wiɹi*).
Kwajè 'on or at the height of' 'height' 'on top of' 'above' (*kwa* + *je* unexplained). This is the most inclusive term meaning 'on top' 'at the top' 'in the top' 'above' 'above the top'. It may be used, for instance, of a bird in the top of a tree, on the top of a tree, or above a tree. *P̂okwajè* means 'above, not touching, the surface of the water' (*p̂o* 'water').
Kwajèpije 'up' (*kwajè* + *pije*).
Kwaɹtù 'room' of a building (<Span. cuarto 'room of a building'). The term of native Tewa origin is *'iθè*.
Kwæ̂ku'i^{i} 'Mexican settlement' (*Kwæ̂ku* 'Mexican' + *'i*^{i}).

Kwæ̨̂kuƀiteqwa'i''i 'Mexican settlement' (*Kwæ̨̂ku*, cf. *Kwæ̨̂kuŋ́* 'iron', 'Mexican' + *ƀi* possessive + *teqwa* +' *i''i*).

Kwæ̨̂kuƀu'u 'Mexican placita' 'Mexican plaza' 'Mexican settlement' (*Kwæ̨̂ku* 'Mexican' + *ƀu'u*).

Kwæ̨̂kump̂o 'railroad' (*kwæ̨̂kuŋ́* 'iron' 'metal', cf. *kwæ̨ku* 'Mexican' +'*iŋ́*, vegetal gender of '*i''i*?). This term is frequently used for railroad train, thus: *Kwæ̨̂kump̂o nąmæŋ́* 'the train is going,' literally 'iron road goes' (*nąˇ* 'it' + *mæŋ́* 'to go').

Kwæ̨̂kump̂okop'e 'railroad bridge' (<*kwæ̨̂kump̂o* + *kop'e*).

Kwæɻi 'winter person 'member of winter phratry' (unexplained.)

Kwæɻite'e 'winter people's estufa' (*kwæɻi* 'winter person' + *te'e*). Synonyms: *tenuɻi 'inp̂owàƀite'e, p̂impije 'inp̂owàƀite'e, pote'e.*

Kwijekwi'o 'irrigating ditch' (*kwije* 'to irrigate' + *kwi'o*).

Kwi'o 'irrigation ditch' 'ditch'. The Tewa made extensive use of irrigation by means of ditches, in pre-European times. Ditchwork is now done by the men. In olden times it was done by men and women working together and the implements used were narrow shovel-shaped digging-sticks. Ditchwork is still, as formerly, communal and compulsory.

Kwi'ojija 'main ditch', literally 'mother ditch' (*kwi'o* + *jija* 'mother'). The corresponding term in New Mexican Span. is acequia madre, of which the Tewa name is probably a translation.

Kwi'op̂o 'irrigation ditch water' 'water from an irrigation ditch' (*kwi'o* + *p̂o* 'water').

K̂a 'denseness' 'dense' 'thicket' 'forest'. The word refers to any thick growth of vegetal matter.

K̂aƀoɻi 'grove' 'clump-shaped thicket' (*k̂a* + *ƀoɻi*).

K̂aƀu'u 'grove' (*k̂a* + *ƀu'u*).

K̂asoge 'big forest' 'grove' (*k̂a* + *so'o* 'largeness' 'large' + *ge*).

K̂e 'point' projecting more or less vertically, 'projecting corner' as of a table, 'sharp point' as a cactus thorn.

K̂e 'neck' of man or lower animal. The tone of the word is distinct from that of *k̂e* 'point.'

K̂eɖuɡi 'large pointed peak' (*k̂e* + *ɖuɡi* 'largeness and pointedness' 'large and pointed').

K̂ege 'edge' (*k̂e* 'neck' + *ge*). This is perhaps the commonest word meaning 'edge' of a cliff, 'shore' of a lake, 'bank' or 'edge' of a river, etc.

K̂eɻe 'dipper' 'ladle' (of obscure etymology).

K̂eɻi 'on top' of an upward-projecting pointed object (*k̂e* 'point' + *ɻi*). The term seems to refer to an edge at the top of an upward-projecting more or less sharp object.

K̂eɻipije 'to the summit' (*k̂eɻi* + *pije*).

K̂ewe 'on top' of an upward-projecting pointed object, 'point' 'peak' 'dome' (*k̂e* 'point' + *we*). The term seems also to be used with

the more general meaning 'in, on or at the top of' 'above,' in such usage being identical with *kwajè*. Said of water, it denotes position above the surface, not touching the surface; cf. *kwajè*.

K̂ewepa'ᵃ 'near the top' 'a short distance below the top' 'not as far up as the top' (*k̂ewe* + *pa'ᵃ*).

K̂igi 'on the upper surface and contiguous with the upper surface' 'on top of or on a surface' (of obscure etymology). Thus *p̂o-k̂igi* means 'on the surface of the water' (*p̂o* 'water').

K̂u 'stone' 'rock'.

K̂ube'e 'rocky dell' (*k̂u* + *ɓe'e* [1]).

K̂uɓiɹi 'small pile of stones' (*k̂u* + *ɓiɹi*).

K̂uɓoɹi 'large pile of stones' (*k̂u* + *ɓoɹi*).

K̂uɓu'u (1) 'rocky dell,' (2) 'place enclosed within a circle of stones', as at the shrine of the Stone Lions [**28**:27] or Stonehenge.

K̂uɖęɖęgi'i'ⁱ, *k̂uɖuɖugi'i'ⁱ* 'pointed rock' 'tent rock' (*k̂u*+ *ɖęɖęgi*, *ɖuɖugi* 'pointedness' 'pointed' + *'i'ⁱ*). See plates 6–8.

K̂uɖęnɖęnɖi'ⁱ, *K̂uɖųnɖųnɖi'ⁱ* 'pointed 'rock' 'tent rock' (*k̂u* + *ɖęnɖęŋɾ* 'pointedness' 'pointed' + *'i'ⁱ*).

K̂uk'ajè 'stone fetish' 'stone shrine' (*k̂u* + *k'ajè*). This term is applied to all kinds of fetishes and shrines made of stone. Cf. *k'ajèk̂uɓoɹi*.

K̂uk'æmɓęŋɾ 'little gravelly bend', as for instance in the course of a creek (*k̂uk'æŋɾ* + *ɓęŋɾ*).

K̂uk'æmɓu'u 'gravelly dell' (*k̂uk'æŋɾ* + *ɓu'u* [1]).

K̂uk'æmp̂o 'gravelly water' (*k̂uk'æŋɾ* + *p̂o* 'water').

K̂uk'æŋɾ 'gravel' 'coarse sand' (*k̂u* + *k'æŋɾ* 'flour' 'meal'?).

K̂uk'i'ǫŋwį 'pueblo built of tufaceous stone' (*k̂uk'i* 'tufa' 'tuff' 'pumice stone' 'tufaceous stone' + *'ǫŋwį*).

K̂uk'i'ǫŋwįkeji 'tufa stone pueblo ruin' (*k̂uk'i* 'tufa stone' + *'ǫŋwį* + *keji*).

K̂uk'iwaɹe 'place where tufa stones or blocks are strewn or scattered' (*k̂uk'i* 'tufa stone' + *waɹe* 'to strew' 'to scatter').

K̂u'nɾæte 'ant nest' (*k̂u'nɾæ* 'ant' + *te*).

K̂u'nɾætęɓiɹi 'ant hill' (*k̂u'nɾæte* + *ɓiɹi*).

K̂unɾæte'e 'turquoise estufa' (*k̂unɾæ* 'turquoise' + *te'e*). Synonyms: *'akompije'įnte'e*, *pąjogeɹi'įnt̂owàɓite'e* and *k'ajète'e*.

K̂u'ǫŋwį 'pueblo built of stone' (*k̂u* + *'ǫŋwį*).

K̂u'ǫŋwįkeji 'stone pueblo ruin' (*k̂u* + *'ǫŋwį* + *keji*).

K̂upu'unæ, said to be a Santa Clara equivalent for *k̂uɓiɹi* 'small pile of stones' (*k̂u* + *pu'u* unexplained + *næ* (2)).

K̂up̂o 'stone water' 'water in stony creek-bed' (*k̂u* + *p̂o* 'water').

K̂up'o 'hole in a stone' 'hole in a stone in which water collects' 'water hole' in a stone or rock (*k̂u* + *p'o*). This is the only name by which water-holes are commonly designated.

K̂up'op'awe 'hole through a stone' (*k̂u* + *p'o* + *p'awe* 'to go completely through').

K̂usą̆ywį̆mb̨u'u 'dell partly or wholly surrounded by a zigzag of stone' (*k̂usą̆ywį̆ŋ⌐ + b̨u'u* (1)).

K̂usą̆ywį̆ŋ⌐ 'zigzag stone' 'stone zigzag' (*k̂u + są̆ywį̆ŋ⌐* 'zigzag'). Applied, for instance, to strata of stone with serratedly eroded edges. These are represented in pottery painting.

K̂usę̨ŋ⌐ 'hornlike projection of rock' (*k̂u + sę̨ŋ⌐* 'horn').

K̂uʃu'u 'horizontally projecting point of stone' (*k̂u + ʃu'u*).

K̂uta̤'ⁿnd̨i'ⁱ 'painted rock' 'rock painting' (*k̂u + ta̤'ᵘn̨ŋ⌐* 'painting' + *'i'ⁱ*).

K̂utepa 'stone-wall' used either as a fence, or as part of a building (*k̂u + tepa*).

K̂uk̂oƀa 'rock cliff' (*k̂u + k̂oƀa*).

K̂ut'ad̨ug̨i 'rocky peak or pinnacle' (*k̂u + t'a* unexplained + *d̨ug̨i* 'largeness and pointedness' 'large and pointed').

K̂uwaɹe 'place where stones are strewn or scattered' (*k̂u + waɹe* 'to strew' 'to scatter').

K'a 'corral' 'fence' surrounding an enclosure, 'fence' 'enclosure'.

K'ab̨u'u 'roundish place enclosed by a fence or hedge of some sort' (*k'a + b̨u'u* [1]). The enclosures made for certain Jicarilla Apache and Navaho dances are called *k'ab̨u'u*.

K'ajè 'fetish' 'shrine', applied to anything in which *pį̆n̨ą̆ŋ⌐* 'magic power' is believed to reside.

K'ajè 'summer person' 'member of summer phratry' (unexplained).

K'ajek̂u, k'ajek̂ub̨oɹi 'sacred stone' 'sacred stones' 'sacred stone-pile' 'shrine' (*k'aje + k̂u + b̨oɹi*). Cf. *k̂uk'ajè*.

K'ajète'e 'summer people's estufa' (*k'ajè* 'summer person' + *te'e*). Synonyms: *'akǫmpije'inî owàƀite'e, pǫjogeɹi'įnî owàƀite'e,* and *k̂un⌐æte'e*.

K'awi'i 'gap between fences' 'entrance or exit of a corral' (*k'a + wi'i*).

K'ewi'i 'outside corner o a houserow, house, corral, etc.' (*k'e* unexplained + *wi'i*).

K'o 'arm' of body or, used figuratively, 'branch' 'bough' of a tree, 'arm' of a lake or other body of water, 'inlet' 'bay' 'bight'.

K'oji 'roofhole' 'door in the roof through which entrance and exit are effected'. In Tewa dwelling rooms the *k'oji* have been largely replaced by doors in the walls, but the estufas or kivas still have them. Mythical *k'oji* are believed to exist at lakes; see *p̂okwį̆k'oji*. Tewa *k'oji* has been hispanized as cóye, and the word is current in New Mexican Spanish. Bandelier[1] writes "Ko-ye." Tewa *k'oji* means 'roofhole', not 'inner room'.

K'ǫn̨diwe 'place where mineral or other substance is dug' 'mine' 'quarry' (*k'ǫŋ⌐* 'to dig' + *'iwe*).

K'ǫŋg̨e 'at the end' 'end' 'extent' (*k'ǫŋ⌐ + g̨e*).

K'ǫŋ⌐- in *k'ǫŋg̨e*.

Makina 'machine' 'engine' 'sawmill' (<Span. máquina 'machine' 'engine').

[1] Final Report, pt. 1, p. 262, 1890.

Maɹ 'ocean' (<Span. mar 'sea' 'ocean').

Maɹp̂okwį 'ocean' (*maɹ+p̂okwį*).

Maɹp̂okwįp̂ɐŋgenąŋge 'the country down beyond the ocean' (*maɹ-p̂okwį+p̂ɐŋge+nąŋ ɾ+ge*).

Mesà 'table' 'mesa' 'tableland' (<Span. mesa 'table' 'mesa' 'table-land').

Mesàkwage 'mesa' 'tableland' (*mesà+kwage*).

Misate 'church' (*misa* <Span. misa 'Roman Catholic mass'+*te*).

Misàte'e 'chapel' 'little church' (*misàte+'e*).

Naƀa 'cultivable field' 'field'. The word has the same meaning as Russian *n ɾíva*, which it resembles in sound. Tewa *naƀa* has nothing to do with the uncommon Span. word nava 'plain.'

Naƀa 'game pitfall' 'large bottle-shaped hole excavated in the earth, covered with brush and earth'; deer fall into it and are thus caught. Such a pitfall is called in the Taos language *qų̨ana*. Plate 11 shows an ancient *naƀa*.

Naƀaƀu'u 'dell of cultivable land' (*naƀa* 'field'+*ƀu'u* [1]).

Naƀahu'u 'arroyo or cañada with cultivable land in it' 'field arroyo' (*naƀa* 'field'+*hu'u*).

Naƀap̂ohu'u 'arroyo or cañada with cultivable fields and a stream of water in it' (*naƀa* 'field'+*p̂ohu'u*).

Naƀaî̂si'i 'canyon with cultivable land in it' 'field canyon' (*naƀa* 'field'+*î̂si'i*).

Nąsà, nasà 'fishweir' (<Span. nasa 'fishweir').

Næ (1) 'this' 'here', demonstrative element denoting position close by the speaker. Cf. *hæ* and *'o*. It is much used before postfixes of locative meaning, e. g. *nækwajè* 'here on top' (*næ + kwajè*). It is also used as a noun prefix, e. g. *nætequa'iwe* 'at this house' (*næ + tequa + 'iwe*); also as an adjective *næ'i'i tequa'iwe* 'at this house' (*næ + 'i'i + tequa + 'iwe*). (2) 'at' locative postfix.

Nægɐ 'here' 'down here', denoting position of or close by the speaker and relatively low (*næ + ge*).

Nænæ 'here', denoting position of or close by the speaker (*næ + næ* [2]).

Nænæ'ot'ǫnnæ 'on this side', referring usually to a river or other body of water (*nænæ + 'ot'ǫnnæ*).

Nænæɹi 'on this side', said of body or otherwise (*nænæ + ɹi*).

Næwe 'here', denoting of or close by the speaker, and relatively high (*næ + we*).

Næweɹi 'here' 'on this side' (*næwe + ɹi*).

Nąmƀe'e 'small clump of earth' 'mound of earth' (*nąŋ ɾ + ƀe'e*).

Nąmƀu'u 'large clump of earth' 'mound of earth' (*nąŋ ɾ + ƀu'u* [2]).

Nąnsipu 'shrine', literally, 'earth's hollow where belly and rib-region join' (*nąŋ ɾ + sipu* 'belly base' 'depression below the ribs and above the protruding part of the belly on each side of the navel' <*si* 'belly', *pu* 'base').

Nąnîa 'desert' 'dry land' (*nąŋ* + *îa* 'dryness' 'dry').

Nąŋge 'floor' 'country' (*nąŋ* + *ge*).

Nąŋkeɹi 'on earth' 'in the world' (*nąŋ* + *keɹi*).

Nąŋ 'earth' 'land' 'country' 'soil' 'floor'.

Nąʼopʻeʼe 'plaster' 'mortar' (*nąʼ* formative element + *ʼopʻeʼe* unexplained).

Nąpo 'kneaded or workable mud' 'mud suitable for making adobe walls or brick' (*nąʼ* formative element + *po* 'water'). Cf. *potsi*.

Nąpokʻų 'hard adobe' whether in form of adobe bricks or in other form (*nąpo* + *kʻų* indicating length and hardness, as in *pʻekʻų* 'bone' (*pʻe* 'stick')). The Tewa constructed pueblos of adobe in pre-Columbian times, building up the walls, a layer at a time, with formless mud (*nąpo*). They learned from the Spaniards how to make adobe brick and the modern Tewa pueblos are constructed of such brick. The Tewa call an adobe brick *wi nąpokʻų* (*wi* 'a' 'one').

Nąpoʼǫywįkeji 'adobe pueblo ruin' (*nąpo* + *ʼǫywįkeji*).

Nąpowąʼ 'the water trickles down' said, for instance, of water trickling down a cliff (*nąʼ* 'it'; *po* 'water'; *wąʼ* 'to trickle down').

Nąʼîoðajemu 'the bank falls' (*nąʼ* 'it'; *îoða* 'cliff'; *jemu* 'to fall', said of 3+, used here with mineral singular). Cf. the San Juan name for February (p. 63).

Nį a Ɲambé and San Juan form sometimes used instead of *ʼiŋ*, locative and adjective-forming postfix.

Noɹĭa 'well' (< New Mexican Span. noria 'well'). This is the ordinary Tewa word meaning 'well'.

Nu 'ashes'.

Nu locative postfix meaning 'at', referring to one or more objects at any level. It never means 'in'. Its usage appears to be identical with that of *næ*.

Nuge 'below' 'under' 'beneath' 'at the foot of' (*nuʼu* + *ge*).

Nugepije 'down' (*nuge* + *pije*).

Nuʼu 'below' 'under' 'beneath' 'at the foot of' 'at the base of' 'close to' 'down in'; said of liquids.

Ɲwænîaʼiⁿⁱ 'place where pine sticks are scattered on the ground' 'place where pines are dry' (*ŋwæŋ* 'rock-pine' + *îa* 'dryness' 'dry' + *ʼiⁿⁱ*).

Nɾæʼmæ- 'left', in various compounds.

Nɾæʼmægeɹi 'at the left side of'; locative postfix (*nɾæʼmæ-* + *ge* + *ɹi*).

Nɾæʼmænæ 'on the left' 'at the left side' (*nɾæʼmæ-* + *næ* (2)).

ʼO 'that' 'there', demonstrative element denoting remoteness from speaker. It can not be postfixed. Cf. *næ* (1) and *hæ*. It is much used before postfixes of locative meaning, e. g., *ʼokwajè* 'way up there on top' (*ʼo* + *kwajè*). It is also used as a noun prefix, e. g., *ʼoteqwaʼiwe* 'at that house' (*ʼo* + *teqwa* + *ʼiwe*); also as an adjective *ʼoʼiⁿⁱ teqwaʼiwe* 'at that house' (*ʼo* + *ʼiⁿⁱ* + *teqwa* + *ʼiwe*).

'*Oge* 'down there', denoting remoteness from and position lower than speaker ('*o* + *ge*).

'*Oji* 'ice'.

'*Ojip̂iŋ ʃ* 'ice mountain' 'mountain with ice, snow or glaciers on it' ('*oji* + *p̂iŋ ʃ*).

'*Oku* 'hill'. Distinguished by its tone and the length of its vowels from '*ōkū* 'turtle'.

'*Okuhege* 'gulchlike place by (lower than top of) hill(s)' ('*oku* + *he'e* + *ge*).

Okuhegi 'gulchlike place of the hills' ('*oku* + *hegi* 'marked by gulches' 'gulchlike').

'*Okuk̂ewe* 'hill peak' 'peaked hill' (*oku* + *k̂ewe*).

'*Okup̂iŋ ʃ* 'large hill' 'small mountain' 'mountainous hill' 'hill-like mountain' ('*oku* + *p̂iŋ ʃ*).

'*Okup'ą̆ŋki* 'not very narrow hill or hilltop ridge' ('*oku* + *p'ą̆ŋki* 'largeness and narrowness' 'large and narrow').

'*Okup'i̯ŋki* 'narrow hill or hilltop ridge' ('*oku* + *p'i̯ŋki* 'smallness and narrowness' 'small and narrow').

'*Okutu̯ŋwæjo* 'very high hill' ('*oku* + *tu̯ŋwæ* 'highness' 'high' 'tallness' 'tall'; *jo* augmentative). The name is applied especially to certain tall hills with shrines on them; near each of the three pueblos, San Juan, San Ildefonso, and Tesuque, one hill called thus and having a shrine on its summit is found. These were in former times ascended each dawn by a priest to worship the rising sun, it is said.

'*Okuwaɹi* 'wide gap in the hills' ('*oku* + *waɹi*).

'*Okuwi'i* 'gap in the hills' ('*oku* + *wi'i*).

'*Ok'ą̆mb̥e'e* 'small sandy low place' ('*ok'ą̆ŋ ʃ* + *b̥e'e*).

'*Ok'ą̆mb̥iɹi* 'small sand pile' ('*ok'ą̆ŋ ʃ* + *b̥iɹi*). This is used, for instance, of the sand piles made by ants.

'*Ok'ą̆mb̥oɹi* 'sand pile' 'sand dune' ('*ok'ą̆ŋ ʃ* + *b̥oɹi*).

'*Ok'ą̆mb̥u'u* 'large sandy low place' ('*ok'ą̆ŋ ʃ* + *b̥u'u*). This is also the name of a constellation. (See p. 50.)

'*Ok'ą̆mp̂o* 'sandy water' ('*ok'ą̆ŋ ʃ* + *p̂o*).

'*Ok'ą̆mp'o* 'hole in sand' 'quicksand' ('*ok'ą̆ŋ ʃ* + *p'o*).

'*Ok'ą̆nnup̂o*, *nąnnup̂o* 'subterranean water' ('*ok'ą̆ŋ ʃ* + *nu'u* + *p̂o* 'water'; *nąŋ ʃ*).

'*Ok'ą̆ŋk'æto*, '*ok'ą̆ŋk'æto*̂ 'quicksand' ('*ok'ą̆ŋ ʃ* + *k'æto* 'to sink in'; *̂to* 'to be apt to' 'to look as if it would').

'*Ok'ą̆ŋ ʃ* 'sand'.

'*Ok'i̯ŋ ʃ* 'steam' 'vapor'.

'*Ok'u̯* 'shadow' 'shade' 'shed'.

'*Ok'u̯'i̯ŋgeɹi* 'shady side' ('*ok'u̯* 'shade' 'shadow'; '*i̯ŋgeɹi* 'side' <'*i̯ŋge* 'side', *ɹi* ablative, locative). The shady side of a mountain, e. g. of Truchas Peak [**22**:13], is called thus.

'*Ok'u̯teqwa* 'shed' ('*ok'u̯* + *teqwa*).

'Onæ 'there', denoting remoteness from speaker (*'o* + *næ* [2]).

'Ot'ǫnnæ 'on the other side', used especially with reference to bodies of water (*'o* + *-t'ǫŋ⌐-* + *næ*). For 'on this side' of a body of water *nænæ* *'ot'ǫnnæ* is used.

'Owe 'there', denoting remoteness from speaker and position at about level of or higher than speaker (*'o* + *we*).

'Ǫŋwį 'pueblo' 'village'. The Santa Clara form is *'ųŋwį*.

'Ǫŋwįkeji 'pueblo ruin' (*'oŋwį* + *keji*).

'Ǫŋwįŋge 'pueblo' 'down at a pueblo' (*'ǫŋwį* + *ge*).

'Ǫŋwįp'ak'ǫnd̨i'i 'burnt pueblo' (*'ǫŋwį* + *p'ak'ǫŋ⌐* 'to burn' < *p'a* 'fire', *k'ǫŋ⌐* 'to do' + *'i'i*).

'Ǫŋwįtsą̆mb̨i'i 'new pueblo' 'pueblo at present inhabited' (*'ǫŋwį* + *tsą̆mb̨i'i* 'new').

Pa'a- in *pa'age*, *pa'ɹi* (akin to Jemez *pe* 'sun').

Pa'a 'sleeping mat' 'bedding' 'bed' 'mattress'.

Pa'a in *k̂ewepa'a*.

Pa'age 'sunny place' below speaker (*pa'a* + *ge*).

Pa'aɹepije 'to the front' 'in front' (*pa'aɹe* 'first' 'eldest' 'older brother or sister' + *pije*).

Pa'aɹi 'sunny place' (*pa'a* + *ɹi*).

*Pajogeɹi'i*nî*owàb̨ite'e* 'summer people's estufa' (*pajogeɹi* 'summer' + *'i'i* + *îowà* 'people' + *b̨i* possessive + *te'e*). Synonyms: *akǫmpije'i*nî*owàb̨ite'e*, *k̂unɾæte'e*, and *k'ajète'e*.

Pante 'oven' (*paŋ⌐* 'bread' < Span. pan 'bread' + *te*).

Pæn⌐ute 'snake nest' 'snake hole' 'snake den' (*pæn⌐u* 'snake' + *te*).

Pæɹenąŋ̂ko 'salt lick' frequented by deer (*pæ* 'deer' + *ɹe* 'they' 3 + *nąŋ⌐* + *k̂o* 'to eat').

Pį̆'ą̆ 'thread' 'string'. The word is probably also used figuratively to mean 'little stream'.

Peniɓe'e, *peniɓu'u* 'graveyard' (*peni* 'corpse' + *ɓe'e*, *ɓu'u*).

Pesotek'a 'pigsty' (*pesote* 'pig' + *k'a*).

*Pi'b̨i*î*tage* 'place where meat is dried' (*pi'b̨i* 'meat' + *îa* 'to dry' + *ge*).

Pi'iwe 'ford', literally 'where they come or go through' (*pi* 'to issue' 'to come or go through' + *'iwe*).

Pije 'to' 'toward' 'direction' 'region'. *Naɓipije* means 'to my home' (*naɓi* 'my' + *pije*), *'ųɓipije* 'to your home' (*'ųɓi* 'your' + *pije*).

Pijeɹi 'from' 'from the region or locality of' (*pije* + *ɹi*).

Piwe 'ford' (*pi* 'to come or go through' + *we*).

Pįnąŋ⌐ 'power' 'magic' 'magic power resident in a fetish'.

Pįnnu 'in the midst of' (*pįŋ⌐* + *nu*).

Pįnnuɹi 'middle' 'in the middle' (*pįŋ⌐* + *nu* + *ɹi*).

Pįŋge 'in the middle of' 'amid' (*pįŋ⌐* + *ge*). It means also 'halfway'.

Pįŋgeɹi 'in the middle' 'from the middle' (*pįŋge* + *ɹi*).

Pɨŋ⌐ 'heart' 'core' 'middle'.
Pope 'driftwood' 'pile of driftwood' (unanalyzable).
Popeḇoɹi 'pile of driftwood' (*pope* + *ḇoɹi*).
Popewaɹe 'scattered driftwood' (*pope* + *waɹe* 'to scatter').
Poɹe 'fishweir' (unanalyzable).
Poɹete 'watchhouse built near a fishweir' (*poɹe* + *te* 'dwelling place').
Poteʾe 'squash estufa' (*po* 'squash' 'pumpkin' 'calabash' + *teʾe*). Synonyms: *p̂impijeʾɨn̂towàðiteʾe*, *teʾnuɹiʾɨn̂towàðiteʾe*, and *kwæɹiteʾe*.
Poîaḡe 'place where squashes are dried' (*po* 'squash' 'pumpkin' 'calabash' + *îa* 'to dry' + *ḡe*).
Pu 'base' 'buttocks' 'root'.
Puḏɛŋ⌐ 'tree stump' (*pu* + *ḏɛŋ⌐*).
Punaḇe 'ball' (probably containing *ḇe*, referring to roundish shape).
Punuʾu 'near' 'a little way from', said, for instance, of an object on the ground near a house (*pu* + *nuʾu*).
Pute 'rabbit holes' (*pu* 'rabbit' 'cottontail rabbit' + *te*).
Puwa 'cultivated land' 'ploughed field' (unanalyzable).
Puwaḇuʾu 'dell of cultivated land' (*puwa* + *ḇuʾu*),
Pwɛ̨ntè 'bridge' (< Span. puente 'bridge').
P̂æ̨nḏi 'on the other side' 'beyond' (*p̂æŋ⌐* + *ɹi*).
P̂æ̨nḏiʾⁱ 'part' 'side,' used especially of parts or quarters of pueblos (*p̂æŋ⌐* + *ʾiʾⁱ*).
P̂æ̨nnæ̨ 'on the other side' 'beyond' (*p̂æŋ⌐* + *næ̨* [2]).
P̂æ̨ŋḡe 'over or down on the other side' 'beyond' (*p̂æŋ⌐-* + *ḡe*).
P̂æ̨ŋ⌐- 'beyond' 'side', used only in compounds, such as *p̂æ̨nḏiʾⁱ*, *p̂æ̨nnæ̨ p̂æ̨ŋḡe*.
P̂ɨmḇuʾu 'a dell in the mountains' (*p̂ɨŋ⌐* + *ḇuʾu*).
P̂ɨmpijeʾɨnteʾe 'north estufa' (*p̂ɨmpije* 'north' + *ʾiʾⁱ* + *teʾe*). Synonyms: *paɻjoḡeɹiʾ ɨn̂towàðiteʾe*, *poteʾe*, and *kwæriteʾe*.
P̂ɨmpijeʾiŋqwap̂æ̨ŋḡe 'locality beyond (north of) the north houserow' of a pueblo (*p̂ɨmpije* 'north' + *ʾiʾⁱ* + *qwa* + *p̂æ̨ŋḡe*).
P̂ɨmpijeʾiŋqwasɻ 'north houserow' of a pueblo (*p̂ɨmpije* 'north' + *ʾiʾⁱ* + *qwasɻ*).
P̂ɨmp̂o 'mountain stream' (*p̂ɨŋ⌐* + *p̂o* 'water').
P̂ɨmp̂o 'mountain trail' (*p̂ɨŋ⌐* + *p̂o* 'trail').
P̂ɨmpʿa 'flat-topped mountain' (*p̂ɨŋ⌐* + *pʿa* 'largeness and flatness' 'large and flat').
P̂ɨmpʿɑ̨ŋki 'mountain ridge' (*p̂ɨŋ⌐* + *pʿɑ̨ŋki* 'narrowness' 'narrow').
P̂ɨmpʿopi 'bald mountain' (*p̂ɨŋ⌐* + *pʿo* 'hair' + *pi* negative). The term is doubtless due to the influence of Span. cerro pelado, etc.
P̂ɨnḏuḡi 'mountain peak' (*p̂ɨŋ⌐* + *ḏuḡi* 'largeness and pointedness' 'large and pointed').
P̂ɨnnæ̨ 'in the mountains' (*p̂ɨŋ⌐* + *næ̨* [2]).
P̂ɨnsɑ̨ŋwɨŋ⌐ 'zigzag-shaped mountain' (*p̂ɨŋ⌐* + *sɑ̨ŋwɨŋ⌐* 'zigzag').

P̂iŋkwajè 'mountain top' 'mountain height' (*p̂iŋ⌒* + *kwajè*).
P̂iŋk̂e 'sharp mountain peak' (*p̂iŋ⌒* + *k̂e*).
P̂iŋk̂eḏugi 'mountain peak' 'mountain with a tall peak' (*p̂iŋ⌒* + *k̂e* + *ḏugi* 'largeness and pointedness' 'large and pointed').
P̂iŋk̂ewe 'mountain peak' (*p̂iŋ⌒* + *k̂ewe*).
P̂iŋwaɻe 'place where mountains are strewn or scattered' (*p̂iŋ⌒* + *waɻe* 'to strew' 'to scatter').
P̂iŋwaɻi 'wide gap in the mountains' (*p̂iŋ⌒* + *waɻi*).
P̂iŋwiḫo'o 'lone mountain' (*p̂iŋ⌒* + *wi* 'one' + *ḫo'o* 'being').
P̂iŋwi'i 'mountain pass' 'gap in the mountains' (*p̂iŋ⌒* + *wi'i*).
P̂iŋ⌒ 'mountain'.
P̂iŋ⌒'e 'small mountain' (*p̂iŋ⌒* + *'e*).
P̂iŋ⌒'ok'ų 'mountain shadow' 'shady locality in a mountainous country' (*p̂iŋ⌒* + *'ok'ų*).
P̂o 'water' 'river' 'creek' 'brook' 'body of water' 'juice'. The writer has not learned that rivers are personified by the Tewa. But Goddard says of the Pecos, Canadian, Rio Grande, and Chama: "These are the sacred rivers of the Jicarilla. The Canadian and Rio Grande are male, 'men,' the Pecos and Chama are female and are so pictured in the ceremonial by paintings."[1]
P̂o 'trail' 'track' 'road'.
P̂oḫe'e 'dell with water in it' (*p̂o* 'water' + *ḫe'e* [1]).
P̂oḫige 'sharp bend in a stream' (*p̂o* 'water' + *ḫige*).
P̂oḫu'u 'dell with water in it' (*p̂o* 'water' + *ḫu'u* [1]).
P̂o'e 'small stream' 'brook' 'puddle' (*p̂o* 'water' + *'e*).
P̂o'e 'small trail' (*p̂o* 'trail' + *'e*).
P̂o'ego 'a stream or body of water which shifts its bed' (*p̂o* 'water' + *'ego* 'to shift').
P̂oge 'river' 'creek' 'low place where water is or runs' (*p̂o* 'water' + *ge*).
P̂oge 'trail' 'road,' conceived of as running low, on, or through the surface of the earth (*p̂o* 'trail' 'road' + *ge*).
P̂ohe'e 'little gulch in which water is or runs' (*p̂o* 'water' + *he'e*).
P̂ohege 'little gulch where water is or runs' (*p̂o* 'water' + *he'e* + *ge*).
P̂ohuge 'arroyo or cañada in which water is or runs' (*p̂o* 'water' + *hu'u* + *ge*).
P̂ohu'u 'arroyo or cañada in which water is or runs' (*p̂o* 'water' + *hu'u*).
P̂ojaɻe 'island' (*p̂o* 'water' + *jaɻe*).
P̂ojege 'confluence of two streams' (*p̂o* 'water' + *je* 'to meet' 'to join' + *ge*).
P̂ojemuge 'waterfall' (*p̂o* 'water' + *jemu* 'to fall', said of 3 + + *ge*).
P̂ojemu'i'i 'waterfall' (*p̂o* 'water' + *jemu* 'to fall', said of 3 + + *'i'i*).
P̂ojemu'iwe 'waterfall' (*p̂o* 'water' + *jemu* 'to fall', said of 3 + + *'iwe*).

[1] Goddard, Jicarilla Apache Texts, p. 223, footnote, 1912.

P̂okiŋge 'bank of a river or body of water', said of a bank which has a rather sharp and straight edge (*p̂o* 'water' + *kiŋge*).

P̂okwajè 'up river' 'north' (*p̂o* 'water' + *kwajè*).

P̂okwi 'lake' 'pond' 'lagoon' 'sea' 'body of water' (*p̂o* 'water' + *kwi* unexplained). The *-kwi* can perhaps be explained by comparing the Taos *p̂aqwĭă-* 'lake' and Taos *qwĭă-* 'pit' 'pitfall'. Lakes are believed by the Tewa to be the dwelling places of *'ōk'uwa* and to communicate with the waters beneath the earth. At every lake there is a *k'oji* or roof-hole, through which the *'ōk'uwa* pass when they leave or enter the lake. It is said that each pueblo has its lakes of the four cardinal points. Among the Tewa place-names will be found the names of many sacred lakes.

P̂okwi'e 'little lake' 'pond' 'lagunita' (*p̂okwi* + *'e*).

P̂okwiŋge 'lake' 'down at a lake' (*p̂okwi* + *ŋge*).

P̂okwikiŋge 'rim of a lake' (*p̂okwi* + *kiŋge*).

P̂okwik'o 'arm or inlet of a lake' (*p̂okwi* + *k'o*).

P̂okwik'oji 'roofhole of a lake,' a mythic opening in a lake through which the *'ōk'uwa* are supposed to pass (*p̂okwi* + *k'oji*).

P̂okwinæ 'by a lake' (*p̂okwi* + *næ* [2]).

P̂okwinu 'by a lake' (*p̂okwi* + *nu*).

P̂okwita'iwe 'place where lake grass grows' (*p̂okwi* + *ta* 'grass' + *'iwe*).

P̂okeŋge 'banks or shore of a body of water' 'river bank' (*p̂o* 'water' + *k̂eŋge*). This word is commonly used where we use 'river.' The Tewa speak of going down to the river bank (*p̂okeŋge*) instead of going to the river.

P̂okegepi'iwe 'place on the edge or shore of a body of water where one enters or emerges from a ford' (*p̂okeŋge* + *pi'iwe*).

P̂oko 'stagnant water' 'body of water' (*p̂o* 'water' + *k̂o* 'to lie').

P̂okowagi nąt̂o 'mirage' (*p̂o* 'water' + *k̂o* 'to lie' + *wagi* 'like' 'similar to' + *nąĭ* 'it' + *t̂o* 'to have the semblance of').

P̂oku 'rock in the water' (*p̂o* 'water' + *k̂u* 'stone' 'rock').

P̂ok'ǫŋge 'end of the water' 'end or mouth of a river' (*p̂o* 'water' + *k'ǫŋge*).

P̂omæŋ⌟ 'running water' (*p̂o* 'water' + *mæŋ⌟* 'to go').

P̂onuŋe 'down river' 'south' (*p̂o* 'water' + *nuŋe*).

P̂o'o 'water mill' 'mill driven by water' (*p̂o* 'water' + *'o* 'metate' 'quern' 'mill').[1]

P̂opi 'spring' (*p̂o* 'water' + *pi* 'to issue').

P̂opiẹ'e 'dell where there is a spring or are springs' (*p̂opi* + *ẹ'e* [1]).

P̂opiẹu'u 'dell where there is a spring or are springs' (*p̂opi* + *ẹu'u* [1]).

P̂opi'e 'little spring' (*p̂opi* + *'e*).

P̂opip'o 'basin, pool or bowl of a spring' (*p̂opi* + *p'o*).

P̂op'o 'water hole' 'hole in a rock or elsewhere in which water collects' (*p̂o* 'water' + *p'o*).

[1] For a good illustration of a New Mexican water-mill, see W. G. Ritch, Illustrated New Mexico, p. 133, 1885.

P̂oqwa 'water tank' 'water reservoir' 'basin of water' (*p̂o* 'water' + *qwa*). The artificially constructed reservoirs of ancient Tewa pueblos were called thus.

P̂oqwa'e 'little reservoir' 'cistern' (*p̂oqwa* + *'e*).

P̂oqwoge 'delta of a stream' 'place where the water cuts through or washes out' (*p̂o* 'water' + *qwoge*).

P̂oqwoɻe 'water outlet' 'place where water cuts through or washes out little by little, as at the outlet of a lake' (*p̂o* 'water' + *qwoɻe* 'to cut through little by little' < *qwo* 'to cut through', *ɻe* seemingly meaning 'little by little').

P̂osajeŋ̇iwe, p̂osaje'iwe 'place of bubbling, boiling or turbulent water' (*p̂o* 'water' + *saje, sajɐŋ̇* 'to bubble' 'to boil' 'to be turbulent' + *'iwe*). This term is applied to some hot springs and to the water of the Rio Grande at Embudo Canyon [8:75], north of San Juan Pueblo.

P̂osisɏ'i'i 'stinking or stagnant water' (*p̂o* 'water' + *sisɏ* 'to stink' + *'i'i*).

P̂oso 'high water', said of the Rio Grande when it is high (*p̂o* 'water' + *so* 'to be at flood' 'to be high').

P̂osoge 'big river' (*p̂o* 'water' + *so'o* 'bigness' 'big' + *ge*). This term is applied especially to the Rio Grande. It is never applied to the ocean.

P̂oso'o 'big river' (*p̂o* 'water' + *so'o* 'bigness' 'big'). This term is applied similarly to *p̂osoge*, above.

P̂osuwa'i'i 'warm water' 'place of warm water' (*p̂o* 'water' + *suwa* 'warmth' 'warm' + *'i'i*). This term is applied to hot springs.

P̂oʃu'u 'bend of a body of water reaching into the land' 'projecting bend of water of a river,' literally 'water point' (*p̂o* 'water' + *ʃu'u*).

P̂oto 'place where the water of a stream sets back' 'pool or place of stagnant or slowly flowing water beside a stream' (*p̂o* 'water' + *to* 'to set back').

P̂oto'e 'small backset or pool by a stream' (*p̂oto* + *'e*).

P̂otoge 'backset side of a stream' (*p̂oto* + *ge*).

P̂otoi̯ŋge 'place by the side of a stream where water sets back or a pool is formed (*p̂oto* + *'i̯ŋge*).

P̂oî̇a 'drying or dry water' 'mud' (*p̂o* 'water' + *î̇a* 'dryness' 'dry' 'to dry'). This is also used of low water in the river; opposite of *p̂oso* 'high water.'

P̂oî̇age 'place where water is drying up or has dried up' (*p̂o* 'water' + *î̇a* 'dryness' 'dry' 'to dry' + *ge*).

P̂oî̇a'i'i 'place where water is drying up or has dried up' (*p̂o* 'water' + *î̇a* 'dryness' 'dry' 'to dry' + *'i'i*).

P̂ota'iwe 'place where water has dried up or is drying up' (*p̂o* 'water' + *t̂a* 'dryness' 'dry' 'to dry' + *'iwe*).

P̂otsa 'marsh' 'swamp' 'marshy meadow', in Span. cienega. *P̂otsi* 'mud' is the diminutive form (*p̂o* 'water' + *tsa*, which is said to be identical with *tsa* 'to cut through' 'to cut across the grain', because water cuts or oozes through land in making a marsh, but this may be only a popular etymology). Cf. *p̂otsi*.

P̂otsaɡe 'marsh' (*p̂otsa* + *ɡe*).

P̂otsak'æntoî'iwe 'miry place', as in a marsh where persons or stock sink into the mud (*p̂otsa* + *k'æntɔ* 'to sink in' + *î'o* 'to be apt to' + *'iwe*).

P̂otsap̂oja.ɹe 'land in a marsh or swamp' (*p̂otsa* + *p̂oja.ɹe*).

P̂otsą̆ywæ'i'i 'hot water' 'hot water place' (*p̂o* 'water' + *tsą̆ywæ* 'hotness' 'hot' + *'i'i*). This term is applied to hot springs.

P̂otsi 'unkneaded and unworkable mud' 'nasty mud' 'puddly mud' 'mud' 'muddy place' (*p̂o* 'water' + *tsi* diminutive of the *tsa* which appears in *p̂otsa*). Cf. *ną̆p̂o*.

P̂otsi.ḇe'e 'muddy dell' (*p̂otsi* + *ḇe'e* [1]).

P̂otsi.ḇu'u 'muddy dell' (*p̂otsi* + *ḇu'u* [1]).

P̂otsiɡe 'muddy place' (*p̂otsi* + *ɡe*).

P̂otsihu'u 'arroyo with muddy places in it', as for instance Tesuque Creek [**26**:1] (*p̂otsi* + *hu'u*).

P̂otsu.ɹemændiwe 'place where the water sinks into the earth' (*p̂o* 'water' + *tsu.ɹe* 'to enter' + *mæŋ⌟* 'to go' + *'iwe*).

P̂otsîɡe 'canyon in which water is or runs' (*p̂o* 'water' + *t̂si'i* + *ɡe*).

P̂otsî'i 'canyon with water in it' (*p̂o* 'water' + *t̂si'i*).

P̂owe 'river' 'creek' (*p̂o* 'water' + *we*). Used only in the Nambé dialect.

P̂owî'i 'gap through which a trail or road passes' (*p̂o* 'trail' 'road' + *wî'i*).

P̂owǫnd̨iwe 'confluence' of two streams (*p̂o* 'water' + *wǫŋ⌟* 'to come down' + *'iwe*).

P'aḇe'e 'hearth' 'stove', literally 'fire corner' (*p'a* 'fire' + *ḇe'e* [1]).

P'aḇuɡe 'hearth' (*p'a* 'fire' + *ḇu'u* (1) + *ɡe*).

P'aḇu'u 'hearth' (*p'a* 'fire' + *ḇu'u*. [1]).

P'ahewe 'hearth' (*p'a* 'fire' + *he'e* + *we*).

P'ą̆'mpije 'hither from' (*p'ą̆'ŋ⌟-+ pije*). *P'ą̆'mpije* means 'from hither toward speaker'; *.ɹi* and its compounds mean merely 'from' and denote nothing as to destination.

P'ą̆'ŋɡe 'hither from' (*p'ą̆'ŋ⌟-+ɡe*). *P'ą̆'ŋɡe* means 'from hither to speaker'; *.ɹi* and its compounds mean merely 'from' and denote nothing as to destination.

P'ą̆'ŋ⌟, in *p'ą̆'mpije*, *p'ą̆'ŋɡe*.

P'e 'stick' 'timber' 'log' 'wood' 'plant'.

P'ek'a 'wooden corral or fence' (*p'e* + *k'a*).

P'ek'æŋki'kewe 'a peak, hilltop, or mountain top as steep as a vertical pole' (*'p'e* + *k'æki* 'verticalness' 'vertical' + *kewe*).

P'epu 'underside of a roof' (*p'e* + *pu*).

P'epunąŋ 'dirt or dust that lodges on the rafters or thatch of the ceiling of a house' (*p'epu* + *nąŋ*).

P'ep'asiɓe'i'i 'sawmill' (*p'ep'a* 'lumber' < *p'e* 'stick' 'wood' 'timber' 'log', *p'a* 'largeness and flatness' 'large and flat' + *siɓe* 'to cut across the grain' + *'i'i*). *Siɓe* should be contrasted with *paɓe* 'to split with the grain'.

P'esiɓe'i'i 'sawmill' (*p'e* 'stick' 'wood' 'timber' 'log' + *siɓe* 'to cut across the grain' + *'i'i*).

P'eʃu'u 'horizontally projecting point of timber' 'horizontally projecting point of cliff, mesa or rock with timber on it' (*p'e* + *ʃu'u*).

P'eteqwa 'wooden house' 'log cabin' 'log fort' (*p'e* + *teqwa*).

P'iɻi 'small pile', said, for instance, of a pile of owl manure and of hills resembling in shape such a pile. See [3:18].

P'o 'hole', as opening through or into an object, 'mouth of a canyon 'cave' 'pit'.

P'oɓe'e 'dell with a hole or pit in it' (*p'o* + *ɓe'e* [1]).

P'o'e 'little hole' (*p'o* + *'e*).

P'op'awe 'hole' going completely through an object (*p'o* + *p'awe* 'to' go completely through'). Such holes in natural rocks and hilltops attract much attention and are represented in pottery painting. See [19:75].

P'oɻi 'doorway' 'door', referring to the hole and not to the leaf or operculum (*p'o* + *ɻi*). The word is applied only to holes through which people pass. *P'oɻi* can be applied to a roofhole doorway or hatchway, although the more proper term for the latter is *k'oji*. Cf. *p'otiɻi*, *k'oji*, and *qwap'oɻi*.

P'otiɻi 'thin flat object used to close an opening' 'door' 'shutter' 'operculum' (*p'o* + *tiɻi* 'shield').

P'owiɻi 'horizontally projecting point at or side of a hole' 'canyon-side at the mouth of a canyon' (*p'o* + *wiɻi*).

P'ǫmp̂iŋ 'snowy mountain' (*p'oŋ* 'snow' + *p̂iŋ*). According to Fewkes[1] the Hano Tewa call the high, snowy San Francisco Mountains of Arizona, "Pompin," which is evidently this same term; cf. Fewkes' spelling "Poñ" as the name of the 'snow' cachina (p. 123 of the same report).

Qwa 'row of houses' 'houserow or side of a pueblo.' In its primary meaning it seems to denote the state of being a receptacle; cf. *teqwa*, *p̂oqwa*. The houserow is regarded as the unit of pueblo architecture. Probably entirely distinct from *qwa-*, *qwi-* below.

Qwa- referring to a wall in the compounds *qwa'awe* and *qwap'i*.

[1] Hopi Katcinas, *Twenty-first Rep. Bur. Amer. Ethn.*, p. 105, 1903.

Qwa-, *qwi-* 'line', in the compounds *qwaɻi*, *qwiɻi*.

Qwa'awe 'surface of a wall' 'wall of a building' 'housewall' (*qwa* as in *qwap'i̱*+*'awe* unexplained). Cf. *qwap'i̱*, *tepa*, and *tep'i̱*.

Qwakwage 'a mesa that resembles a pueblo houserow' (*qwa*+*kwage*).

Qwa͡ke, *qwa͡keɻi* 'upstairs' 'second story' 'upper stories' (*qwa*+*͡ke*; *ɻi*).

Qwap'i̱ 'small, low housewall,' apparently used as diminutive of *qwa'awe* (*qwa* as in *qwa'awe*+*p'i* as in *tep'i̱*, possibly identical with *p'i̱* in *p'i̱ki* 'narrowness' 'narrow'). *Qwap'i̱* is employed especially to designate the low parapet which runs around the flat roofs of Tewa adobe houses. Cf. *qwa'awe*, *tepa*, and *tep'i̱*.

Qwap'o 'window hole, through which people did not pass, in the wall or roof of a building' (*qwa* (1)+*p'o*). These holes were sometimes closed by Pueblo Indians in ancient times by means of slabs of selenite or mica or by stretching cornhusk. Cf. *qwap'oɻi*.

Qwap'oɻi 'window of the modern sort, fitted with panes of glass, and capable of being opened'. Distinguished from the ancient *qwap'o* by their resemblance to doors (*qwa* + *p'oɻi*). Cf. *qwap'o*.

Qwaɻi 'large long line' (*qwa-* + *ɻi*). Augmentative of *qwiɻi*. See *waɻi*, the San Juan form of the word.

Qwasu̱ 'row of houses' 'houserow or side of a pueblo' (*qwa* + *su̱* unexplained).

Qwa͡tsi'i 'street', as in Indian pueblos or Mexican or American settlements (*qwa* + *͡tsi'i*).

Qwawi'i 'gap or passageway between houserows of a pueblo' (*qwa* + *wi'i*).

Qwawiɻi 'end of a houserow' (*qwa* + *wiɻi*).

Qwawi͡tsi'i 'street-like gap or passageway between houserows of a pueblo' (*qwa* + *wi'i* + *͡tsi'i*).

Qwi 'fiber' 'line'. Cf. *qwaɻi*, *qwiɻi*.

Qwiɻi 'small slender line' (*qwi-* + *ɻi*). Diminutive of *qwaɻi*. See *wiɻi*, the San Juan form of the word.

Qwoge 'delta' 'place down where an arroyo or water cuts through, breaks through, or washes out' (*qwo* 'to cut through' + *ge*).

Qwoɻe 'outlet of a lake or body of water' (*qwo* 'to cut through' 'to break forth' + *ɻe*). Cf. *hą̆qwoɻe*.

ꟻe is postfixed to many verb roots and denotes either continuous or intermittent action. Cf. *se* 'to push' and *seɻe* 'to push in little jerks'; *qwo* 'to cut through' and *qwoɻe* 'to cut through continually', as water through the outlet of a lake.

ꟻi 'from.' The ablative meaning often goes over into almost locative meaning. *ꟻi* and its compounds mean merely 'from' and denote nothing as to destination; *p'ą̆'ŋge*, *p'ą̆'mpi̱je* mean 'from', in a direction to or toward the speaker.

Sawąŋ 'vestibule' 'hall' 'corridor' (<Span. zaguan of same meaning).

Sąŋwiŋ 'zigzag'.

Sipu 'the hollow at each side of the abdomen below the ribs' (*si* 'belly' + *pu* 'base'). *Sipu* does not refer to the hollow just below the sternum nor to the hollow about the navel. The former is called *pįmp'o* 'heart hole' (*pįŋ* 'heart' + *p'o* 'hole'), the latter *siɓep'o* 'navel hole' (*siɓe* 'navel' + *p'o* 'hole'). *Sipu* appears compounded in the words *nąnsipu* 'shrine' (*nąŋ* 'earth'), and *sipuwiɻi* 'projecting ribs at the sides above the *sipu*' (*sipu* + *wiɻi*), the latter being used as the place-name [2:36].

Siɬopiǥeteqwa 'sweat-house' such as the Jicarilla Apache use for taking sweats (*siɬo* 'sweat' + *pi* 'to come out' + *ǥe* + *teqwa*).

So 'mouth' of person, animal, cave, bottle, etc.

Sop'o 'mouthhole' of person, animal, cave, bottle, etc.

Sųnɖaɻùk'a 'military stockade' (*sųnɖaɻù* 'soldier' + *k'a*).

Sųnɖaɻùɬo 'military trail or road' (*sųnɖaɻù* 'soldier' + *ɬo* 'road')

Sųnɖaɻùp'ek'a 'military stockade' (*sųnɖaɻù* 'soldier' + *p'ek'a*).

Sųŋwæ'i''i teqwa 'saloon' (*sųŋwæ'i''i* <*sųŋwæ* 'to drink' + *'i''i* + *teqwa*).

ʃe'e 'ladder' 'stairway'.

ʃukeǥe 'edge of a horizontally projecting point' (*ʃu'u* + *keǥe*).

ʃu'u 'horizontally projecting point' (probably connected with *ʃu* 'nose').

ʃuwiɻi 'horizontally projecting corner' (*ʃu'u* + *wiɻi*).

Ta'a 'gentle slope'. Cf. *'a'a* 'steep slope'.

Tajeɬo 'straight trail' 'short-cut' (*taje* 'straightness' 'straight' + *ɬo* 'trail' 'road').

Taki 'horizontal layer or stratum' (unanalyzable).

Tą'ŋ 'painting' 'pictograph'.

Tąyke 'tank' 'water tank' (< Span. tanque 'tank'). The train is said to drink at a railroad water tank.

Tąntsaɻi'eɻà 'threshing floor' (*tąŋ* 'seed' 'grain' + *tsa* 'to cut through' + *ɻi* + *'eɻà*).

Te 'dwelling-place' 'house' 'habitation' 'nest or hole of certain animals'.

Te-, referring to wall in the compounds *tepa* and *tep'į*.

Te 'cottonwood tree' 'Populus wislizeni'.

Ie 'wagon'. Nothing could be learned as to the origin of this word. It means 'wagon' and nothing else. 'Wheel' is *teɓe* (*ɓe* 'roundness' 'round').

Te'a 'tipi' 'wigwam' 'tent' (*te* 'dwelling place' + *'a* 'cloth').

Teɓe'e 'dell where there are cottonwood trees' (*te* 'cottonwood' + *ɓe'e*).

Teɓu'u 'dell in which there are cottonwood trees' 'plaza or park in which cottonwood trees grow' (*te* 'cottonwood' + *ɓu'u* [1]).

Te'e, te'i 'estufa' 'kiva.' Both pronunciations are in use.

Te'e ḫut'aḫi'i'ⁱ 'round estufa' (*te'e* + *ḫut'aḫi* 'roundness' 'round' + *'i'ⁱ*).

Te'e heji'i'ⁱ 'rectangular estufa' (*te'e* + *heji* 'longness' 'long' + *'i'ⁱ*).

Tehu'u 'arroyo or cañada in which cottonwood trees grow' (*te* 'cottonwood' + *hu'u*).

Teji 'pueblo ruin' (*te* 'dwelling place' + *ji* as in *keji*). This is said to be a little used San Juan form equivalent to the ordinary *'ǫywi̱keji* or *tekeji*.

Tekeji 'ruin' (*te* 'dwelling place' + *keji*). This is a more inclusive term than *'ǫywi̱keji*.

Tekop'e 'wagon bridge' (*te* 'wagon' + *kop'e*).

Tê̂ka 'cottonwood grove' (*te* 'cottonwood + *ê̂ka*).

Te̊kaḫoɹi 'roundish grove of cottonwoods' (*te* 'cottonwood' + *ê̂ka* + *ḫoɹi*).

Te'nuɹi'i̱nê̂towaƀite'e 'winter people's estufa' (*te'nuɹi* 'winter' + *i'ⁱ* + *ê̂towà* 'people' + *ƀi* possessive + *te'e*). Synonyms: *p̂i̱mpije'i̱nê̂towàƀite'e* and *pote'e*.

Te'ok'ų̨ŋ⁄ 'wagon shed' (*te* 'wagon' + *'ok'ų̨ŋ⁄*).

Tepa 'wall' (*te* as in *tep'i̱* + *pa* unexplained). Cf. *tep'i̱, qwa'awe* and *qwap'i̱*.

Tep̂o 'wagon road' (*te* 'wagon' + *p̂o* 'trail' 'road').

Tep'i̱ 'small, short wall,' apparently used as diminutive of *tepa* (*te* as in *tepa* + *p'i̱*, as in *qwap'i̱*, possibly the same as in *p'i̱ki* 'narrowness' 'narrow'). *Tep'i̱* is applied to the low, short walls or fire-screens built beside some fireplaces of Tewa houses. *Tep'i̱* was also applied to a low stone wall used as a fence, although *tepa* is said to be a more proper term for such a wall. Cf. *tepa, qwa'awe*, and *qwap'i̱*.

Teqwa 'house' (*te* + *qwa*). This is the common term for separate house. A 'Kosa's house' traced on the ground in connection with a certain dance at Santa Clara was also called *teqwa*.

Teqwaḫe'e 'inside corner of a house' (*teqwa* + *ḫe'e* (1)).

Teqwak'ewi'i 'outside projection corner of a house' (*teqwa* + *k'ewi'i*).

Teqwap'ak'ǫnd̨i'ⁱ 'burnt house' (*teqwa* + *p'ak'ǫŋ⁄* 'to burn' < *p'a* 'fire', *k'ǫŋ⁄* 'to do' + *'i'ⁱ*).

Teqwawiḫo'o 'lone house' 'detached house' not part of a houserow (*teqwa* + *wi* 'one' + *ḫo'o* 'being').

Tjend̨à 'store' (< Span. tienda 'tent' 'store').

Tê̂ad̨awe 'place where the mud curls up when it dries' (*ê̂ta* 'to dry' 'dryness' 'dry' + *d̨awe* 'to be curled up' 'to have risen in a curled state').

Tê̂ad̨awe̊u'u 'dell where the mud curls up when it dries' (*ê̂tad̨awe* + *ḫu'u* (1)).

Tê̂a'i'ⁱ 'goal' such as set in playing certain games (*ê̂ta* unexplained + *'i'ⁱ*).

T̂æmæ- 'every' in compounds.
T̂æmæpije 'in every direction' (*t̂æmæ* + *pije*).
T̂igi 'dot'.
T̂oƀa 'cliff'.
T̂oƀaƀu'u 'dell surrounded by cliffs' (*t̂oƀa* + *ƀu'u* (1)).
T̂oƀahup'o 'mouth of a cliff-walled arroyo or cañada' (*t̂oƀahu'u* + *p'o*).
T̂oƀahup'owiɹi 'horizontally projecting point at the mouth of a cliff-walled arroyo or cañada' (*t̂oƀahu'u* + *p'owiɹi*).
T̂oƀahu'u 'arroyo or cañada with cliff-like walls' (*t̂oƀa* + *hu'u*).
T̂oƀaketą̆'iwe 'place where a cliff or bank is tumbling or falling down' (*t̂oƀa* + *ketą̆* 'to fall' + *'iwe*).
T̂oƀakwage 'mesa surrounded by cliff-like walls' (*t̂oƀa* + *kwage*).
T̂oƀakwajè 'cliff top' 'heights at top of cliffs or cliff-like land' (*t̂oƀa* + *kwajè*).
T̂oƀanu'u 'place at the base of a cliff' (*t̂oƀa* + *nu'u*).
T̂oƀap'o 'hole in a cliff' (*t̂oƀa* + *p'o*).
T̂oƀaqwa 'cliff-dwelling' 'cave-dwelling' (*t̂oƀa* + *qwa*). See plate 16.
T̂oƀaqwak'æntо'i'i 'subterranean cave-dwelling' (*t̂oƀaqwa* + *k'æntо* 'to sink' + *'i'i*).
T̂oƀaʃu'u 'horizontally projecting point of a cliff' (*t̂oƀa* + *ʃu'u*).
T̂oƀatą̆'nd̨i'i 'painted cliff' (*t̂oƀa* + *tą̆'ŋɾ* + *'i'i*).
T̂oƀawaɹi 'wide gap in cliffs' (*t̂oƀa* + *waɹi*).
T̂oƀawi'i 'gap or pass in the cliffs' (*t̂oƀa* + *wi'i*).
T̂oƀawiɹi 'horizontally projecting point of a cliff' (*t̂oƀa* + *wiɹi*).
T̂oka'akǫŋɾ 'sage-brush plain' (*t̂o* 'chamiso', commonly called sage-brush + *k̂a* + *'akǫŋɾ*).
T'ą̆mpije'iŋqwap̂æŋge 'locality beyond (east of) the east houserow' of a pueblo (*t'ą̆mpije* 'east' + *'i'i* + *qwa* + *p̂æŋge*).
T'ą̆mpije'iŋqwasų 'east houserow' of a pueblo (*t'ą̆mpije* 'east' + *'i'i* + *qwasų*).
T'ǫŋɾ appears only in *'ot'onnæ* 'on the other side'.
Tsą̆mpije'iŋqwap̂æŋge 'locality beyond (west of) the west houserow' of a pueblo (*tsą̆mpije* 'west' + *'i'i* + *qwa* + *p̂æŋge*).
Tsą̆mpije'iŋqwasų 'west houserow' of a pueblo (*tsą̆mpije* 'west' + *'i'i* + *qwasų*).
Tsimad̨ià 'chimney' 'hearth' (<Span. chimenéa, of same meaning).
Tsiteqwa 'dog house or kennel' (*tsi* 'dog' + *teqwa*).
Tsi̧kwage 'basalt mesa' (*tsi̧* 'basalt' + *kwage*).
Tsi̧kwajè 'basalt mesa or height' (*tsi̧* 'basalt' + *kwajè*).
Tsi̧ʃu'u 'horizontally projecting point of basalt' (*tsi̧* 'basalt' + *ʃu'u*).
Tsi̧wiɹi 'horizontally projecting point of basalt' (*tsi̧* 'basalt' + *wiɹi*).
Tsuge 'entrance' 'shed' (*tsu* 'to enter' + *ge*).
Tsuɹe'i'i 'entrance' (*tsuɹe* 'to enter' + *'i'i*).
Tsuɹe'iwe 'entrance' (*tsuɹe* 'to enter' + *'iwe*).
T̂sige 'canyon' (*t̂si'i* + *ge*.)
T̂sigep̂o 'canyon water' 'water from a canyon' (*t̂si'i* + *ge* + *p̂o* 'water').

T͡si'i 'canyon' 'large steep-walled groove or channel'.
T͡sip'o 'mouth of a canyon' (*t͡si'i* + *p'o*).
T͡sip'owiɹi 'horizontally projecting point at the mouth of a canyon' (*t͡si'i* + *p'owiɹi*).
T͡siso'o 'great canyon' (*t͡si'i* + *so'o* 'largeness' 'large').
T͡siwaɹi 'wide gap in a canyon' (*t͡si'i* + *waɹi*).
T͡siweki'iwe 'narrow place in a canyon' (*t͡si'i* + *weki* 'narrowness' 'narrow' + *'iwe*).
Wa 'breast' 'mountain that resembles a breast'.
Wage 'wide gap' (*wa* as in *waɹi* + *ge*). This is an uncommon form equivalent to *waɹi*.
Wagiŋʃ 'stair', especially foothole cut in rock for climbing steep slopes, cliffs, rocks, etc. (unanalyzable).
Waki 'slope', used especially of 'talus slope' 'talus' at the base of a cliff (*wa* probably identical with *wa* in *waɹi* + *ki*).
Wak̂e 'nipple' 'head of breast' (*wa* + *k̂e* 'point').
Waɹe 'to scatter' 'state of being scattered' 'scattered'.
Waɹi 'wide gap with sloping sides' (*wa* probably identical with *wa* in *waki*, but cf. also *wi'i*, of which it may be the augmentative + *ɹi*).
Waɹi, San Juan dialectic form of *qwaɹi*.
Wasik'a 'cattle corral' (*wasi* 'cow' 'cattle' + *k'a*).
Wasiteqwa 'cowshed' (*wasi* 'cow' + *teqwa*).
Wą̆p'o 'window hole' (*wą̆* 'wind' + *p'o*).
Wą̆p'oɹi 'window', the part that fills the hole, the removable part (*wą̆* 'wind' + *p'o* + *ɹi*).
Wą̆wi'i 'windy gap' (*wą̆* 'wind' + *wi'i*).
We postpounded in many locative postfixes and postfixed in a number of place-names. It appears to have the same meaning as *'iwe*, supplanting the latter to a large extent in the Nambé dialect.
Wegi 'hollowness' 'hollow' or 'dell' of small size. Cf. *wogi*.
Weki 'narrow place'.
Wẹŋgekwo'i'ⁱ 'council chamber' (*wẹŋge* 'together' + *kwo* 'to sit' + *'i'ⁱ*).
Wige 'gap' 'pass' (*wi'i* + *ge*).
Wige 'horizontally projecting point or corner' (*wi* as in *wiɹi* + *ge*). This is a form used only in the Santa Clara dialect and equivalent to *wiɹi*.
Wihu'u 'arroyo or cañada running through or from a gap' (*wi'i* + *hu'u*).
Wi'i 'gap' 'pass' 'chink'.
Winą̆t'api'iwe 'place where no one lives' 'desert' (*wi* . . . *pi* negative + *ną̆* 'he' + *t'a* 'to live' 'to dwell' + *'iwe*).
Wiɹi 'horizontally projecting corner or point' as of a cliff, mesa, or house (*wi* unexplained + *ɹi*).
Wiɹi San Juan dialectic form of *qwiɹi*.
Wit͡si'i 'canyon running through or from a gap' (*wi'i* + *t͡si'i*).
Woƀe 'high and dry plain' 'arid plain' (unanalyzable).
Wogi 'hollowness' 'hollow' or 'dell' of large size. Cf. *wegi*.

V. PLACE-NAMES

Introduction

The Tewa have a marked fondness for geographical conversation, and the number of place-names known to each individual is very large. Many a Tewa is acquainted with all or nearly all the place-names in localities in which he has lived or worked. A Tewa is almost certain to know most of the names of places about his village current in the dialect of the village. He is especially familiar with names of places near his field or fields. Of places situated about other Tewa villages he usually knows but few names. Shepherds and hunters are best informed about places lying in the hills or mountains remote from the villages. The Tewa do not travel much outside their own country. A few occasionally attend festivals at Taos, Picuris, Cochiti, or Santo Domingo. They frequently go shopping to Española or to Santa Fe. Hardly any of the places with Tewa names lying outside the Tewa country are ever visited or seen by the persons who use the names in daily speech. No one Tewa knows more than a fraction of the total number of place-names presented in this paper. The number of place-names known to an individual depends on environment, interest, and memory.

The use of place-names by the Tewa before the introduction of European culture was doubtless very much the same as it is to-day. As many places outside the Tewa country were known to the Tewa, and as few visited, as at present.

Each Tewa pueblo has about it an area thickly strewn with place-names well known to its inhabitants and in their peculiar dialect. It is probable that these areas correspond closely with those formerly occupied by the settlements of the clans which have united to form the present villages. The Tewa's knowledge of geographical details fades rapidly when one passes beyond the sphere of place-names of his village.

The majority of the names are descriptive terms denoting land configuration. Elements denoting animal or vegetal life or things or events at the place are frequently prepounded. It requires but little use to make a descriptive name a fixed, definite label. It is said that no more flaking-stone is found at Flaking-stone Mountain than at other mountains of the western range, and yet the label is Flaking-stone Mountain [2:9]. The Chama is a large river as well as the

Rio Grande, and yet the name *P̂osoge* 'big river' [Large Features:3] is applied to the latter only. Most of these names are made up of nouns or of nouns and adjectives. A number contain verbs, as for example: *K̂usuɳɾuṗiɳɾ* 'where the stones slide down' [2:15]. The bahuvrihi type is rare; example: *K'osǫ́ᵊŋɾ'ǫŋwi* 'big-legging place' pueblo of the people who have the big leggings' [Unmapped].

Names of obscure etymology, concerning the origin of which the people remember nothing, and which are nevertheless clearly of Tewa origin, form quite a numerous class. A newly settled country has its Saint Botolph's Towns, a country in which a language has long held sway, its Bostons. The occurrence of a considerable sprinkling of obscure names argues for the long habitation of the country by Tewa-speaking Indians; names of this class are especially noted in the treatment below.

The translation into Tewa of foreign place-names is very rare. Aside from a number of problematical cases in which a Tewa name may be the translation of a Spanish place-name, or vice versa, and names like Taos Mountains, which would naturally be the same in all languages, there is known to the writer only one translated foreign name, that is, *Tsep̂iɳɾ* 'Eagle Mountain' [29:93], a peak south of Jemez Pueblo, which is clearly a translation of the current Jemez name.

Quite a number of foreign names have, however, been borrowed by the Tewa; thus *Sunɾi* 'Zuñi,' probably borrowed from the Keresan.

Folk etymology has distorted some of these foreign loan-names. Keresan (Cochiti dialect) *K̂ótɾetę*, a word of obscure etymology even in Keresan and which means nothing to the Tewa ear, has been taken into Tewa and changed to *K̂ute'e* 'Stone Estufa'; see [28:77].

Some names of villages, mountains, rivers, etc., appear in various Tanoan languages in cognate forms. These place-names were evidently already in use at some remote time in the past when the Tanoan languages were not so diversified as they are at present. Such names are discussed in the detailed treatment below.

When a pueblo was shifted from one place to another, the old name was regularly retained. There have been, for instance, three successive pueblos of the San Juan Indians called by the same name, *'Oke*, each occupying a different site. Compare the English place-names transferred to places in America by the English colonists.

Some much-used names are abbreviations; thus *P̂oge* 'Santa Fe' for *'Ogap̂oge* or *Kwa'ap̂oge* [29:5]; *Ṗu'u* 'Española' for *Ṗu'utsą̆mṗi'i* [14:16].

The practice of distinguishing villages or mesas by numbering them 'first', 'second', 'third', etc., seems to be peculiar to the Hopi. The Hopi distinguish the Tewa village of San Ildefonso as the 'first', Santa Clara as the 'second', San Juan as the 'third', Tewa village. See under the treatment of these village names.

Sometimes we find two names for one place current in a single dialect. Thus the Rito de los Frijoles [**28**:6] is in Tewa *Puqwigé*, alias *Tunaƀahuge*. Again, two or more places have precisely the same name. Almost every Tewa village has its *'okutuywæjo* 'high hill', a certain high hill near the village on which a shrine is situated being called thus, although there may be higher hills in the neighborhood. See [**12**:27], [**19**:27], [**26**:14]. There are several arroyos in the Tewa country known as *Hutahu'u* 'dry arroyo'; see [**1**:31], [**15**:26]. There is one *P'eʃu'u* [**3**:36] in the Chama Valley, another [**20**:unlocated] south of Buckman. Many streams are called by different names in different parts of their courses, as the Chama River [Large Features:2], Pojoaque Creek [**19**:3], etc. On the other hand, several arroyos may have the same name if they come from the same watershed, as [**10**:13]. Two streams starting from a pass, gap, or mountain in opposite directions sometimes bear the same name, as [**13**:19] and [**13**:26]; [**20**:9] and [**20**:10], etc.

Place-names overlap as much as among us. One place-name may cover an area part of which is covered by one or more others. Such an inclusive name as *ʃumap̂æŋge* 'the region about Buckman, south of [**20**:5]' covers many other more limited named localities. Names of small but important localities may be extended to cover the region of which the locality forms part. Thus *P'eʃupije* 'toward Abiquiu [**3**:36]' is used with the meaning 'up the Chama Valley', since Abiquiu is to the Tewa the most important place in the valley.

Numerous instances will be noticed of a stream being called from a height, or vice versa.

The process of applying a name to a place not previously named, or giving a new name to a place, could not be directly studied. It occurs very rarely. It appears that a place-name is usually first applied by a single individual. It may or may not be adopted by a smaller or larger group of other individuals. Many, perhaps the majority of place-names, exist for a shorter or longer. time in the mind of one or a few individuals only and are then forgotten, never becoming generally known to the community. The process can not be called an unconscious one.

How ancient or recent a place-name is can not in most instances be determined. The vocabulary sometimes enables us to distinguish post-Spanish names. *Tek'aƀekwaje* 'break-wagon height' [**2**:40] and *Kaƀaju'e'iŋʃhu'u* 'colt arroyo' [**17**:42] are clearly given by a people familiar with wagons and colts.

Many Tewa place-names have Spanish counterparts of the same meaning. In such instances the Tewa may be the translation of the Spanish name, the Spanish may be a translation of the Tewa name, both may be translations of a name in some other language, or both may be descriptive and of the same or independent origin. It is im-

possible to determine satisfactorily the origin of many of these names. Tewa feeling or tradition is the safest guide. Where Tewa idiom is violated, as in Tewa *'Akǫnnutæ* [**13**:46] for Spanish Loma Tendida (which is poor Tewa but good Spanish), the Tewa is clearly the translation. The Mexicans translated a number of Tewa place-names, and took not a few of the Tewa words directly into their language, very carelessly modifying their pronunciation. It is a custom of the Mexicans to call a place after the surname of a long-resident, important, or numerous family, or the sole family inhabiting it. These names are sometimes singular, sometimes plural; as, Velarde [**9**:6], Los Luceros [**9**:35]. The Tewa, not well understanding this custom, attempt sometimes to translate Spanish names of this origin into their language, rendering Los Luceros, for example, by *'Agǫjoso'jo'iwe* 'place of the morning star' (translating Span. lucero 'morning star').

There is and always has been considerable dislike for the Mexicans on the part of the Tewa, and this feeling is responsible for the purist tendencies of many Tewa speakers. The Tewa are apt to avoid the use of Spanish place-names when speaking Tewa, either translating them or using the old Tewa equivalents. When talking Tewa in the presence of Mexicans they are especially careful not to use any Spanish words, lest they be understood and the secret subject of the conversation be betrayed. Dislike for the Mexicans has tended to keep the old Tewa place-names in use, and, in general, to preserve the language.

The area covered by the maps is that in which Tewa place-names are common. Twenty-nine regional maps (the key to which is provided in map 30) are here presented, of varying scale according to the number of the place-names; these follow the Indian political divisions more or less faithfully. Each map is designated by a number in boldfaced type inclosed in brackets, and also by a name representing some prominent feature. For several reasons the place-names are not given on the maps: The Indian names are too long; frequently they have several variant forms in a single dialect; many are found in several dialects or languages; there are often two or more names for one place. The places are indicated by numbers. The text treatment of the names follows their placement on the maps. The number in boldfaced type in brackets indicates the map on which the place occurs; the light-faced number refers to the place of corresponding number on the map. Thus [**22**:3] refers to sheet [**22**], or Santa Fe Mountain sheet, and to the place on the sheet numbered 3. Explanatory information inserted by the author in quotations is placed in brackets.

Conversation with Mr. Francis La Flesche, student of the Omaha and other Siouan tribes, suggests interesting comparisons between the place-names of a sedentary Pueblo tribe, as the Tewa, and those

of a typical Plains tribe, as the Omaha. It appears that the Omaha have fewer place-names than the Tewa, but more widely scattered and more lucidly descriptive. A detailed study should be made of the place-naming customs of two such diverse tribes.

Large Features

[Large Features: 1]. (1) *P̂i̧mp̂æŋge*, *Ts̨ą̆mpije'i''i p̂i̧mp̂æŋge* 'beyond the mountains' 'beyond the western mountains' (*p̂i̧ŋ⌐* 'mountain'; *Ts̨ą̆mpije'i''i p̂i̧ŋ⌐* 'the Jemez Mountains' [Large Features: 8]; *p̂æŋge* 'beyond'). This name is applied to the region of the "Valles" [**16**:44], [**16**:45], [**16**:131], and [**27**:6], q. v.

(2) Eng. The Valles (< Span. (3)), "the Valles".[1]

(3) Span. Los Valles 'the valleys'. = Eng. (2). "Los Valles".[2]

These are high, grass-grown meadow-valleys west of the crest of the Jemez Range (*Ts̨ą̆mpije'i''i p̂i̧ŋ⌐* [Large Features: 8]). Such valleys are found also in the Peruvian Andes, where they are called by the German-speaking inhabitants Wiesentäler. There are four of the Valles with distinct Spanish names: Valle de Santa Rosa [**16**:45], Valle de los Posos [**16**:44], Valle Grande [**16**:131], and Valle de San Antonio [**27**:6]. See also [**2**:11] and Valle de Toledo [**27**:unlocated]. The Valles are at present uninhabited and no ruins of former Indian settlement have been discovered in them. This lack of inhabitants was perhaps due to altitude, cold climate, and unsuitability for Indian agriculture.

"Altitude may have been the main obstacle to settlement in some cases, for the beautiful grassy basins, with abundant water and fair quality of soil, that extend west of Santa Fé [**29**:5] between the ranges of Abiquiu, Pelado, and Sierra de Toledo on the east, and the Sierra de la Jara and the mountains of Jemez on the west [for these names see under *Ts̨ą̆mpije'i''i p̂i̧ŋ⌐* [Large Features: **8**]], under the name of 'Los Valles', are destitute of ruins. There it is the long winter, perhaps also the constant hostility of roaming tribes contending for a region so abundant in game, that have kept the village Indian out."[3] "Twenty-five miles separate the outlet of the gorge [**14**:24] at Santa Clara [**14**:71] from the crest of the Valles Mountains [*Ts̨ą̆mpije'i''i p̂i̧ŋ ⌐*].[4] The Valles proper are as destitute of ruins as the heart of the eastern mountain chain [*T'ą̆mpije'i''i p̂i̧ŋ ⌐*]; beyond them begin the numerous ancient pueblos of the Jemez tribe".[5] "Against the chain of gently sloping summits which forms the main range

[1] Bandelier, Final Report, pt. II, p. 201, 1892.

[2] Ibid., pp. 12, 200.

[3] Ibid., pp. 11–12.

[4] "The distances are not absolutely accurate, but according to the statements made to me, the only means of checking them being my own experience on foot. The view from the crest, where the Pelado [**2**:13] looms up on one side and the Toledo range [**27**:unlocated] on the other, is really striking. The sight of grassy levels glistening with constantly dripping moisture is something rare in the Southwest. To heighten the effect, groves of 'Pino Reál' and mountain aspen rise everywhere. The soil is very fertile, and there is abundant water, and yet no trace of ancient abodes has been found. The winters are long in the Valles, and there is too much game not to attract the cupidity of a powerful tribe like the Navajos [Navaho]. . . . I suppose that no ruin on the flanks of the chain, both east and west, is to be found at an altitude exceeding 7,500 feet."

[5] Bandelier, op. cit., pp. 65–66, and note.

from the peak of Abiquiu [2:10?] to the Sierra de la Palisada [27:unlocated] in the south abuts in the west an elevated plateau, containing a series of grassy basins to which the name of 'Los Valles' (the valleys) has been applied. Permanent streams water it, and contribute to make an excellent grazing region of this plateau. But the seasons are short, for snow fills the passes sometimes till June, and may be expected again as early as September. During the three months of summer that the Valles enjoy, however, their appearance is very lovely. . . . The high summits are seldom completely shrouded for more than a few hours at a time, and as soon as the sun breaks through the mist, the grassy basins shine like sheets of malachite. Flocks of sheep dot their surface, and on the heights around the deep blue tops of the regal pines mingle with the white trunks and light verdure of the tall mountain aspens. It is also the country of the bear and the panther, and the brooks teem with mountain trout.

But for agriculture the Valles offer little inducement; for although the soil is fertile, ingress and egress are so difficult that even potatoes, which grow there with remarkable facility, can not be cultivated profitably. The descent to the east toward Santa Clara [14:71] is through a long and rugged gorge [14:24], over a trail which beasts of burden must tread with caution, while toward Cochiti [28:77] the paths are still more difficult. On the west a huge mountain mass, the Sierra de la Jara [27:10], interposes itself between the principal valley, that of Toledo [Valle de Toledo [27:unlocated]], and the Jemez country. Both north and south of this mountain the heights are much less considerable; still the clefts by which they are traversed are none the less narrow, and the traveller is compelled to make long detours in order to reach the Jemez River [27:34]."[1] "The Valles constitute a water supply for the Jemez country. Two streams rise in it, the San Antonio [27:11] on the eastern flank of the Jara Mountain [27:10], and the Jara [Jara Creek [27:unlocated]] at the foot of the divide, over which crosses the trail from Santa Clara [14:71]. These unite soon to form the San Antonio 'river' [27:11], which meanders through the Valles de Santa Rosa [16:45] and San Antonio [16:6] for seven miles in a northwesterly direction, and enters a picturesque gorge bearing the same name, and then gradually curves around through groves until, at La Cueva [27: unlocated], it assumes an almost due southerly direction."[2]

See especially [16:44], [16:45], [16:131], [27:6], Valle de Toledo [27:unlocated], and *Tsą̆mpije'i'i* *p̂ịɲ⁄* [Large Features:8]. [Large Features:2]. (1) San Juan *P̂op̂ịɲ⁄* 'red river' (*p̂o* 'water' river'; *p̂i* 'redness' 'red'; *'ịɲ⁄* locative and adjective-forming postfix). This is the old Tewa name of the Chama River, doubtless formerly current at all the Tewa pueblos. It is given because of the red color of the water of the river. The water discharged by the Chama frequently makes the Rio Grande red for miles below the confluence. Bandelier learned that this red water in the Chama comes from Coyote Creek [1:29] (see the quotation below), but the water of the Chama is at all times reddish.

(2) *Tʃamàp̂o*, *Tʃamà p̂ok̂ege* (*Tʃamà* < Span. Chama, see Span. (5), below; *p̂o* 'water' 'river'; *k̂ege* 'bank place' < *k̂e* 'edge' 'bank,' *ge* 'down at' 'over at'). This loan-name is current at all the Rio Grande Tewa pueblos.

[1] Bandelier, Final Report, pt. II, pp. 200–201. [2] Ibid, pp. 201–202.

(3) Cochiti *Tʃétepótʃéna* 'northwest river' (*tʃéte* 'north'; *pó* 'west'; *tʃéna* 'river'). The Cochiti are fond of naming geographical features according to their direction from Cochiti [**28**:77].

(4) Eng. Chama River. (<Span.). =Tewa (2), Span. (5).

(5) Span. Rio Chama, Rio de Chama 'river of *Tsą̆mą̆*', the name *Tsą̆mą̆* having been applied by the Tewa to the pueblo ruin [**5**:7] and its vicinity. For a discussion of the origin of the name see [**5**:7]. =Tewa (2), Eng. (4). The upper Chama River above the confluence of [**1**:4] and Vado settlement [**1**:5] is called by the Tewa *Pą̆mp̂o;* see [**1**:6].

"A picturesque gorge or cañon terminates above Abiquiu [**3**:36], and from it emerges the Chama River".[1]

The Chama usually carries its waters above the sand to the Rio Grande confluence. "South of the Rio Chama, the waters of not a single tributary of the Rio Grande reach the main artery throughout the whole year".[2]

The water of the Chama is always reddish. "The branches of which the Chama is formed are the Coyote [**1**:29] in the west, the Gallinas [**1**:24] north of west, and the Nutrias [**1**:14] north. It is said that the waters of the first are red, those of the Gallinas white, and those of the Nutrias limpid. According as one or the other of these tributaries rises, the waters of the Chama assume a different hue. The word 'Chama' is properly 'Tzama'".[3] The water of the Chama is always somewhat reddish and when the water of the Rio Grande is reddish it is said to be due to the discharge of the Chama. See *P̂osoge* [Large Features: 3]. Compare the San Juan name of the Chama River given above.

The region of the Chama River is sometimes spoken of as the Chama region or Abiquiu region. For the Tewa expression see [**1**:introduction].

See [**1**:4], [**1**:6], [**1**:8], [**1**:11], [**1**:14], [**1**:15], [**1**:24], [**1**:29],[**1**:31], [**5**:7], [**5**:16], and *P̂osoge* [Large Features: 3].

[Large Features: 3]. (1) San Juan, Santa Clara, San Ildefonso *P̂osoge*, Nambé *P̂sǫ̆ǫ̆ge* 'place of the great water' (*p̂o* 'water' 'river'; *so* 'largeness' 'large' 'great'; *ge* 'down at' 'over at'). The Nambé form is irregular. Compare the names of similar meaning.

(2) Picuris "Paslápaānĕ".[4]

(3) Jemez *Hą̆nʃâp̂âkwą̆* 'place of the great water' (*hą̆nʃâ* 'large' 'great'; *p̂â* 'water'; *kwą̆* locative). Compare the forms of similar meaning.

(4) Cochiti *Tʃéna* 'river'.

[1] Bandelier, Final Report, pt. II, p. 55, 1892.
[2] Ibid., pt. I, p. 17, 1890.
[3] Ibid., pt. II, p. 56.
[4] Spinden, Picuris MS. notes, 1910.

(5) Zuñi "the 'Great Flowing Waters'",[1] evidently a translation of the Zuñi name. Compare the names of similar meaning.

(6) Hopi (Oraibi) *Pajo* 'river'—this is the only name for the Rio Grande familiar to the writer's informant.

(7) Jicarilla Apache "Kūtsōhīhī".[2] No etymology is given.

(8) Eng. Rio Grande. (<Span.). Compare the names of similar meaning.

(9) Span. Rio Grande del Norte, Rio Grande, Rio del Norte 'great river of the north' 'great river' 'river of the north'. Compare the names of similar meaning.

The Rio Grande never becomes dry as far north as the Tewa country. In summer the waters frequently sink into the sand a short distance above Bernalillo [**29**:96]. In July, 1908, the stream flowed only a short distance beyond Cochiti Pueblo [**28**:77]. At high water the Rio Grande is dangerous to ford in the Tewa country.

The chief tributaries of the Rio Grande in the Tewa country are Truchas Creek [**9**:9], the Chama River [Large Features:2], Santa Cruz Creek [**15**:18], Santa Clara Creek [**14**:24], Pojoaque Creek [**19**:3], Guaje Creek [**16**:53], "Buckman Arroyo" [**20**:25], Pajarito Canyon [**17**:30], Water Canyon [**17**:58], and Ancho Canyon [**17**:62]. The Chama River is said to run perennially to its confluence with Rio Grande. "South of the Rio Chama, the waters of not a single tributary of the Rio Grande reach the main artery throughout the whole year."[3] The Rio Grande is quite clear above the Chama confluence. The water of the Chama is reddish with mud and the water of the Rio Grande below the Chama confluence has a dirty reddish or brownish color. See under [Large Features:2].

Just above the Tewa country the Rio Grande passes through the Canyon [**8**:64], q. v. From this it emerges at [**8**:75], but the precipitous wall of Canoe Mesa [**13**:1] hugs the river on the west as far south as the Chama confluence.

From the vicinity of the Chama confluence in the north to that of San Ildefonso Pueblo [**19**:22] in the south the valley of the Rio Grande is comparatively broad, bordered on the east by low hills and on the west by low mesas. This section is frequently called by Americans the "Española Valley", from Española [**14**:16], its chief town.

In this section lie the three Tewa pueblos situated by the river, namely, San Juan [**11**:San Juan Pueblo], Santa Clara [**14**:71], and

[1] Cushing in *The Millstone*, vol. IX (Sept., 1884), p. 152.
[2] Goddard, Jicarilla Apache Texts, p. 41, 1911.
[3] Bandelier, Final Report, pt. I, p. 17, 1890.

San Ildefonso [**19**:22]. In the east lie the Santa Fe Mountains (*T'ąmpije'i'i p̂iŋ⁄* [Large Features:7], in the west the Jemez chain (*Tsą̆mpije'i'i p̂iŋ⁄* [Large Features:8]), ranges parallel to the Rio Grande and 10 to 20 miles from it.

About 3 miles below San Ildefonso [**11**:22] at [**19**:125] the Rio Grande enters a second canyon, which extends, with exception of a short stretch in the vicinity of Buckman [**20**:19], as far south as Cochiti [**28**:77]. This is called by the Tewa merely *P̂otsi'i* 'water canyon' or *P̂osoge'iṃp̂otsi'i* 'water canyon of the Rio Grande' (*p̂o* 'water'; *t̂si'i* 'canyon'; *P̂osoge* 'Rio Grande' (see above); *'iŋ⁄* locative and adjective-forming postfix); but the Americans have a specific name for it, namely, White Rock Canyon. See *P̂otsi'i* [Large Features:4], below.

So far as the writer has learned, the Tewa do not personify the Rio Grande and other rivers as do the Jicarilla Apache, according to Goddard.[1] The Tewa appear to have no myth of the origin of the Rio Grande, but say that it has run since the beginning of the world, as the result of rain.

[Large Features:4]. (1) *P̂otsi'i*, *P̂osoge'iṃp̂otsi'i* 'water canyon of the Rio Grande' (*p̂o* 'water'; *t̂si'i* 'canyon'; *P̂osoge* 'Rio Grande'—see [Large Features:3], above; *'iŋ⁄* locative and adjective-forming postfix). This is the only name which the Tewa have for this canyon of the Rio Grande. It is also one of the Tewa names of [**8**:64].

(2) Eng. White Rock Canyon. This name is said to have been applied only since the building of the Denver and Rio Grande Railroad. Persons very familiar with the region know of no white rock to which it refers. It can hardly refer to the white rock [**28**:94] from which Peña Blanca [**28**:92] is named, for that is 5 miles below the southern end of the canyon. Span. (4) appears to be a translation of Eng. (3). "White Rock Cañon."[2] "White-Rock Canyon."[3]

(3) Eng. Devil Canyon. The writer has heard an American apply this name to the canyon.

(4) Span. Cañon de la Peña Blanca, Cañon Blanco 'white rock canyon' 'white canyon.' (Probably < Eng.). = Eng. (2). "Cañon Blanco."[2]

(5) Span. "Cañon del Norte."[2] This means 'north canyon' and is a Span. name used by people living south of the canyon.

(6) Span. Caja, Caja del Rio Grande, Cajon, Cajon del Rio Grande Cañon, Cañon del Rio Grande, 'box' 'box of the Rio Grande Canyon' 'Canyon of the Rio Grande.' "Caja del Rio."[4]

[1] Jicarilla Apache Texts, 1911.
[2] Bandelier, Final Report, pt. II, p. 79, 1892.
[3] Hewett, Communautés, p. 20, 1908.
[4] Bandelier, op. cit., pp. 80, 149.

"Almost opposite San Ildefonso [**19**:22] begins the deep and picturesque cleft through which the Rio Grande has forced its way. It is called 'Cañon Blanco,' 'Cañon del Norte,' or 'White Rock Cañon.' Towering masses [Buckman Mesa [**20**:5]] of lava, basalt, and trap form its eastern walls; while on the west those formations are capped, a short distance from the river, by soft pumice and tufa."[1] The eastern wall of the canyon ends in the vicinity of Buckman [**20**:19] with the discontinuation of Buckman Mesa [**20**:5], but is continued farther south by Chino Mesa [**29**:1]. The whole canyon is spoken of by Bandelier[2] as "the cañon that separates San Ildefonso [**19**:22] from Cochiti [**28**:77]". He also speaks of "the frowning walls of the Caja del Rio . . . with their shaggy crests of lava and basaltic rock" as viewed from the dell [**28**:22] looking east.

"Except at the little basin [**20**:22], the Rio Grande leaves no space for settlement between San Ildefonso [**19**:22] and Cochiti [**28**:77].[3] It flows swiftly through a continuous cañon, with scarcely room for a single horseman alongside the stream. The lower end of this cañon afforded the people of Cochiti a good place for communal fishing in former times. Large nets, made of yucca fibre, were dragged up stream by two parties of men, holding the ends on each bank. The shallowest portions of the river were selected, in order to allow a man to walk behind the net in the middle of the stream. In this manner portions of the river were almost despoiled of fish. The same improvidence prevailed as in hunting, and the useful animals were gradually killed off. After each fishing expedition, the product was divided among the clans pro rata, and a part set aside for the highest religious officers and for the communal stores."[4]

See *P̂osoge* [Large Features:3], [**8**:64], also [**19**:125], [**20**:5], [**28**:81], [**29**:1].

[Large Features: 5]. *Tewànąᵭŋge* 'Tewa country' (*Tewà* name of the tribe; *nąᵭŋ* 'earth' 'land'; *ge* 'down at' 'over at').

The Tewa consider their country the region between the Santa Fe (*T'ąmpije'i'ⁱ p̂iŋ*[Large Features:7]) and Jemez (*Tsąᵭmpije'i'ⁱ p̂iŋ* [Large Features:8]) Mountain Ranges, from the vicinity of San Juan Pueblo [**11**:San Juan Pueblo] in the north to that of San Ildefonso [**19**:22] and Tesuque [**26**:8] pueblos in the south. The Rio Grande Valley proper, that is, the narrow strip of cultivated land on each side of the river, is called *Tewàbege* 'Tewa dell' (*Tewà* name of the tribe; *be'e* 'small, low, roundish place'; *ge* 'down at' 'over at'). The entire low country of the Tewa, extending from mountain range to mountain range and including high hills and mesas, is called *Tewàbuge* 'Tewa valley' (*Tewà* name of the tribe; *bu'u* 'large, low, roundish place'; *ge* 'down at' 'over at'). The

[1] Bandelier, Final Report, pt. II, p. 79, 1892.
[2] Ibid., p. 179.
[3] The vicinity of Buckman [**20**:19] should also be excepted.
[4] Bandelier, op. cit., p. 149.

portion of the Tewa country at the foot of the mountain chains is known as *Tewàp̨innuge* 'Tewa place beneath the mountains' (*Tewà* name of the tribe; *p̨iŋ* 'mountain'; *nu'u* 'below'; *ge* 'down at' 'over at'). According to the writer's informants the Tewa had in ancient times a strong feeling that the Tewa country was their land and property, and would have resented the attempt of any other tribe to make a settlement in it. The Tewa had in former times also many pueblos in the region south of the present Tewa country, known as *T'anuge*, q. v. [Large Features:6].

[Large Features:6]. (1) *T'anuge*, *T'anuge'akoŋ* 'live down country" 'live down country plain' (*t'a* 'to live'; *nuge* 'down below <*nu'u* 'below', *ge* 'down at' 'over at'; *'akoŋ* 'plain'). This name refers to the great plain south of the Tewa country and east of the Rio Grande. Its Indian inhabitants were called *T'anuge'inowà* 'live-down-country people' (*T'anuge*, see above; *'iŋ* locative and adjective-forming postfix; *owà* 'person' 'people'), or for short *T'anowa*. See Tano, page 576.

(2) Eng. Santa Fe Plain. This term seems applicable. Santa Fe city [**29**:5] is at the northern border of the plain and commands a view of the greater part of it; hence the name is applied. This plain has been called by Bandelier "the central plain of northern New Mexico". He also speaks[1] of the northern part of it as "the plateau of Santa Fé," while to the southern part he applies "the Galisteo [**29**:40] plain,"[2] and "the basin of Galisteo[3] [**29**:40]. This is the broad arid plain extending from the region about Santa Fe [**29**:5] in the north to that about Galisteo [**29**:40] in the south. This plain was, roughly speaking, formerly the homeland of the southern Tiwa. See Tano, under NAMES OF TRIBES AND PEOPLES, page 576, and Galisteo Pueblo ruin [**29**:39].

[Large Features:7]. (1) *T'ąmpije'i'ip̨iŋ*, *t'ąmpijep̨iŋ* 'eastern mountains' (*t'ąmpije* 'east' <*t'ąŋ* 'sun', *pije* 'toward'; *'i'i* locative and adjective-forming postfix, 3 + plu.; *p̨iŋ* 'mountain'). So called because the mountains are east of the Tewa country. Cf. *Tsąmpije'i'i p̨iŋ* [Large Features:8].

(2) Eng. Santa Fe Mountains, named from Santa Fe city [**29**:5]. (<Span.). =Span. (3). This name has been applied sometimes to the whole range, as we use it here; sometimes to the southern part of that range only, in the vicinity of Santa Fe city. "Santa Fé range."[4] "Santa Fe Range."[5]

[1] Final Report, pt. II, p. 88, 1892.
[2] Ibid., p. 106.
[3] Ibid., pp. 20, 87, 88.
[4] Ibid., pp. 45–46, 65.
[5] Land of Sunshine, a Book of Resources of New Mexico, p. 23, 1907. Ore Deposits of New Mexico, p. 163, 1910.

(3) Span. Sierra de Santa Fe, 'Santa Fe Mountains,' named from Santa Fe city [29:5]. =Eng. (2). This name is, like its Eng. equivalent, applied now to the whole range, now to the southern part of the same. "Sierra de Santa Fé." [1]

(4) Span. "Sierra Nevada." [2] This means 'snowy mountains.' Identified with the Santa Fe Range by Bandelier.[3]

These names refer to the range of mountains east of the Tewa country from Jicarita Peak [22:9] in the north to the vicinity of Santa Fe [29:5] in the south and west of the upper course of the Pecos River [22:62]. They do not properly apply to the Taos Range [8:24], nor to the Mora Range [22:64]. The peaks and other features of this range are given on [22].

The Span. name Sangre de Cristo 'blood of Christ' is not correctly applied to these mountains. It is given on the standard maps as a range northwest of Trinidad, Colorado, separating the headwaters of the Arkansas and the Rio Grande in Colorado.

Indians and Mexicans tell of a half-breed, called in Spanish Miguel el Indio, 'Michael the Indian,' "Indian Mike," who lives in the wild portions of these mountains, eating bear and deer meat and avoiding human company. He is said to talk very little Spanish, and no one seems to know what Indian language he speaks.

[Large Features: 8]. (1) *Tsą̆mpije'i''i̊pi̊ŋ⸗*, *Tsą̆mpijei̊pi̊ŋ⸗* 'western mountains' (*tsą̆mpije* 'west' <*tsąŋ⸗* unexplained, *pije* 'toward'; *'i''i* locative and adjective-forming postfix, 3 + plu.; *i̊pi̊ŋ⸗* 'mountain'). So called because the mountains are west of the Tewa country. Cf. *T'ą̆mpije'i''i̊pi̊ŋ⸗* [Large Features: 7].

(2) Eng. Jemez Mountains, named from Jemez Pueblo [27:35]. This name has perhaps long been applied loosely to the whole range, but the writer has not found such usage in print earlier than the writings of Hewett. Bandelier[4] uses "Sierra de Jemez" as a synonym for Jara Mountain [27:10], q. v. "A great complex of mountains loosely known as the Jemez." [5] "Jemez mountains." [6]

(3) Valles Mountains. (<Span.). =Span. (5). This is the name applied to the chain by Bandelier, who uses it just as Hewett uses "Jemez Mountains." "Valles Mountains." [7] "Valles chain." [4] "Range of the Valles." [8]

[1] Bandelier, Final Report, pt. II, p. 120, 1892.
[2] Castañeda (1540–42) quoted by Bandelier, ibid.
[3] Ibid.
[4] Ibid., p. 72, note.
[5] Hewett, Antiquities, p. 9, 1906.
[6] Ibid., p. 14.
[7] Bandelier, op. cit., pp. 65, 72 (note).
[8] Ibid., pp. 32, 53.

(4) Eng. Santa Clara Mountains. This name is suggested by a prominent English-speaking Indian of Santa Clara Pueblo [**14**:71], who thinks the name Jemez Mountains or Valles Mountains is not appropriate. Santa Clara Pueblo is the only Rio Grande Tewa pueblo lying on the west side of the Rio Grande, and the names Santa Clara Creek [**14**:24] and Santa Clara Peak [**2**:13] are well established.

(5) Span. Sierra de los Valles, 'mountains of the valleys,' referring to the meadow-valleys known as Los Valles; see *P̂ịmp̂ǽŋge* [Large Features:1]. This is the name always used by Mexicans and by Tewa when they speak Spanish. It is also the name used by Bandelier. = Eng. (3). "Sierra de los Valles."[1] "Sierra del Valle."[2]

These names refer to the entire range of mountains west of the Tewa country, which Bandelier[3] describes as "the mountains which divide the Rio Grande valley from the sources of the Rio Jemez [**27**:34]." Mountains or groups of mountains of this chain or range pass under many special names, most of which do not appear on any map, and cannot be definitely located.

> "As I shall have occasion to refer frequently to the different sections of the Valles Mountains under their current Spanish names, I give here a list of them from north to south. The northern end of the range is formed by the Sierra de Abiquiu [**2**:unlocated], with the peak [Abiquiu Peak [**2**:10]] of the same name; then follows the Cerro Pelado [Santa Clara Peak [**2**:13]]; afterwards come the Sierra de Toledo [**27**:unlocated], Sierra de San Miguel [**28**:29], Sierra de la Bolsa [**27**:unlocated], and, lastly, the Sierra de la Palisada [**27**:unlocated]. As seen from Santa Fé [**29**:5], they seem to constitute one long chain of contiguous heights. West of this range, at an elevation of at least 8,000 feet, extend the grassy basins of the 'Valles' [*P̂ịmp̂ǽŋge* [Large Features:1]]; beyond it rises the high Sierra de la Jara [Jara Mountain [**27**:10]], sometimes called Sierra de Jemez, because the Jemez region lies on its western base."[4]

Other mountains of the range are: Capulin Mountain [**1**:28], Pedernal Mountain [**2**:9], *K̂usụnʃụp̂ịŋʃ* [**14**:25], *P̂itep̂ịŋʃ* [**14**:23], *K'ụjoḅukwajè* [**16**:134], Cochiti Mountains [**28**:5], and the mountains with Jemez names shown on the eastern part of [**27**].

Trails

P̂o 'trail' 'road'. Wagon roads are sometimes called *tep̂o* 'wagon road' (*te* 'wagon'; *p̂o* 'road') or *p̂oso'jo* 'big road' (*p̂o* 'road'; *so'jo* 'big'), in contradistinction to which trails are called *p̂o'e* ('*e* diminutive). *Kaƀajùp̂o* or *kwæjip̂o* 'horse trail' (*kaƀajù*, *kwæji* 'horse'; *p̂o* 'trail'). *Ḅuḍup̂o* 'donkey trail' (*ḅuḍu* 'donkey'; *p̂o* 'trail').

[1] Bandelier, The Delight Makers, p. 1, 1890; Final Report, pt. II, p. 71, 1892.
[2] Ibid., p. 199.
[3] Ibid., pt. I, p. 14, note, 1890.
[4] Ibid., pt. II, p. 72, note, 1892.

The region known to the Tewa is covered at present with a network of innumerable trails, most of which are made by stock. The introduction of the horse doubtless greatly modified the course and character of trails used in traveling. Satisfactory knowledge about the ancient trails is surprisingly difficult to get. The chief ancient trails leading west were doubtless those which passed up the Santa Clara and Guaje Creeks and over the western mountains into the Jemez country. Important trails must have run along both sides of the Rio Grande and Rio Chama. All information obtained about ancient trails is included in the present section. Old Indian informants say that the Tewa had no bridges across the Rio Grande and the Chama in ancient times; their trails led them to well-known fording places. These were the only streams which could not be forded anywhere. Ford is called merely *p̂opi'iwe* 'place where one goes through the water' (*p̂o* 'water'; *pi* 'to issue' 'to go through'; *'iwe* locative). As in the case of the trails, the fords are fully treated in the present section. Some of the smaller streams and ditches of the Tewa country were spanned by flat-hewn logs.

Trails were sometimes named after the places or peoples to which they led or after the peoples who used them: Thus, *P'eſup̂o* 'Abiquiu trail' (*P'eſu'u* 'Abiquiu'; *p̂o* 'trail'); *Wą̆nsaƀèp̂o* 'Navaho trail' (*Wą̆nsaƀè* 'Navaho'; *p̂o* 'trail').

Place-names in Regions Mapped

[1] tierra amarilla sheet

The Tewa have no current term for the region shown on map 1.[1] Occasionally *'Aƀèkjupije* 'up Abiquiu way' (*'Aƀèkju* 'Abiquiu', see [3:36]; *pije* 'toward') is used to designate all the country about and beyond (north of) Abiquiu. Tierra Amarilla is applied to the sheet because Tierra Amarilla is the name of the county seat of Rio Arriba County, which has been used to denote this district. Bandelier[1] mentions "the cold and well-watered Tierra Amarilla in northern New Mexico" as "among the few typical timbered areas".

Only one pueblo ruin is shown on [1]. Probably many other ruins will be discovered later, however, in the southern part of this area. Inquiry has failed to reveal that the Tewa have any knowledge as to what people built these pueblos. The results secured by the writer are as negative as those of Bandelier, who writes:[2] "To what tribe or linguistic stock the numerous vestiges of pueblos along the Upper Rio Chama, north of Abiquiu and west of El Rito, must be attributed, is still unknown." See [2:7].

[1] See explanation regarding maps, on p. 97.
[2] Bandelier, Final Report, pt. I, p. 19, 1890.
[3] Ibid., pt. II, p. 53, 1892.

The Jicarilla Apache now occupy the northwestern corner of the area. It was not many decades ago, however, that these Indians ranged east of Taos, and the country now occupied by their reservation was held by the Southern Ute. See Jicarilla Apache and Ute, pages 574 and 578, respectively.

[1:1] (1) *P̂okwįwi'i* 'lake gap' (*p̂okwį* 'lake' <*p̂o* 'water', *kwį* unexplained; *wi'i* 'gap' 'pass'). This name refers to the lake and the whole locality. It was not known to the informants whether there is a gap or pass there.

(2) *P̂okwįwi'ip̂okwį*, *P̂okwįwi'i'i'ip̂okwį* 'lake gap lake' (*p̂okwį* 'lake' <*p̂o* 'water', *kwį* unexplained; *wi'i* 'gap' 'pass'; *i'i* locative and adjective-forming postfix, mineral singular; *p̂okwį* 'lake' <*p̂o* 'water', *kwį* unexplained). This name refers especially to the lake.

(3) *Kaƀajùp̂okwį*, *Kwæjip̂okwį*, *Kaƀajù'i'ip̂okwį*, *Kwæji'i'ip̂okwį* 'horse lake' (*kaƀajù* 'horse' <Span. caballo 'horse'; *kwæji* 'horse', perhaps an early borrowing from Span. caballo 'horse'; *i'i* locative and adjective-forming postfix, mineral singular, agreeing with postpounded *p̂okwį*; *p̂okwį* 'lake' <*p̂o* 'water', *kwį* unexplained). =Taos (5), Eng. (6), Span. (8).

(4) *P̂įmpijep̂okwį*, *P̂įmpije'i'ip̂okwį* 'northern lake' (*p̂įmpije* 'north' <*p̂iy⁄* 'mountain', *pije* 'toward'; *'i'i* locative and adjective-forming postfix, mineral singular; *p̂okwį* 'lake' <*p̂o* 'water', *kwį* unexplained). Horse Lake is thus known as the northern lake, Boulder Lake [1:2] as the middle lake, and Stinking Lake [1:3] as the southern lake, of the present Jicarilla country. =Eng. (7), Span. (9).

(5) Taos *Kăŭp̂aqwĭănâ* 'horse lake' (*kăŭ-* 'horse'; *p̂aqwĭă* 'lake' <*p̂a* 'water', *qwĭă-* unexplained, the compound *p̂aqwĭă-* probably being cognate with Tewa *p̂okwį; anâ* noun postfix, agreeing in gender and number with postpounded *p̂aqwĭă-*). =Tewa (3), Eng. (6), Span. (8).

(6) Eng. Horse Lake. =Tewa (3), Taos (5), Span. (8).

(7) Eng. North Lake. =Tewa (4), Span. (9).

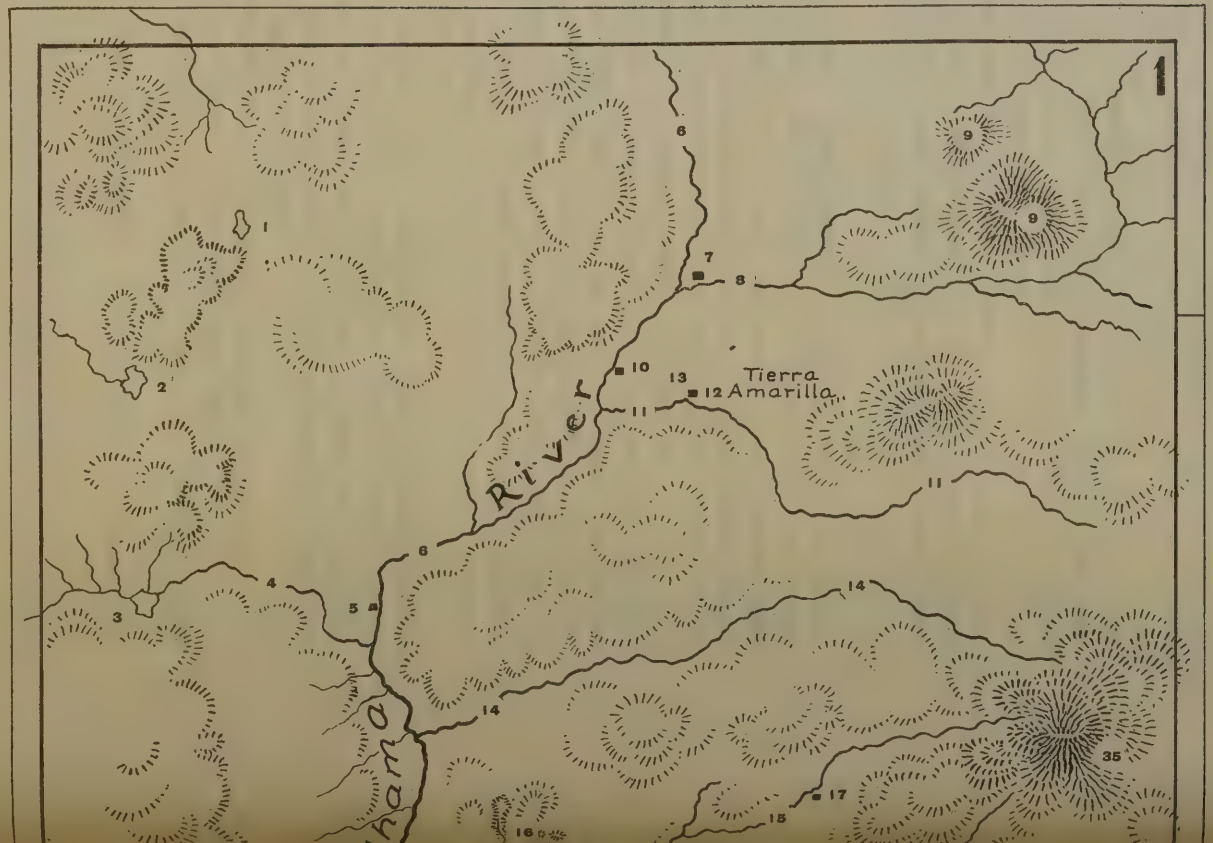
(8) Span. Laguna del Caballo 'horse lake'. =Tewa (3), Taos (5), Eng. (6).

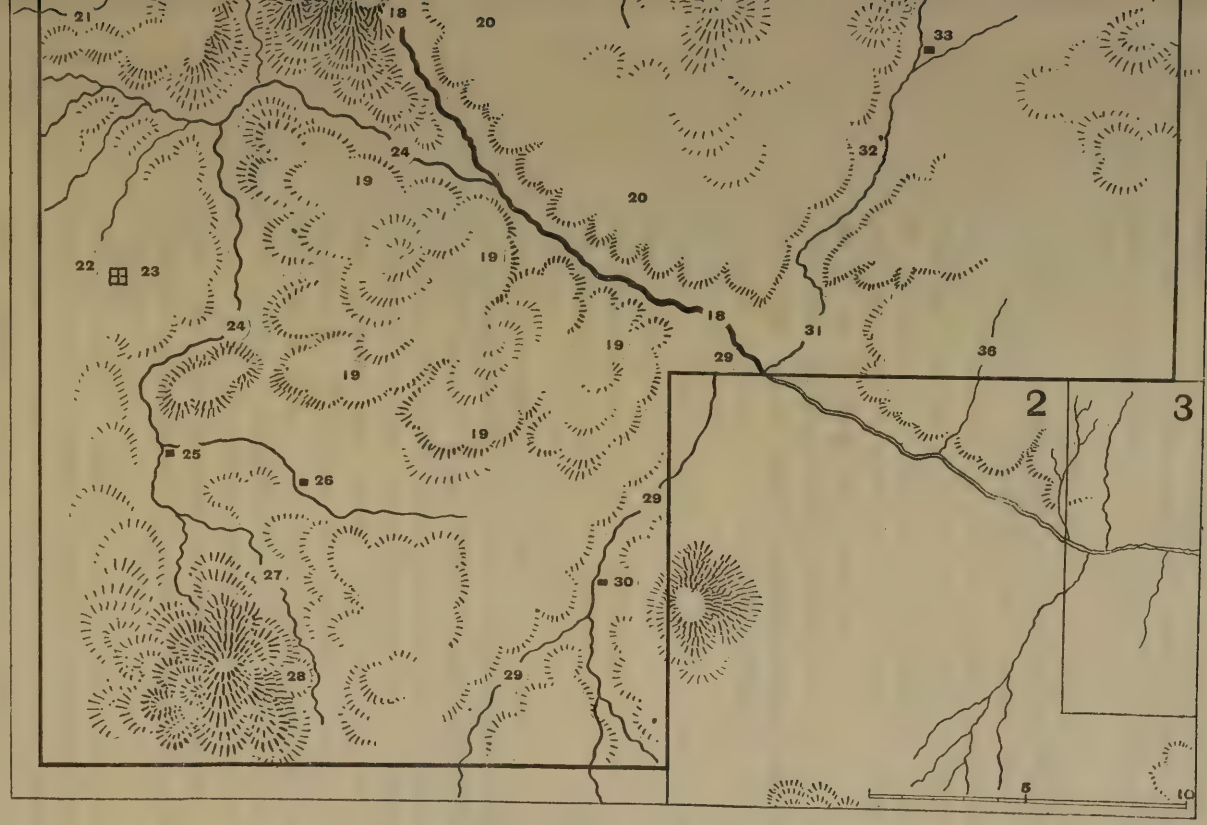
(9) Span. Laguna del Norte 'north lake'. =Tewa (4), Eng. (7).

This lake is on the Jicarilla Apache Indian Reservation. It is frequently mentioned in connection with Boulder Lake [1:2] and Stinking Lake [1:3].

[1:2] (1) *K̂uk'a'iwe* 'at the stone enclosure' (*k̂uk'a* 'stone barrier or wall of roughly piled stones enclosing a space' <*k̂u* 'stone', *k'a* 'fence enclosing a space' 'corral'; *'iwe* 'at', locative postfix.)

MAP 1
TIERRA AMARILLA REGION


1
Tierra Amarilla
River
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TIERRA AMARILLA REGION

MAP 1

TIERRA AMARILLA REGION

One informant stated that the lake is called thus because it is surrounded by a parapet or rim of rocks.

(2) *K̂uk'a'iwe̊pokwį* 'lake at the stone enclosure' (*k̂uk'a* 'stone barrier or wall of roughly piled stones enclosing a space' < *k̂u* 'stone', *k'a* 'fence enclosing a space' 'corral'; *'iwe* 'at', locative postfix; *p̂okwį* 'lake' < *p̂o* 'water', *kwį* unexplained). Cf. (1), above.

(3) *K̂up̂okwį* 'stone lake' (*k̂u* 'stone'; *p̂okwį* 'lake' < *p̂o* 'water', *kwį* unexplained). = Taos (5), Eng. (6), Span. (8).

(4) *Pį̨ŋge̊p̂okwį*, *Pį̨ŋge'i'ip̂okwį* 'middle lake' (*pį̨ŋge* 'in the middle'; *i'i* locative or adjective-forming postfix, mineral singular, agreeing with postpounded *p̂okwį*; *p̂okwį* 'lake' < *p̂o* 'water', *kwį* unexplained). The lake is thus called in contradistinction to Horse Lake or North Lake [**1**:1] and Stinking Lake or South Lake [**1**:3]. = Eng. (7), Span. (9).

(5) Taos *Q̌ĭŭp̂aqwĭăanâ* 'stone lake' (*q̌ĭŭ-* 'stone'; *p̂aqwĭă* 'lake' < *p̂a-* 'water', *qwĭă-* unexplained; *anâ* noun postfix, agreeing in gender and number with postpounded *p̂aqwĭă-*). = Tewa (3), Eng. (6), Span. (8).

(6) Eng. Boulder Lake. = Tewa (3), Taos (5), Span. (8). Cf. Tewa (1) and (2).

(7) Eng. Middle Lake. = Tewa (4), Span. (9).

(8) Span. Laguna Piedra 'stone lake'. = Tewa (3), Taos (5), Eng. (6). Cf. Tewa (1) and (2).

(9) Span. Laguna en el Medio. = Tewa (4), Eng. (7).

It is near this lake that the Jicarilla Apache hold a dance on the night of September 15 and for several nights following, every year. The dance takes place inside a large round corral built of brush. This corral is known to the Tewa as *k'a̤u'u* 'large roundish low place enclosed by a corral' (*k'a* 'corral'; *a̤u'u* 'large roundish low place'). The Tewa call the dance *k'a̤u'uʃaɹe* (*ʃaɹè* 'dance'). This lake is often mentioned in connection with this dance; also in connection with Horse Lake [**1**:1] and Stinking Lake [**1**:3].

[**1**:3] (1) *P̂osų'i'i* 'smelling water' (*p̂o* 'water'; *sų* 'to smell', intransitive, said of pleasant or unpleasant smells; *'i'i* locative and adjective-forming postfix, mineral singular, agreeing with *p̂o*). Cf. Span. (7).

(2) *P̂okwįsų'i'i* 'smelling lake' (*p̂okwį* 'lake < *p̂o* 'water', *kwį* unexplained; *sų* 'to smell', intransitive, said of pleasant or unpleasant smells; *i'i* locative and adjective-forming postfix, mineral singular, agreeing with *p̂o*. = Taos (4), Eng. (5), Span. (8).

(3) *'Akǫmpije̊p̂okwį*, *'Akǫmpije'i p̂okwį* 'southern lake' (*'akǫmpije* 'south' < *'akǫŋɾ* 'plain' 'level country', *pije* 'toward'; *i'i* locative and adjective-forming postfix, mineral singular, agreeing with *p̂okwį*; *p̂okwį* 'lake' < *p̂o* 'water', *kwį* unexplained). = Eng.

(6), Span. (9). The lake is thus called in contradistinction to Horse Lake or North Lake [**1**:1] and Boulder Lake or Middle Lake [**1**:2].

(4) Taos *P̂aqwĭălawaanâ* 'stinking lake' (*p̂aqwĭă* 'lake' < *p̂a* 'water', *qwĭă* unexplained; *ła* 'to smell', intransitive, said of pleasant or unpleasant smells; *wa* said to have the force of 'which'; *anâ* noun postfix, agreeing in gender and number with postpounded *ława*). =Tewa (2), Eng. (5), Span. (8).

(5) Eng. Stinking Lake. =Tewa (2), Span. (8). Cf. Tewa (1).

(6) South Lake. =Tewa (3), Span. (9).

(7) Span. Laguna del Ojo Hediondo 'lake of the stinking spring'. Cf. Tewa (1).

(8) Span. Laguna Hedionda 'stinking lake'. =Tewa (2), Taos (4), Eng. (5). Cf. Tewa (1).

(9) Span. Laguna del Sur 'south lake.' =Tewa (3), Eng. (6).

According to some of the names and the statements of two Indian informants the lake gets its name from a spring the water of which has a strong odor. Just where this spring is situated could not be ascertained. This lake is often mentioned in connection with Horse Lake [**1**:1] and Boulder Lake [**1**:2]. Notice also [**1**:4]. Several other Tewa forms of the name of this lake are probably also in use.

This lake is situated south of the Jicarilla Apache Indian Reservation, and not on it, as are [**1**:1] and [**1**:2].

[**1**:4] (1) *P̂osu̯'iwep̂ohu'u*, *P̂osu̯'iwe'i'i p̂ohu'u* 'smelling water creek' (*p̂osu̯'i'i* 'smelling water', one of the names of Stinking Lake < *p̂o* 'water', *su̯* 'to smell', intransitive, used of pleasant as well as of unpleasant smells; *'i'i* locative and adjective-forming postfix, mineral singular, agreeing with *p̂o; 'iwe*, formed by the juxtaposition of *i'i* and *we*, 'at', a locative postfix which is not used unless preceded by *i'i* except in the Nambé dialect; *i'i* locative and adjective-forming postfix, mineral gender, agreeing with *p̂ohu'u; p̂ohu'u* 'creek' < *p̂o* 'water', *hu'u* 'large groove'). Cf. Eng. (2), Span. (3).

(2) Eng. Stinking Lake Creek. Cf. Tewa (1), Span. (3).

(3) Span. Arroyo de la Laguna del Ojo Hediondo 'creek or wash of the lake of the stinking spring'. Cf. Tewa (1), Eng. (2).

Many other Tewa forms might also be applied to this creek.

[**1**:5] (1) *Bau̯bu̯'u* 'Vado town' (*bau̯* < Span. Vado, name of the settlement; *bu'u* 'town').

(2) Eng. Vado. (< Span. Vado).

(3) Span. Vado 'ford'.

Vado is a small lumbering settlement. The informants did not know whether there is really a ford there. The Spanish name is never translated into Tewa. The Chama River above Vado is

called *Pąmp̂o*, below Vado it is called *P̂op̂iŋ́;* see Chama River [Large Features:2].

[1:6] *Pąmp̂o* 'river of the captive(s)' (*pąŋ́* 'captive' 'prisoner'; *p̂o* 'water' 'river'). The informants do not know why this name is applied. They do not know whether in Spanish a corresponding name, which would be Rio del Cautivo or Rio de los Cautivos 'river of the captive(s)', is in use.

This name is applied to what Americans call the upper Chama River above the confluence of [1:4] and the vicinity of Vado settlement [1:5]. The Tewa, however, consider *Pąmp̂o* to be a river distinct from the Chama. See *P̂op̂iŋ́* [Large features:2].

[1:7] (1) *Ƀɹasùƀu'u* 'Brazos town' (*Ƀɹasù* <Span. Brazos, name of the settlement; *ƀu'u* 'town').

(2) Eng. Los Brazos. (< Span.).

(3) Span. Los Brazos 'the arms' (bodypart) 'the branches'. Why this name was given is not known. Cf. [1:8] and [1:9].

[1:8] (1) *Ƀɹasùp̂ohu'u*, *Ƀɹasù'i^i p̂ohu'u* 'Brazos Creek' (*Ƀɹasù* <Span. Brazos, name of the settlement; *i^i* locative and adjective-forming postfix, mineral singular, agreeing with *p̂ohu'u; p̂ohu'u* 'creek' < *p̂o* 'water', *hu'u* 'large groove').

(2) Eng. Los Brazos Creek. (< Span.).

(3) Span. Rito de los Brazos 'arms creek.' Cf. [1:7] and [1:9].

[1:9] (1) *Ƀɹasùp̂iŋ́*, *Ƀɹasù'įmp̂iŋ́* 'Brazos mountain' (*Ƀɹasù* <Span. Brazos, name of the settlement; *'įŋ́* locative and adjective-forming postfix, vegetal singular, agreeing with *p̂iŋ́; p̂iŋ́* 'mountain').

(2) Eng. Los Brazos Peak(s). (<Span. Los Brazos 'the arms').

(3) Span. Cerro de los Brazos, Sierra de los Brazos 'the arms mountain'.

The Indian informants stated that two peaks are conspicuous. Cf. [1:7] and [1:8].

[1:10] (1) *'Ohùƀu'u* 'Ojo town' (*'ohù* <Span. ojos 'springs'; *ƀu'u* 'town').

(2) Span. Los Ojos 'the springs'.

It is stated that this settlement is a couple of miles northwest of Tierra Amarilla town and east of the Chama River. Several informants have stated that the Tewa call the town of Parkview by this name.

[Tierra Amarilla region] (1) *Nąn̂sejiwe* 'at the yellow earth' (*nąŋ́* 'earth'; *îse* 'yellowness' 'yellow'; *iwe* 'at' locative postfix, *j* being infixed whenever *'i^i*, *'įŋ́* or *'iwe* is postfixed to *îse*). =Eng. (2), Span. (3).

(2) Eng. Tierra Amarilla region. (<Span.). =Tewa (1), Span. (3).

(3) Span. region de Tierra Amarilla 'yellow earth region'. =Tewa (1), Eng. (2).

All the country about Tierra Amarilla town is known by this name. Several informants have declared that this is the "old Indian name" of the locality, and that the locality is named from the pigment deposit discussed below under [**1**:13]. Cf. [**1**:11] and [**1**:12]. Furthermore, it is stated that the earth in this whole region is yellowish.

[**1**:11] (1) *Nąnt͡sejiwe͡po*, *Nąnt͡sejiwe'i''i͡po* 'river at the yellow earth, i. e., in the Tierra Amarilla region' (*nąnt͡sejiwe* 'at the yellow earth' 'at Tierra Amarilla' <*nąŋʃ* 'earth', *t͡se* 'yellowness' 'yellow', *'iwe* 'at' locative postfix, *j* being infixed whenever *'i''i*, *'iŋʃ*, or *'iwe* is postfixed to *t͡se; i''i* locative and adjective-forming postfix, mineral singular, agreeing with *p͡o; p͡o* 'water' 'creek' 'river'). =Taos (2), Eng. (3), Span. (4).

(2) Taos *Namt͡sulip͡a'anâ* 'yellow earth river, i. e., Tierra Amarilla river' (*namt͡suli-* 'yellow earth' 'Tierra Amarilla' <*nam-* 'earth', *t͡suli* 'yellow'; *p͡a-* 'water' 'creek' 'river'; *anâ* noun postfix, agreeing in gender and number with postpounded *p͡a*). =Tewa (1), Eng. (3), Span. (4).

(3) Eng. Tierra Amarilla Creek. (<Span.). =Tewa (1), Taos (2), Span. (4).

(4) Span. Rito de Tierra Amarilla 'yellow earth creek'. =Tewa (1), Taos (2), Eng. (3).

(5) Span. Rio Nutritas 'little beaver river'. Cf. [**1**:12], [**1**:14].

Cf. Tierra Amarilla region, above, also [**1**:12] and [**1**:13].

[**1**:12] (1) *Nąnt͡sejiwe.ḇu'u* 'town at the yellow earth' (*nąŋʃ* 'earth'; *t͡se* 'yellowness' 'yellow'; *'iwe* 'at' locative postfix, *j* being infixed whenever *'i''i*, *'iŋʃ*, or *'iwe* is postfixed to *t͡se; .ḇu'u* 'town'. Cf. Eng. (2), Span. (3).

(2) Eng. Tierra Amarilla town. (<Span.). =Span. (3). Cf. Tewa (1).

(3) Span. Tierra Amarilla 'yellow earth'. =Eng. (2). Cf. Tewa (1).

(4) Span. Las Nutritas 'the little beavers'. Cf. [**1**:11], [**1**:14].

Tierra Amarilla is the county seat of Rio Arriba County. Cf. [Tierra Amarilla region] above, also [**1**:11] and [**1**:13].

[**1**:13] (1) *T͡seji''i k'.ǫndiwe* 'where the yellow pigment is dug' (*t͡se* 'yellowness' 'yellow'; *'i''i* locative and adjective-forming postfix, mineral singular, here refering to yellow stuff or pigment, *j* being infixed whenever *'i''i*, *'iŋʃ*, or *'iwe* is postfixed to *t͡se; k'.ǫndiwe* 'where it is dug' 'pit' 'quarry' < *k'.ǫŋʃ* 'to dig', *'iwe* 'at' locative postfix).

It is said that this pigment deposit is situated a short distance northwest of Tierra Amarilla town. The substance is moist when

it is dug out. It is mixed with water and used for "yellowing" the walls of rooms in pueblo houses, near the floor. It is stated that the deposit is occasionally visited by Tewa Indians, who carry home quantities of the pigment for this purpose. The substance may be called *nąnîseji"i* 'yellow earth' (*nąy ſ* earth'), but is commonly called merely *îseji"i*. See under MINERALS. The names of the Tierra Amarilla region, river, town, etc., are probably to be explained from the presence of this deposit and from the fact that the earth is yellowish in the vicinity. Cf. [Tierra Amarilla region], pp. 111–12, also [1:11] and [1:12].

[1:14] (1) *'Ojotepo* 'beaver house water' (*'ojote* 'beaver house' 'beaver nest' <*'ojo* 'beaver', *te* 'house'; *po* 'water' 'creek' 'river'). This is probably the original Tewa name of this creek. Though Nutritas is perhaps as common in Spanish as is Nutrias, the former word is never translated in Tewa speech, while the Nutrias River is regularly called *'Ojotepo*. Cf. Taos (2), Eng. (3), Span. (4).

(2) Taos *Pajapaanâ* 'beaver water' (*paja-* 'beaver'; *pa* 'water' 'creek' 'river'; *anâ* noun postfix, agreeing in gender and number with postpounded *pa*). =Eng. (3), (Span. (4).

(3) Eng. Nutrias Creek. (<Span.). =Taos (2), Span. (4). Cf. Tewa (1).

(4) Span. Rito de las Nutrias 'beaver creek'. Bandelier[1] gives "the Nutrias". =Taos (2), Eng. (3). Cf. Tewa (1).

Bandelier[1] says: "The branches of which the Chama is formed are the Coyote in the west, the Gallinas north of west, and the Nutrias north. It is said that the waters of the first are red, those of the Gallinas white, and those of the Nutrias limpid. According as one or the other of these tributaries rises, the waters of the Chama assume a different hue." Cf. the name Nutritas, [1:11], [1:12].

[1:15] (1) *Si"i"i po* 'onion water' (*si* 'onion'; *'i"i* locative and adjective-forming postfix, mineral gender, agreeing with *po; po* 'water' 'creek' 'river'). Probably a mere translation of the Span. name. =Eng. (2), Span. (3).

(2) Eng. Cebolla Creek. (<Span.). =Tewa (1), Span. (3).

(3) Span. Rito Cebolla 'onion river'. =Tewa (1), Eng. (2). Cf. [1:17].

[1:16] (1) *Toðatsæ'i"i* 'white cliffs' (*toða* 'cliff'; *tsæ* 'whiteness' 'white'; *'i"i* locative and adjective-forming postfix, mineral gender). =Eng. (2).

(2) "White Butts".[2] =Tewa (1).

[1] Final Report, pt. II, p. 56, note, 1892.

[2] U. S. Geographical Surveys West of the 100th Meridian, Parts of Southern Colorado and Northern New Mexico, atlas sheet No. 69.

The white substance of which these cliffs are composed is said to be of no use to the Indians.

[1:17] (1) *Si'iwe* 'at the onion(s)' (*si* 'onion'; *'iwe* 'at', locative postfix referring to a single place). Probably a mere translation of the Span. name. =Eng. (2), Span. (3).

(2) Eng. Cebolla. (<Span.). =Tewa (1), Span. (3).

(3) Span. Cebolla 'onion'. =Tewa (1), Eng. (2). "Sebolla."[1]

The settlement is said to consist of a few scattered houses inhabited by Mexicans. It is said that the road from El Rito to Tierra Amarilla passes through this settlement. Cf. [1:15].

[1:18] *P̂oṗiŋ* is the name applied to the Chama River below Vado. See Chama River [Large features:2].

[1:19] (1) *Ḍiṗiŋ* 'turkey mountains' 'chicken mountains' (*ḍi* 'turkey' 'chicken'; *ṗiŋ* 'mountain'). Probably a mere translation of the Span. name. =Eng. (2), Span. (4), Fr. (6).

(2) Eng. Gallinas Mountains. (<Span.). =Tewa (1), Span. (4).

(3) Eng. Gallinas Bad Lands. (<Span.). =Span. (5), Fr. (6).

(4) Span. Cerros de las Gallinas 'chicken mountains' 'turkey mountains'. =Tewa (1), Eng. (2).

(5) Span. Terrenos Malos del Rio de las Gallinas 'chicken or turkey river bad lands'. =Eng. (3), Fr. (6).

(6) "Les Mauvaises Terres de Gallinas"[2] 'Gallinas bad lands'. =Eng. (3), Span. (5). Cf. [1:24], [1:25]. See plate 1, *A*.

[1:20] (1) *Kwijo'a'a* 'old woman steep slope' (*kwijo* 'old woman'; *'a'a* 'steep slope'). Tewa *kwaje* or *kwage* 'mesa' is never applied. Cf. Eng. (2), Span. (3).

(2) Eng. Las Viejas Mesa. (<Span.). Cf. Tewa (1).

(3) Span. Mesa de las Viejas 'old women mesa'. Cf. Tewa (1).

This mesa or slope is east of the Chama River and north of [1:31]. It would be difficult to determine whether the Tewa or the Span. name is original.

[1:21] (1) Eng. Largo Canyon. (<Span.).

(2) Span. Cañon Largo 'long canyon'.

This canyon drains into San Juan River. Two of the informants know the canyon but say that there is no Tewa name for it.

[1:22] (1) *Sǫmp̂iŋ'iwe* 'at porcupine mountain' (*sǫmp̂iŋ* 'porcupine mountain', see [1:unlocated] <*sǫŋ* 'porcupine', *p̂iŋ* 'mountain'; *'iwe* 'at' locative postfix, indicating a single place). This term is applied to the region which since Cope's time has been known to some Americans as Cristone. Cf. [1:23].

(2) Eng. Cristone. (<Span. creston 'hog-back ridge'). See [1:23].

[1] Topographic Map of New Mexico, U.S. Geological Survey, Professional Paper 68, pl. I.

[2] Hewett, Communautés, p. 42, 1908.



A. GALLINAS "BAD LANDS" IN THE CHAMA DRAINAGE



B. SCENE NEAR THE HEADWATERS OF SANTA CLARA CREEK, THE SLENDER TRUNCATED CONE OF PEDERNAL PEAK IN THE DISTANCE

[1:23] (1) *Sǫmp̂iŋ ʃ'iwe'ǫŋwi̯keji*, *Sǫmp̂iŋ ʃ'iwe'i'ⁱ 'ǫŋwi̯keji* 'pueblo ruin at porcupine mountain' (*sǫmp̂iŋ ʃ'iwe* 'at porcupine mountain', see [1:22] (1); *'i'ⁱ* locative and adjective-forming postfix; *'ǫŋwi̯keji* 'pueblo ruin' <*'ǫŋwi̯* 'pueblo', *keji* postpound 'ruin'). Cf. *Sǫmp̂iŋ ʃ* [1: unlocated] and [1:22].

(2) Eng. Cristone Pueblo ruin. This ruin was named by Prof. E. D. Cope, presumably from Span. creston 'narrow crest'.

"In riding past the foot of the precipice I observed what appeared to be stone walls crowning its summit. Examination of the ridge disclosed the fact that a village, forming a single line of 30 houses, extended along its narrow crest, 22 of them being south of the causeway and 8 north of it. The most southern in situation is at some distance from the southern extremity of the hog-back. . . . This town I called Cristone. The same hog-back recommences a little more than a mile to the north, rising to a greater elevation, say 600 or 700 feet above the valley."[1]

Professor Cope clearly had in mind Span. creston 'ridge' 'crest'. "Cristone."[2]

This ruin is described by E. D. Cope, as stated above. A part of Cope's report on the ruin is quoted by Hewett.[3]

[1:24] (1) *Ḍip̂o* 'turkey water' 'chicken water' (*ḍi* 'turkey' 'chicken'; *p̂o* 'water' 'creek' 'river'). (Probably <Span.). =Eng. (2), Span. (3).

(2) Eng. Gallinas Creek. (<Span.). =Tewa (1), Span. (3).

(3) Span. Rio de las Gallinas 'chicken river' 'turkey river'. =Tewa (1), Eng. (2). "The Gallinas."[4]

"The branches of which the Chama is formed are the Coyote in the west, the Gallinas north of west, and the Nutrias north. It is said that the waters of the first are red, those of the Gallinas white, and those of the Nutrias limpid. According as one or the other of these tributaries rises, the waters of the Chama assume a different hue."[4] Cf. [1:19] and [1:25].

[1:25] (1) *Ḍi'iwe* 'where the turkeys or chickens are' (*ḍi* 'turkey' 'chicken'; *'iwe* 'at' locative postfix indicating a single place). =Eng. (2), Span. (3).

(2) Eng. Gallinas settlement. (<Span.). =Tewa (1), Span. (3).

(3) Span. Las Gallinas 'the chickens' 'the turkeys'. =Tewa (1), Eng. (2).

It seems probable that the Tewa name is a translation of the Spanish. Gallinas seems to be a favorite place-name with the Mexicans; cf. Gallinas Creek, by which the city of Las Vegas is built. See Gallinas Creek, page 559. The Tewa word *ḍi* was

[1] E. D. Cope, Wheeler Survey Report for 1875, VII, pp. 353, 355, 1879, quoted by Hewett, Antiquities, pp. 42, 43.

[2] Handbook Inds., pt. 2, p. 365.

[3] Antiquities, pp. 41–44.

[4] Bandelier, Final Report, pt. II, p. 56, note, 1892.

originally applied to the wild turkey, but since chickens were introduced it has been used to designate both turkeys and chickens, turkeys being distinguished when necessary by calling them *p̂iɳiḍ* 'mountain chickens' (*p̂iɳ⁄* 'mountain'; *ḍi* 'turkey' 'chickens'). Cf. [**1**:19] and [**1**:24].

[Capulin region] (1) *'Aƀè'iwe* 'where the chokecherry is' (*'aƀè* 'chokecherry' 'Prunus melanocarpa (A. Nelson) Rydb.'; *'iwe* 'at' locative postfix indicating a single place). =Cochiti (2), Eng. (3), Span. (4).

(2) Cochiti *Ápoʃóko* 'chokecherry corner' (*ápo* 'chokecherry' 'Prunus melanocarpa (A. Nelson) Rydb.'; *ʃóko* 'corner'). =Tewa (1), Eng. (3), Span. (4).

(3) Eng. Capulin region. (<Span.). =Tewa (1), Cochiti (2), Span. (4).

(4) Span. rejion Capulin 'chokecherry region'. =Tewa (1), Cochiti (2), Eng. (3). Cf. [**1**:26], [**1**:27], [**1**:28].

[**1**:26] (1) *'Aƀè'iwemakina*, *'Aƀè'iwe'i'i makina*, *'Aƀe'iwep'epaƀè'i'i*, *'Aƀe'iwe'i'i p'epaƀè'i'i* 'chokecherry sawmill' (*'aƀè'iwe* 'where the chokecherry is' 'Capulin', see [Capulin region], above; *'i'i* locative and adjective-forming postfix; *makina* 'machine' 'mill' 'sawmill' <Span. máquina 'machine' 'sawmill'; *p'epaƀè'i'i* 'sawmill' <*p'e* 'stick' 'timber', *paƀè* 'to cut crosswise', *'i'i* locative and adjective-forming postfix). =Eng. (2), Span. (3).

(2) Eng. Capulin sawmill. (<Span.). =Tewa (1), Span. (3).

(3) Span. asserradero de Capulin 'chokecherry sawmill'. =Tewa (1), Eng. (2).

This sawmill is frequently moved from one part to another of the wild region in which it is situated. Tewa Indians have been frequently employed at this sawmill. Cf. [Capulin region], above, also [**1**:27] and [**1**:28].

[**1**:27] (1) *'Aƀèp̂o* 'chokecherry creek' (*'aƀè*, as under [Capulin region], above, 'chokecherry' 'Capulin'; *p̂o* 'water' 'creek' 'river'). =Eng. (2), Span. (3).

(2) Eng. Capulin Creek. (<Span.). =Tewa (1), Span. (3).

(3) Span. Rito Capulin 'chokecherry creek'. =Tewa (1), Eng. (2).

This creek is tributary to Gallinas Creek [**1**:24]. Cf. [Capulin region], above, also [**1**:26] and [**1**:28].

[**1**:28] (1) *'Aƀèp̂iɳ⁄* 'chokecherry mountain' (*'aƀè*, as under [Capulin region], above, 'chokecherry' 'Capulin'; *p̂iɳ⁄* 'mountain'). =Eng. (2), Span. (3).

(2) Eng. Capulin mountain. (<Span.). =Tewa (1), Span. (3).

(3) Span. Cerro Capulin 'chokecherry mountain'. =Tewa (1), Eng. (2).

This mountain is said to be high.

[1:29] (1) *Ḍeṗo* 'coyote water' (*ḍe* 'coyote'; *ṗo* 'water' 'creek' 'river'). =Cochiti (3), Eng. (4), Span. (7).

(2) *Nąṗoṫaṗo* 'adobe river' 'mud river' (*nąṗoṫa* 'adobe' 'clayey mud'; *ṗo* 'water' 'creek' 'river'). =Eng. (5), Span. (8).

(3) Cochiti *ʃótsonatséna* 'coyote river' (*ʃótsona* 'coyote'; *tséna* 'river'). =Tewa (1), Eng. (4), Span. (7).

(4) Eng. Coyote Creek. (<Span.). =Tewa (1), Cochiti (3), Span. (7).

(5) Eng. Puerco Creek, Muddy Creek, Dirty Creek. (<Span.). =Tewa (2), Span. (8).

(6) Salinas Creek. (<Span.). =Span. (9).

(7) Span. Rio Coyote 'coyote river'. =Tewa (1), Cochiti (3), Eng. (4). "The Coyote."[1]

(8) Span. Rio Puerco 'muddy river' 'dirty river'. =Eng. (5). Cf. Tewa (2).

(9) Span. Rio Salinas 'creek of the alkali flats'. =Eng. (6). "Salinas Creek."[2]

After much questioning at San Juan it seems clear that these names refer to one stream, the name Coyote Creek coming perhaps from Coyote settlement, which is situated on the creek. "The branches of which the Chama is formed are the Coyote in the west, the Gallinas north of west, and the Nutrias north. It is said that the waters of the first are red, those of the Gallinas white, and those of the Nutrias limpid. According as one or the other of these tributaries rises, the waters of the Chama assume a different hue."[1] Cf. [1:30] and [29:120].

[1:30] (1) *Ḍe'iwe* 'coyote place' (*ḍe* 'coyote'; *'iwe* 'at' locative postfix referring to a single place.) (Probably <Span.). =Eng. (2), Span. (3). This name refers of course to the whole region as well as to the Mexican settlement itself.

(2) Eng. Coyote settlement and region. (<Span.). =Tewa (1), Span. (3).

(3) Span. Coyote 'coyote'. =Tewa (1), Eng. (2). Cf. [1:29].

[1:31] (1) *Huṫahu'u* 'dry arroyo arroyo' (*hu'u* 'arroyo' 'large groove'; *ṫa* 'dryness' 'dry'; *hu'u* 'large groove' 'arroyo'). =Eng. (3), Span. (5). This name is applied especially to the lower part of the stream, as far up as the white mineral deposit or farther, this portion of the bed being usually dry. This is perhaps a translation of Span. Arroyo Seco.

(2) *Pæsęnʃhu'u, Pæsęmṗo* 'deer horn arroyo' 'deer horn water' (*pæsęŋʃ* 'deer horn' <*pæ* 'deer', *sęŋʃ* 'horn'; *hu'u* 'large

[1] Bandelier, Final Report, pt. II, p. 56, note, 1892.

[2] U. S. Geographical Surveys West of the 100th Meridian, Parts of Southern Colorado and Northern New Mexico, atlas sheet No. 69.

groove' 'arroyo'; *p̂o* 'water' 'creek' 'river'.) Cf. Eng. (4), Span. (6). This name is applied most frequently perhaps to the upper course of the waterway, near Cangilon Mountain [**1**:35]. Since this is not an exact equivalent of the Span. name, *Pæsẹŋ* may be an old Tewa name applied originally to either Cangilon Mountain or Cangilon Creek.

(3) Eng. Cangilon Creek. (<Span.). =Span. (4). Cf. Tewa (2).

(4) Span. Rito Cangilon 'horn river'. =Eng. (3). Cf. Tewa (2).

This creek rises at Cangilon Mountain. Cf. [**1**:33], [**1**:34], [**1**:35], and [**22**:unlocated].

[**1**:32] (1) *Saƀèp̂o* 'Athabascan water' (*Saƀè* 'Athabascan'; *p̂o* 'water' 'spring'). Cf. Tewa (2), Eng. (3), Span. (4).

(2) *Ɲwą̆nsaƀèp̂o* 'Navaho water' (*Ɲwą̆nsaƀè* 'Navaho' <*Ɲwą̆ŋ* 'Jemez', *Saƀè* 'Athabascan'; *p̂o* 'water' 'spring'). =Eng. (3), Span. (4). Cf. Tewa (1).

(3) Eng. Navaho spring. (<Span.). =Tewa (2), Span. (4). Cf. Tewa (1).

(4) Span. Ojo Navajo 'Navaho spring'. =Tewa (2), Eng. (3). Cf. Tewa (1).

This spring, said to be perennial, is situated on the west side of Cangilon Creek, as shown on the map. See Navaho Canyon [**1**:unlocated].

[**1**:33] (1) Eng. Lower Cangilon settlement. (<Span.). =Span. (2).

(2) Span. Cangilon el Rito abajo 'horn settlement down creek'. =Eng. (1). Prof. H. E. Bolton states that the name Cangilon was given by Father Escalante in 1776. "Cangillon" is distinguished from "Upper Cangillon".[1] "Canjilon."[2]

No Tewa name was obtained. Cf. [**1**:31], [**1**:34], and [**1**:35].

[**1**:34] (1) Eng. Upper Cangilon settlement. (<Span.). =Span. (2).

(2) Span. Cangilon el rito arriba 'horn (settlement) up creek'. =Eng. (1). "Upper Cangillon".[1]

[**1**:35] *Pæsẹmp̂iŋ* 'deer-horn mountains' (*pæsẹŋ* 'deer-horn' <*pæ* 'deer', *sẹŋ* 'horn'; *p̂iŋ* 'mountain'). Cf. Eng. (2), Span. (3). Since this is not an exact equivalent of the Span. name, *Pæsẹŋ* may be an old Tewa name applied originally to either Cangilon Mountain or Cangilon Creek. Cf. [**1**:31].

The main road from El Rito to Tierra Amarilla is said to pass through Upper Cangilon. No Tewa name was obtained. Cf. [**1**:31] and [**1**:35].

[1] U. S. Geographical Surveys West of the 100th Meridian, Parts of Southern Colorado and Northern New Mexico, atlas sheet No. 69, 1873–1877.

[2] Map accompanying Hewett, Antiquities, 1906; also Topographic Map of New Mexico, U. S. Geological Survey, Professional Papers 68, pl. 1, 1903–1908.

[1:36] (1) San Juan *T'i̱buhu'u* 'T'i̱ dance large low roundish place' 'arroyo' (*T'i̱* 'a kind of dance held in winter at San Juan Pueblo'; *i̱u'u* 'large low roundish place'; *hu'u* 'large groove' 'arroyo'). At any time those wishing to dance the *T'i̱* dance get permission from the War Captain; a man and a woman are the principal dancers and property is thrown to the crowd at the close of the dance; *di̱t'i̱'o'°* 'they are dancing this kind of dance' (*di̱* 'they 3 +'; *'o'°* progressive postfix). The etymology given above has been confirmed by four San Juan Indians, from whom, however, no information could be obtained as to the real meaning of *t'i̱*. The *t'* of *t'i̱* is clearly aspirated. A Santa Clara informant stated that the *ti̱ʃaɬe* (unaspirated *t !* ; *ʃaɬe* 'dance') is a San Juan dance and described it as it had been described to the writer by San Juan Indians. The Santa Clara informant stated that *ti̱* is the name of a kind of headdress, made of skin and sticks, which projects upward and forward from the forehead of the wearer, and that this headdress is worn in the San Juan *ti̱ʃaɬe*. There has been no opportunity to have this information discussed by San Juan Indians. The place-name is not known to Santa Clara, San Ildefonso, or Nambé Indians so far as could be ascertained. The verbs *t'i̱t'i̱* 'to sparkle' and *t'ik'ɛɬi* 'to stumble' were suggested by a San Ildefonso Indian as possibly throwing light on the etymology.

(2) Span. Arroyo Silvestre 'Silvestre Arroyo'. The Span. name of the arroyo is from the name of the Mexican settlement Silvestre [1:unlocated].

UNLOCATED

(1) *i̱uwa̱kuki̱* 'breadstuff stone barranca' (*i̱uwa̱ku* 'guayave stone' <*i̱uwa* 'breadstuff' 'any kind of bread', *ku* 'stone'; *ki̱* 'barranca'). =Span. (2).

This is one of the localities at which the kind of stone used for baking paper-bread is obtained. See under MINERALS, where the preparation of these stones is described. This place is probably known to a number of people at each of the Tewa pueblos, but informants differ widely as to its location. They agree in placing the locality east or north of the upper Chama River. One informant places it above [1:20], another below [1:31].

(2) Span. Arroyo Comal 'arroyo of the stone or pan for cooking tortillas, guayave, and the like'. =Tewa (1).

(1) *Ji̱ŋdi̱we* 'where the willows' (*ji̱ŋ* 'willow'; *'iwe* 'at' locative postfix). =Span. (2).

(2) Span. La Jara 'the willow'. =Tewa (1).

This is the name of some locality on the Jicarilla Apache Reservation. The form *Jąnḍiwe* is in use in Tewa.

(3) Eng. "Navaho Canyon". Given by Hewett[1] as a northern tributary of Cangilon Creek.

(1) *P̂oḇekǫ* 'water-jar barranca' (*p̂oḇe* 'water jar' 'olla' <*p̂o* 'water', *ḇe* referring to roundish shape; *kǫ* barranca). Cf. Span. (2).

(2) Span. Arroyo Tinaja 'large storage-jar arroyo'. Cf. Tewa (1). Tinaja is *nąt̂ųḇe* in Tewa; Tewa *p̂oḇe* signifies 'olla' in Span.

This locality is said to be east or north of the upper Chama River.

(1) Eng. Sierra Creek. (<Span.). =Span. (2).

(2) Span. Rito Sierra 'mountain range creek'. =Eng. (1).

This creek is either a tributary of Coyote Creek [1:29] or somewhere in the vicinity of Coyote Creek. None of the Indian informants had heard of this creek.

(1) Span. Silvestre 'wild' 'sylvan'. This is a hamlet on Silvestre Creek [1:36]. =Eng. 2.

(2) Eng. Silvestre town. (<Span.). =Span. (1).

Sǫmp̂iŋ⌒ 'porcupine mountain' (*sǫŋ⌒* 'porcupine'; *p̂iŋ⌒* 'mountain').

A high mountain somewhere near [1:23].

T̂sæ̨gi̊ku'i'i 'where the white mineral' (*t̂sæ̨gi̊ku* 'a kind of white mineral used for whitewashing the walls of rooms of pueblo houses, perhaps gypsum' <*t̂sæ̨gi* unexplained, *i̊ku* 'stone' 'mineral'; *'i'i* locative and adjective-forming postfix, used here since mere *t̂sæ̨gi̊ku* would not indicate the place but the mineral itself).

This mineral is burned and then mixed with water and used for whitening interior walls. See under MINERALS. The location of this deposit is somewhere east or north of the upper Chama River. The informants' estimates of the number of miles from Abiquiu to this deposit vary widely. Since this substance is called yeso in Span. the deposit may be on or by the Rito Yeso. See below.

Span. "Rito Yeso".[1] This is given as an eastern tributary of Cangilon Creek entering the latter near its junction with the Chama River. The name means 'gypsum or chalk creek', yeso being the Span. equivalent of Tewa *t̂sæ̨gi̊ku*. See the preceding item.

[2] PEDERNAL MOUNTAIN SHEET

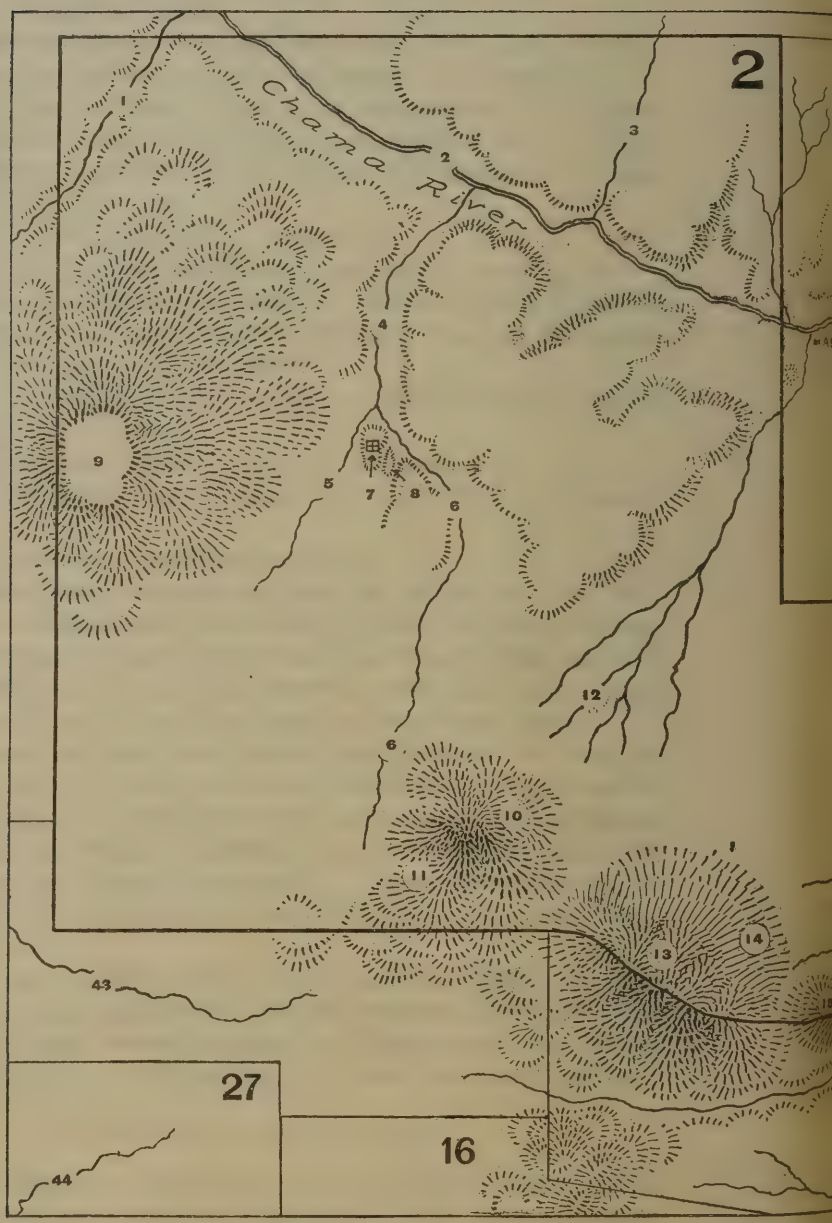
The country shown on this sheet (map 2) includes some of the Chama River valley and part of the *Tsą̆mpije'i'i p̂iŋ⌒* 'western moun-

[1] Hewett, Antiquities, pl. XVII.

MAP 2

PEDERNAL MOUNTAIN REGION

BUREAU OF AMERICAN ETHNOLOGY



PEDERNAL

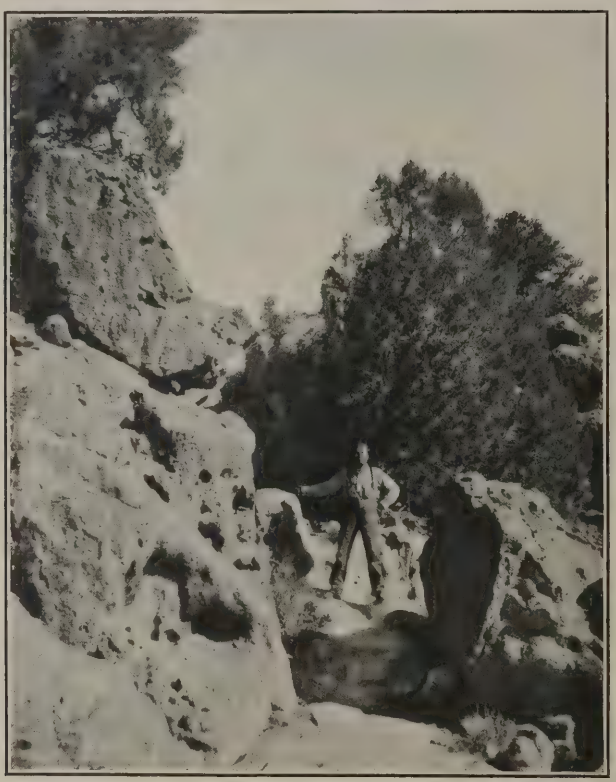
TWENTY-NINTH ANNUAL REPORT MAP 2



REGION

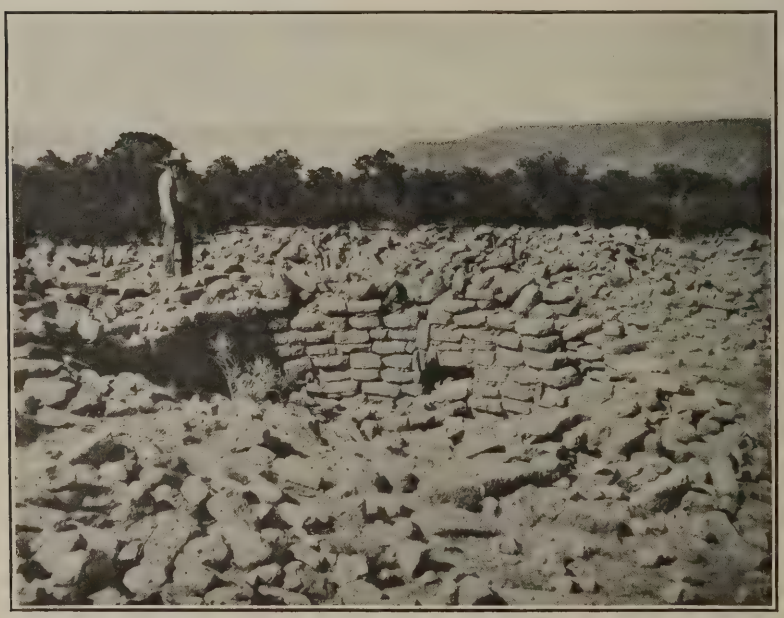
MAP 2

PEDERNAL MOUNTAIN REGION



(Photograph by J. A. Jeançon)

A. ANCIENT TRAIL LEADING UP THE MESA TO TSIPÎNʃ'ǪNWĮ RUIN



(Photograph by J. A. Jeançon)

B. TSIPÎNʃ'ǪNWĮ RUIN

tains' [Large Features:8] of the Tewa. This portion of the western range of mountains, situated near Abiquiu, is referred to by Bandelier[1] as the range of "Abiquiu", and as "Sierra de Abiquiu".[2]

Pedernal Mountain [2:9], plate 1, *B*, 7,580 feet in altitude, is perhaps the most conspicuous feature of the area, and the sheet has been called Pedernal Mountain sheet.

This region is as little known as that included in the Tierra Amarilla sheet. Here also the site of only one ruin is shown, although several doubtless exist. See Pueblo Ruin nearer to Pedernal Peak than [2:7], [2:unlocated].

[2:1] See [1:29].

[2:2] See Chama River [Large Features:2].

[2:3] See [1:36].

[2:4] (1) Eng. Cañones Creek. (<Span.). =Span. (2).
(2) Span. Rito Cañones 'the creek by Cañones settlement'. See [2:5], [2:6], and [2:7].

[2:5] This is the upper part of Cañones Creek [2:4] according to Mr. J. A. Jeançon. See [2:4], [2:6], and [2:7].

[2:6] (1) Eng. Polvadera Creek. (<Span.). =Span. (2).
(2) New Mexican Span. Rito Polvadera 'dust-storm creek'. =Eng. (1). See [2:4], [2:5], and [2:7].

[2:7] (1) *Tsip̂iŋ ʃ'o.ŋwi.keji* 'flaking-stone mountain pueblo ruin' 'Pedernal Mountain pueblo ruin' (*Tsip̂iŋ ʃ* 'Pedernal Mountain', see [2:9]; *'o.ŋwi.keji* 'pueblo ruin' <*'o.ŋwi.* 'pueblo', *keji* postpound 'ruin'). (Pl. 2, *B*.) "Chipiinuinge (Tewa, 'house at the pointed peak')".[3] =*Tsip̂iŋ ʃ'o.ŋwi.ge* (*ge* 'down at' 'over at' locative postfix indicating position not above the speaker). "Chipiinuinge".[4] "Chipiinuinge (maison du pic pointu)".[5] "Tziipinguinge (Tewa, the place of the pointed mountain, from tzii, meaning point, ping meaning mountain, and uinge the place or village".[6] =*Tsip̂iŋ ʃ-'o.ŋwi.ge* 'down at or over at the pueblo by Pedernal Mountain' (*ge* locative post-fix 'down at' 'over at'). "Tziipinguinge".[7] In a letter to the author, October 27, 1911, Mr. Jeançon states: "Regarding the name. The Cerro Pedernal undoubtedly has given the ruin its name. The translation as given to me is: The Place or Village of the Pointed Mountain . . . Although Suaso[8] says there is another place nearer the Pedernal by that name and that this is not the true Tziipinguinge". In the same com-

[1] Final Report, pt. II, p. 11, 1892.
[2] Ibid., p. 72, note.
[3] Hewett, Antiquities, p. 36, 1906.
[4] Ibid., pl. XVII.
[5] Hewett, Communautés, p. 42, 1908.
[6] J. A. Jeançon, Explorations in Chama Basin, New Mexico, *Records of the Past*, X, p. 101, 1911.
[7] J. A. Jeançon, Ruins at Pesedeuinge, ibid., XI, p. 30, 1912.
[8] Aniceto Suaso, a Santa Clara Indian.

munication Mr. Jeançon locates the ruin as follows: "The ruin is located between two creeks. The Cañones Creek joins the Polvadera just a short distance north of the ruin and the companion mesas are situated in the crotch formed by this juncture. Cañones runs southwest from the junction, the Polvadera almost due south . . . The ruin is in the Piedra Lumbre grant." The following remarks by Bandelier[1] have some bearing on this ruin: "The ruins above Abiquiu, and on the three branches by which the Chama is formed, I have not visited. Some of them have been noticed in the publications of the U. S. Geographical Survey and of the Bureau of Ethnology, to which I refer the student."[2] "While at the Rito [**4**:5], Don Pedro Jaramillo told me of a pueblo lying west of it [i. e., of the Chama River], and north-northwest of Abiquiu".[3] No information has been obtained as to what tribe built or occupied this pueblo. The name is merely a descriptive one and would be applied to any ruin near Pedernal Mountain. Cf. [**2**:4], [**2**:5], [**2**:6], [**2**:8], and [**2**:9]; see pl. 2, *B*.

[**2**:8] Smaller mesa southeast of the mesa on which *Tsi̊pi̊ɳ ʃ'o̊ɳwi̊* stands. The end of the arrow marks the situation of a peculiar neck of land or causeway which connects this small mesa with the large and high mesa southeast of it.[4]

[**2**:9] (1) *Tsi̊pi̊ɳ ʃ* 'flaking stone mountain' (*tsi̊'i* 'flaking stone' 'obsidian' 'flint'; *pi̊ɳ ʃ* 'mountain'). =Cochiti (2), Eng. (4), Span. (5), Fr. (6). Cf. Cochiti (3).

(2) Cochiti *Hé ʃ te'jan ʃe k̂ót'e* 'flaking stone mountain' 'obsidian mountain' (*hé ʃ te'jan ʃe* 'flaking stone' 'obsidian'; *k̂ót'e* 'mountain'). =Tewa (1), Eng. (4), Span. (5), Fr. (6). Cf. Cochiti (3).

(3) Cochiti *Hé ʃ te'jan ʃemo̊ nakak̂ót'e* 'black obsidian mountain' (*hé ʃ te'jan ʃe* 'flaking stone'; *mo̊'naka* 'black'; *k̂ót'e* 'mountain'). Cf. Tewa (1), Cochiti (2), Eng. (4), Span. (5), Fr. (6).

(4) Eng. Pedernal Mountain, Pedernal Peak. (<Span.). =Tewa (1), Cochiti (2), Span. (5), Fr. (6). Cf. Cochiti (3).

(5) Span. Cerro Pedernal 'flaking stone mountain'. =Tewa (1), Cochiti (2), Eng. (4), Fr. (6). Cf. Cochiti (3).

"The truncated cone of the Pedernal".[5] "Cerro Pedernal".[6]

[1] Final Report, pt. II, pp. 55–56, 1892.

[2] Annual Report of the Chief of Engineers for 1875, Appendix LL (App. J, i), Part ii, p. 1086, copied into Report upon United States Geographical Surveys West of the Hundredth Meridian (vol. vii, Special Report by Prof. E. D. Cope, pp. 351 to 360 inclusive). It is also interesting to note that ruins on the Chama were also noticed in 1776 by that remarkable monk, Fray Silvestre Velez de Escalante, during his trip to the Moqui Indians by way of the San Juan country. See his *Diario* of that journey, and the *Carta al P. Morfi*, April 2, 1778 (Par. 11).

[3] Bandelier, op. cit., p. 53, note.

[4] See Jeançon, Explorations in Chama Basin, New Mexico, *Records of the Past*, X, pp. 102–103, 1911.

[5] Bandelier, op. cit., p. 32.

[6] Hewett, Antiquities, pl. XVII.

(6) Fr. "Pic Pedernal"[1]. (< Span.). =Tewa (1), Cochiti (2), Eng. (4), Span. (5). Cf. Cochiti (3).

A number of Tewa Indians have stated that there is no more obsidian about Pedernal Mountain than elsewhere in mountains west of the Tewa villages.

The top of the peak is flat and its whole appearance is peculiar. It appears to be the highest mountain (7,580 feet) within 20 miles northwest of [2:13]. It can be seen from most of the surrounding country, and names for it will probably be found in a number of Indian languages. Florentin Martinez, of San Ildefonso, has *Tsi̓pi̓ŋ ʃ* as his Tewa name. Mr. J. A. Jeançon states that when he excavated at *Tsi̓pi̓ŋ ʃ'o̓ŋwi̓* [2:7] very little obsidian was found, but quantities of calcedony and other varieties of flaking stone. See [2:7], [2:10], and *Tsą̆mpije'i̓ʰ pi̓ŋ ʃ* [Large Features:8]; also, pl. 1, *B*.

[2:10] (1) *ʃų̓pi̓ŋ ʃ* 'cicada mountain' (*ʃų̓* 'cicada'; *pi̓ŋ ʃ* 'mountain'). Cf. [5:19], [22:30].

(2) Eng. Abiquiu Mountain. (<Span.). =Span. (3).

(3) Span. Cerro Abiquiu 'Abiquiu [3:36] mountain'. =Eng. (2). "Abiquiu Peak".[2] "The pyramid of the extinct volcano of Abiquiu".[3] The high peak of Abiquiu".[4] "The former volcano of Abiquiu".[5] "The base of Abiquiu Peak, and of its southern neighbor, the Pelado".[6] For the Pelado see [2:13]. The writer has not found a Tewa Indian who knows this mountain by the name of Abiquiu Peak.

Bandelier[7] states that this peak is 11,240 feet high according to Wheeler's measurements. This mountain does not look to be as high as [2:9] and not nearly so high as [2:13]. Its top is quite pointed. A distant view of the peak is shown in plate 2, *B*. See [2:11], [2:12], Abiquiu Mountains [2:unlocated], and *Tsą̆mpije'i̓ʰ-pi̓ŋ ʃ* [Large Features:8].

[2:11] (1) *ʃų̓pi̓mpæŋge* 'beyond cicada mountain' (*ʃų̓pi̓ŋ ʃ*, see [2:10]; *pæŋge* 'beyond').

On the other side, i. e., the western side of Abiquiu Mountain, there are no trees, it is said; but it is a beautiful place, with much grass, waist high. One kind of grass which grows there is used for making brooms. See *Pi̓mpæŋge* [Large Features:1].

[1] Hewett, Communautés, p. 42.

[2] U. S. Geographical Surveys West of the 100th Meridian, Parts of Southern Colorado and Northern New Mexico, atlas-sheet No. 69, 1873–1877.

[3] Bandelier, Final Report, pt. II, p. 32, 1892.

[4] Ibid., p. 53.

[5] Ibid., p. 63.

[6] Ibid., p. 33.

[7] Ibid., p. 53, note.

[2:12] (1) *ʃɥp̂i̯nnuge* 'at the base of cicada mountain' (*ʃɥp̂i̯ɲ ʃ*, see [2:10]; *nuge* 'at the base of' <*nu'u* 'at the base of', *ge* 'down at' 'over at').

(2) Eng. Vallecito. (<Span.). =Span. (3).

(3) Span. Vallecito 'little valley'. =Eng. (2).

The Vallecito is a large, comparatively level, area where considerable dry-farming is practised by Mexicans. This locality is reached from Abiquiu by driving up the canyon, which is also known as the Vallecito. This canyon the Tewa might call *ʃɥp̂i̯nnugep̂o͡tsi'i* (*ʃɥp̂i̯nnuge*, as above; *p̂o͡tsi'i* 'canyon with water in it' <*p̂o* 'water', *t͡si'i* 'canyon'), but they usually call the whole canyon and vicinity *ʃɥp̂i̯nnuge*. See [2:10] and [2:11].

[2:13] (1) *Tsiku'mup̂i̯ɲ ʃ*, probably abbreviated either from *tsɯinąku'mɥ p̂i̯ɲ ʃ* 'mountain covered with flaking stone or obsidian', or *tsinąku'mɥ p̂i̯ɲ ʃ* 'flaking stone is covered mountain' 'mountain where the flaking stone or obsidian is covered' (*tsi'i* 'flaking stone', here referring almost certainly to obsidian, which abounds in the range of mountains of which this is a peak; *ɯi* 'from' 'by' 'with' postfix showing separation or instrumentality; *nąᵡ* 'it'; *ku'mɥ* 'to be covered'; *p̂i̯ɲ ʃ* 'mountain'). The writer has discussed this etymology with a considerable number of Indians. The first etymology mentioned above was suggested by an old man at San Juan, a very trustworthy old man at San Ildefonso, the old cacique of Nambé, and several other reliable informants. One often hears such an expression as *k̂uɯi nąku'mɥ* 'it is covered with stones', said of the ground (*k̂u* 'stone'; *ɯi* 'from' 'by' 'with'; *nąᵡ* 'it'; *k̂u'mɥ* 'to be covered'). The verb *k̂u'mɥ* may also be used of eyes covered by a hand, face covered by a blanket, etc.

(2) *Tsąᵡmpije'i̯mp̂i̯ɲ ʃ* 'mountain of the west' (*tsąᵡmpije* 'west' <*tsąᵡɲ ʃ* unexplained, *pije* 'toward'; *'i̯ɲ ʃ* locative and adjective-forming postfix; *p̂i̯ɲ ʃ* 'mountain'). This is the ceremonial name, the mountain being the Tewa sacred peak of the west. See CARDINAL MOUNTAINS.

(3) *P'opip̂i̯ɲ ʃ* 'bald mountain' (*p'opi* 'bald' <*p'o* 'hair', *pi* negative; *p̂i̯ɲ ʃ* 'mountain'). =Cochiti (4), Eng. (5), Span. (7). This is a mere translation of the Span. name of the mountain, hardly ever used by the Tewa. Some of the informants did not know that it refers to *Tsiku'mup̂i̯ɲ ʃ*.

(4) Cochiti *ʃá'watak̂ót'e* 'bald mountain' (*ʃá'wata* 'bald'; *kót'e* 'mountain'). =Tewa (3), Eng. (5), Span. (7). This translates the Span. name. The Cochiti use now the Span. name, now the term here given, for designating this or any of the other "bald" mountains of this part of New Mexico.

(5) Bald Mountain, Baldy Mountain, Pelado Mountain. (<Span.). =Tewa (3), Cochiti (4), Span. (7).

(6) "Santa Clara Peak".[1]

(7) Span. Cerro Pelado 'bald mountain'. =Tewa (3), Cochiti (4), Eng. (5).

"The base of Abiquiu Peak, and of its southern neighbor, the Pelado".[2] So far as it can be ascertained this is the highest peak of the Jemez or Valle Range. Its height is given by Wheeler as 11,260 feet.[3] It is the Tewa sacred mountain of the west and worship is performed on its summit.[4] It may also be the sacred mountain of the east of the Navaho. See CARDINAL MOUNTAINS, page 44. The Jemez name for the mountain could not be obtained. The top is almost destitute of trees, hence the Span. name. See [**2**:14]. For the name Pelado cf. [**27**:10], etc.

[**2**:14] *Tɛ̂tokwajè* probably 'cottonwood inside of something height' (*te* 'cottonwood,' Populus wislizeni; *ɨ̂to* 'to be inside of something', said of objects within hollow objects; *kwajè* 'on top' 'height'). Why the locality is called thus is not known to the informants. This name applies to the yellowish slope near the top of Bald Mountain on the eastern side. This slope is grassy and, especially in autumn, has a bright yellow color. See [**2**:13].

[**2**:15] *K̃usuɲɾu̧p̂i̧ɲɾ* 'sliding stone mountain' (*k̂u* 'stone'; *suɲɾu̧* 'to slide or slip down a gradual or steep slope'; *p̂i̧ɲɾ* 'mountain'). The mountain is called thus because its sides are so steep that a stone will slide down.

This is a high and thin ridge which separates the upper Oso drainage from Santa Clara Creek. For designations of places along its southern side for which the Santa Clara people have names, see [**14**].

[**2**:16] *Kumą̃ntsihu'u* 'Comanche arroyo' (*Kumą̃ntsi* 'Comanche' <Span. Comanche; *hu'u* 'large groove' 'arroyo').

One of the headwaters of Oso Creek [**5**:35]. It is said that it flows into [**2**:17]. Comanche arroyo is a common name in New Mexico; cf. [**6**:12].

[**2**:17] *K̃ą̃gi̧p̂o* 'wild-goose water' (*ką̃gi* 'wild goose'; *p̂o* 'water' 'creek' 'river').

One of the headwaters of Oso Creek [**5**:35]. See [**2**:18].

[**2**:18] Span. Riachuelo 'rivulet' 'arroyo'.

This is a small Mexican settlement on the *K̃ą̃gi̧p̂o* [**2**:17]. Three families lived there in 1911 according to a San Juan informant.

[1] U. S. Geographical Surveys West of the 100th Meridian, Parts of Southern Colorado and Northern New Mexico, atlas sheet No. 69, 1873–1877.

[2] Bandelier, Final Report, pt. II, p. 33, 1892.

[3] Gannett, Dictionary of Altitudes, p. 648, 1906.

[4] See W. B. Douglass, A World-quarter Shrine of the Tewa Indians, *Records of the Past*, vol. XI, pt. 4, pp. 159–173, 1912.

[2:19] *Kwæ̨̂tsi'i* 'oak canyon' (*kwæ̨* 'oak'; *tsi'i* 'canyon').

This is the most southerly of the chief headwaters of the Rio Oso [5:35].

[2:20] *Tsæ̨k'æ̨nnæ̨* 'at the white meal or flour' (*tsæ̨* 'whiteness' 'white'; *k'æŋ* 'meal' 'flour'; *næ̨* 'at').

This locality lies between [2:15] and [2:21].

[2:21] *Pæ̨ɹenąŋ̨ko'i'i* 'where the deer eat earth' (*pæ̨* 'mule deer'; *ɹe* 'they 3+'; *nąn* 'earth' incorporated object; *ko* 'to eat': *'i'i* locative and adjective-forming postfix).

Presumably a salt-lick frequented by deer. The earth at this place is said to be salty. The locality is said to be a short distance east of [2:20].

[2:22] *Sæ̨bekwajè* 'pottery bowl height' (*sæ̨be* 'a kind of bowl' <*sæ̨* unexplained, *be* 'roundish' 'roundish vessel'; *kwajè* 'on top' 'height').

This high flat-topped mesa is conspicuous from the Rio Grande valley. Cf. [2:24] and [2:25]. Sandy hills lie between this mesa and the Chama River.

[2:23] *Tsi'i'innæ̨* 'at the basalt fragments' (*tsi* 'basalt'; *tiŋ* 'fragment' 'to break' 'to crack'; *næ̨* 'at').

It is said that this place is a short distance southwest from San Lorenzo settlement. See San Lorenzo [2:unlocated]. It is at the base of Malpais Mesa [2:24]. In this vicinity are strewn great quantities of cracked and broken basalt and lava. There is a spring at this place.

[2:24] (1) *Mą'æ̨pi̇̂ŋ* unexplained (*mą'æ̨* unexplained; *pi̇̂ŋ* 'mountain').

(2) Eng. Malpais Mesa. (<Span.) =Span. (3).

(3) Span. Mesa Malpais, Cerrito Malpais 'basalt mesa' 'basalt mountain'.

The top of *Mą'æ̨pi̇̂ŋ* has the shape of a mountain peak rather than of a mesa top. The height is about the same as that of Black Mountain. Cf. [2:22] and [2:25].

[2:25] (1) *Pi̇̂ŋk'ųŋ* 'dark mountain' (*pi̇̂ŋ* 'mountain'; *k'ųŋ* 'darkness' 'dark' 'obscure'). Cf. Eng. (2), Span. (3).

(2) Eng. Black Mountain, Negro Mountain, Black Mesa, Negro Mesa. (<Span.). =Span. (3).

(3) Span. Cerro Negro, Cerrito Negro, Mesa Negro 'black mountain' 'black mesa'. =Eng. (2). Cf. Tewa (1).

The Tewa name is more picturesque than the Span. The mountain looks peculiarly dark in certain light, but would hardly be called black. The top is quite flat, and it may well be called a mesa. It can easily be seen from the Rio Grande Valley. Cf. [2:22] and [2:24].

[2:26] (1) *P'ewaḇoɹi*, *P'ewa'ịmḇoɹi* 'cross knob' (*p'ewa* 'cross' <*p'e* 'stick', *wa* unexplained; *ḇoɹi* 'round pile' 'groove' 'knob' 'knoll' 'round-topped mountain'). Probably <Span. =Eng. (2), Span. (3).

(2) Eng. Cruz Mountain. (<Span.). =Tewa (1), Span. (3).

(3) Span. Cerrito de la Cruz 'cross mountain'. =Tewa (1), Eng. (2).

This small round mountain can be seen at the base of *Mą'æ-p̂ịŋʃ* [2:24]. The Tewa name is evidently a translation of the Span. Why it should be called 'cross mountain' is not known to the informants.

[2:27] (1) San Juan *K̂ep'ęnḍi''ihege* 'over at the black peak gullies' (*k̂e* 'peak'; *p̂eŋʃ* 'blackness' 'black'; *'i''i* locative and adjective-forming postfix; *he'e* 'small groove' 'arroyito' 'gully'; *ge* 'down at' 'over at').

(2) Eng. Capirote Hill. (<Span.). =Span. (3).

(3) Span. El Capirote 'pointed cap' 'hood' 'falcon hood'; also 'body louse' 'grayback'. The informants do not know with which meaning this name was originally used.

This hill was pointed out to the writer from several localities in the Chama Valley. It seemed to be dark or blackish.

[2:28] San Juan *Towiḇuhu'u* unexplained (*Towiḇu'u*, see [2:29]; *hu'u* 'large groove' 'arroyito').

[2:29] San Juan *Towiḇu'u* unexplained (*towi* unexplained; one San Juan informant has tried hard to account for the origin of *towi* but without success; *ḇu'u* 'large low roundish place'). See [2:28].

[2:30] San Juan *K̂oṭiḇuhu'u* 'malarial chills dale arroyo' (*K̂oṭiḇu'u*, see [2:31]; *hu'u* 'large groove' 'arroyo').

[2:31] San Juan *K̂oṭiḇu'u* 'malarial chills dale' (*k̂oṭi* 'malarial chills' as in *nąᷤ 'ok̂oṭipo''o* 'I have the chills' <*'nąᷤ* 'I' emphatic pronoun, *'o* 'I' prefixed pronoun, *k̂oṭi* 'malarial chills', *po''o* 'to make' 'to be affected by'; *ḇu'u* 'large low roundish place' 'dale' 'valley'). See [2:30].

[2:32] San Juan *T̂sætaǥeką*, *T̂sætaǥe'ịŋką* 'white slope barranca' (*T̂sætaǥe*, see [2:unlocated]; *'ịŋʃ* locative and adjective-forming postfix; *ką* 'barranca').

The place *T̂sætaǥe*, from which this barranca takes its name, is not located. See [2:unlocated].

[2:33] San Juan *Tsị̂kuką́hu'u*, *Tsị̂kuịŋką́hu'u* 'basalt rocks arroyo' (*tsị* 'basalt'; *k̂u* 'stone'; *'ịŋʃ* locative and adjective-forming postfix; *ką́hu'u* 'barranca arroyo' <*ką* 'barranca', *hu'u* 'large groove' 'arroyo').

[2:34] *ʃunʃæk'ọnḍiwe hu'u*, *ʃunʃæk'ọnnịŋʃ hu'u* 'arroyo where the white earth is dug' (*ʃunʃæ k'ọnḍiwe*, see [2:35]; *'ịŋʃ* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo'). See [2:35].

[2:35] San Juan *ʃunʃæ̨k'o̱nd̨iwe* 'where the white earth is dug' (*ʃunʃæ̨* 'a kind of white earth used by the Tewa', see MINERALS; *k'o̱ŋʃ* 'to dig'; *'iwe* 'at'). See [2:34].

[2:36] San Juan *Sipuwiɬi* 'projecting corner formed by the lower ribs at each side above the abdomen' (*sipu* 'the depression at each side of the upper part of the abdomen of a person, just below the ribs,' noticeable especially in lean persons <*si* 'belly', *pu* 'base'; *wiɬi* 'projecting corner'). This name is given to the ends of the tongues of the low mesa west of San José [13:44] both north and south of *ʃuŋʃæ̨k'o̱nd̨iwehu'u* [2:34], but chiefly south of the latter. See [2:37] and [2:38].

[2:37] San Juan *Sipuwiɬihu'u*, *Sipuwiɬi'iŋʃhu'u* 'projecting lower ribs arroyo' (*Sipuwiɬi*, see [2:36]; *'iŋʃ* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo'). This name refers to several small arroyos south of *ʃunʃæ̨k'o̱nd̨iwehu'u* [2:34] and at *Sipuwiɬi*. See [2:36] and [2:38].

[2:38] San Juan *Sipuwiɬi'oku* 'projecting lower ribs hills' (*Sipuwiɬi*, see [2:36]; *'oku* 'hill').

These low hills are seen on top of the plateau west of *Sipuwiɬi*. See [2:36] and [2:37].

[2:39] (1) *Watʃèkwajè'ako̱ŋʃ* 'plain of the height by Guache' (*Watʃè* 'Guache' [14:11]; *kwajè* 'on top' 'height'; *'ako̱ŋʃ* 'plain'). =Tewa (2).

(2) *Mahu̱bu̱gekwaje'ako̱ŋʃ* 'plain of the height by owl corner' (*Mahu̱bu'u*, see [14:11]; *ge* 'down at' 'over at'; *kwajè* 'on top' 'height'; *'ako̱ŋʃ* 'plain'). =Tewa (1). See [14:11].

[2:40] San Juan *Tek'aðèkwajè* 'break wagon height' (*Tek'aðè*, see [13:47]; *kwajè* 'on top' 'height').

San Juan Indians go much to this place for firewood. They reach the height by driving up a small arroyo which is called *Tek'aðèhu'u;* see [13:47].

[2:41] (1) Eng. Román Mountain. (<Span.). "Mt. Roman."[1] =Span. (2).

(2) Span. Cerro Roman. =Eng. (1). Only one Santa Clara Indian was found who knows this name. Inquiry at Española revealed the fact that this mountain bears the given name of Román Sarasar, a Mexican butcher of Española, who has cattle pastured there.

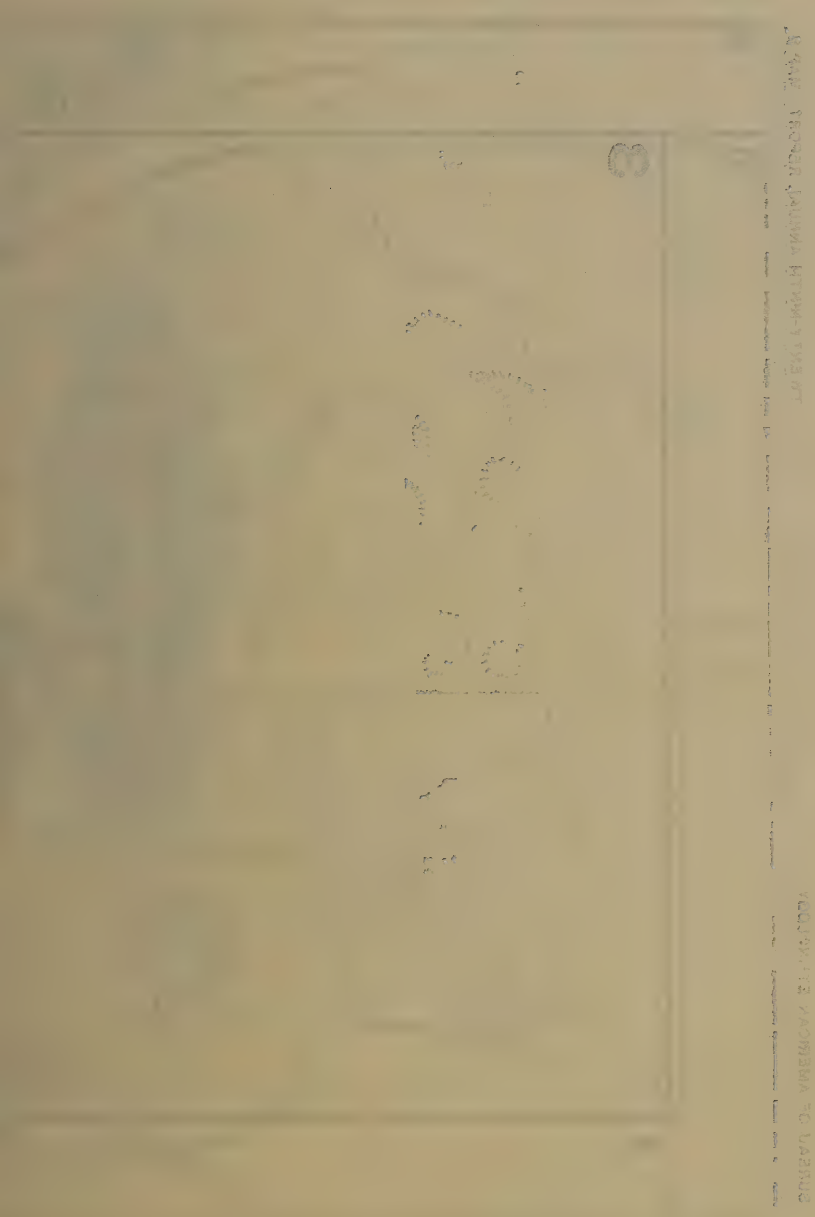
[2:42] Santa Clara Creek, see [14:24].

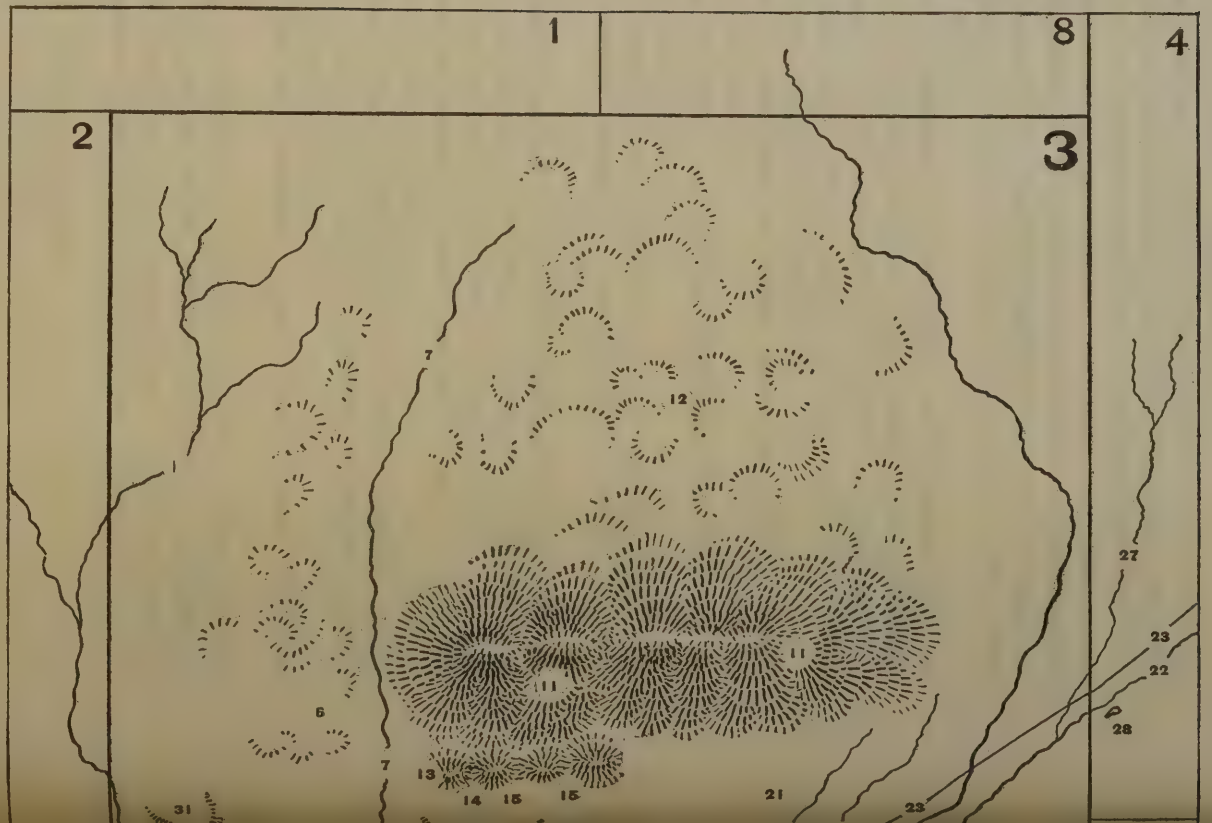
[2:43] Coyote Creek, see [1:29].

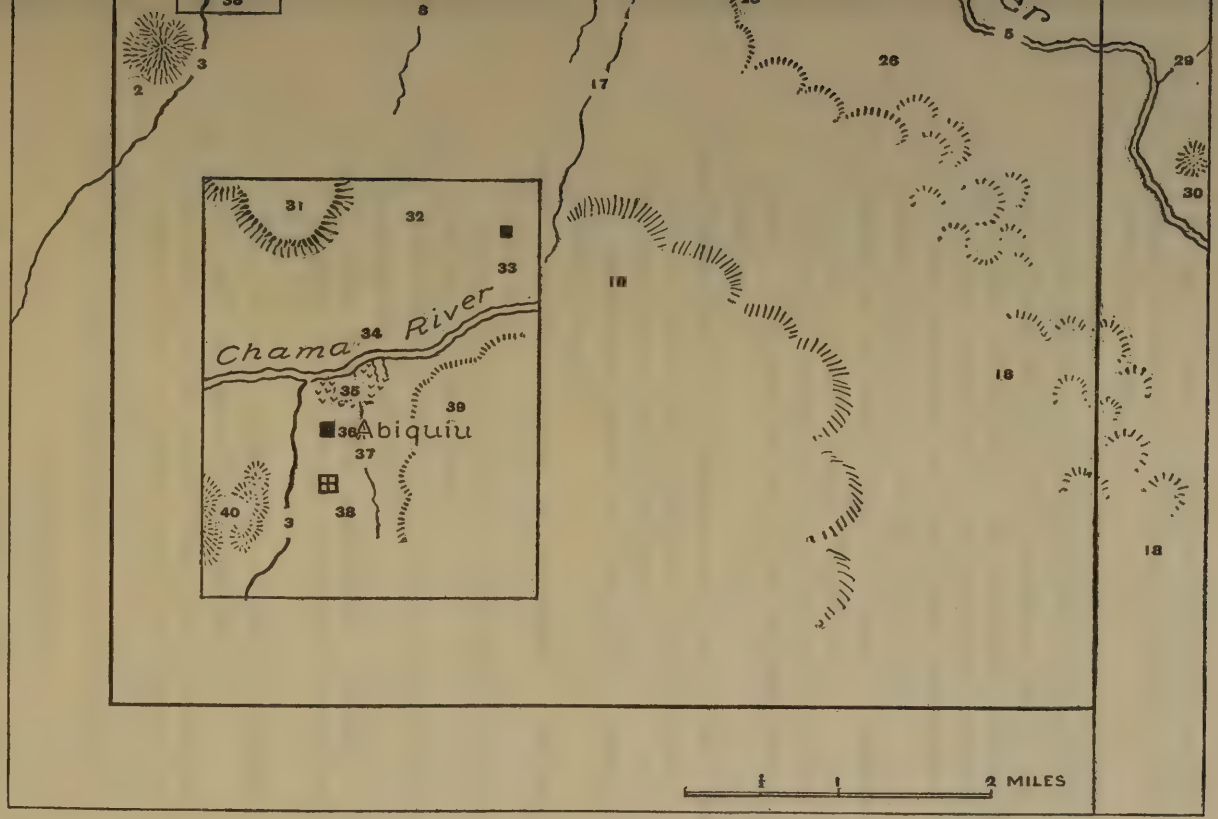
[2:44] Cebolla Creek, see [27:3].

[1] Hewett, Antiquities, pl. XVII.

MAP 3
ABIQUIU REGION



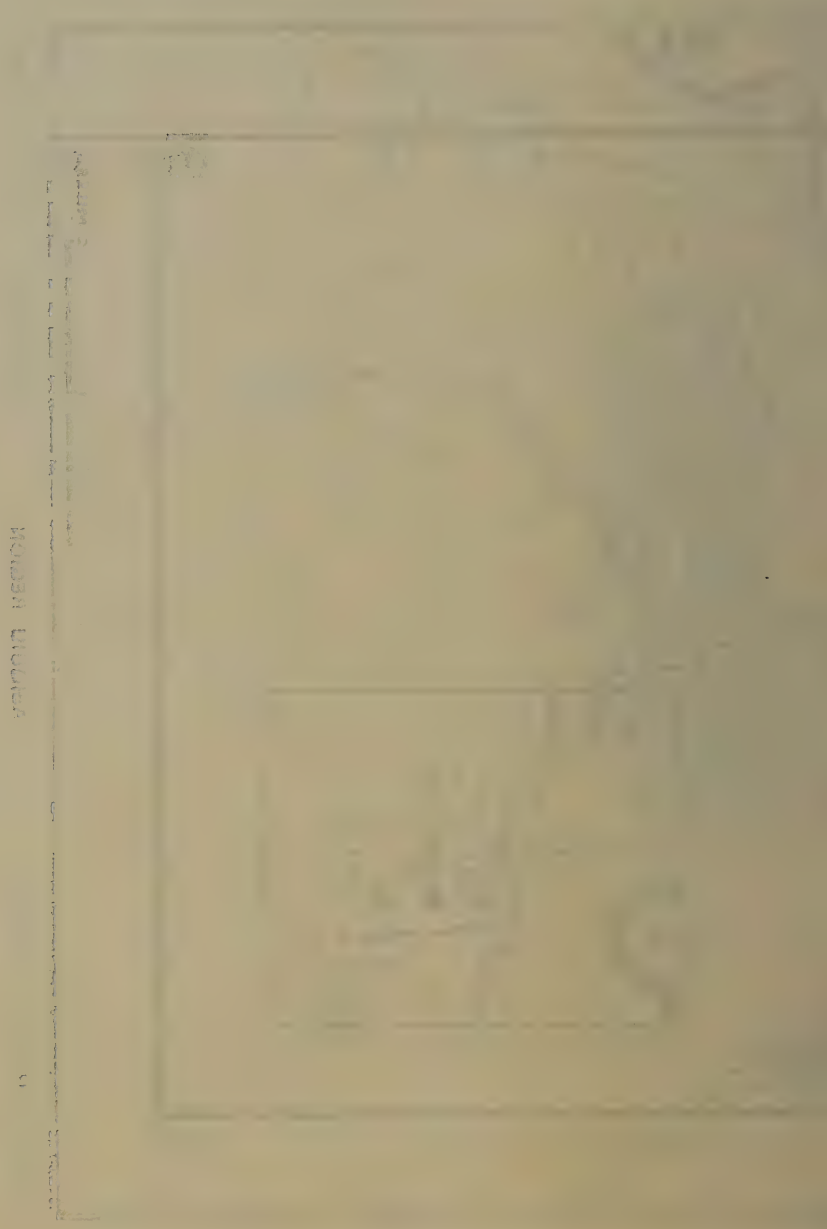

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ABIQUIU REGION

MAP 3

ABIQUIU REGION



UNLOCATED

(1) Eng. Abiquiu Mountains. (<Span.). =Span. (2). "the range. . . . of Abiquiu."[1]

(2) Span. Sierra de Abiquiu 'Abiquiu Mountains', named from Abiquiu Peak [**2**:10] and Abiquiu settlement [**3**:36]. =Eng. (1). "Sierra de Abiquiu."[2]

The mountains west of Abiquiu are thus called. They are really the northern part of the Jemez Range; see *Tsą̆mpije'i'i p̨ıŋ́* [Large Features: 8]. "The northern end of the range [*Tsą̆mpije'i'i p̨ıŋ́*] is formed by the Sierra de Abiquiu, with the peak of the same name [**2**:10]; then follows the Cerro Pelado [**2**:13]."[2] It is very uncertain just which and how many mountains are included by the name. See [**2**:10] and [**3**:36].

Ḍi'ą̆ŋkwajè 'turkey tracks height' (*ḍi* 'turkey' 'chicken'; *'ą̆ŋ́* 'foot' 'footprint'; *kwajè* 'on top' 'height').

This is said to be a low mesa somewhere near Román Mountain [**2**:41]. The name is familiar at San Juan, Santa Clara, and San Ildefonso.

Santa Clara *K̂up'uḇu'u* 'hollowed stone corner' (*k̂u* 'stone'; *p'u* 'hollowness' 'hollow'; *ḇu'u* 'large low roundish place'). *P'u* is probably connected with *p'u* 'to inflate'.

A place near upper Oso Creek [**5**:35], according to two Santa Clara informants.

Santa Clara *Makowàp̨ıŋ́* 'sky mountain' (*makowà* 'sky'; *p̨ıŋ́* 'mountain').

This is a mountain north or northwest of Santa Clara Pueblo.

Span. San José 'Saint Joseph'.

According to Mr. J. A. Jeançon this is a Mexican settlement on upper Oso Creek [**5**:35].

(1) Eng. San Lorenzo settlement. (<Span.). =Span. (2).

(2) Span. San Lorenzo, Plazita San Lorenzo 'Saint Lawrence'. =Eng. (1).

This Mexican settlement is said to be southeast of *Sa̧ḇekwajè* [**2**:22] and northeast of *Tsi̧t'i̧nnæ* [**2**:23].

T͡sæ̨tage 'over at the white slope' (*t͡sæ̨* 'whiteness' 'white'; *ta'a* 'gradual slope' 'gentle slope'; *ge* 'down at' 'over at'). See [**2**:32].

Pueblo ruin nearer Pedernal Mountain [**2**:9] than [**2**:7], q. v.

[3] ABIQUIU SHEET

The Tewa refer to the country about Abiquiu as *'Aḇèkjupije* 'up Abiquiu way' (*Aḇèkju* 'Abiquiu'; *pije* 'toward'). The ruins shown on this sheet (map 3) are all claimed by the Tewa.

[1] Bandelier, Final Report, pt. II, p. 11, 1892.

[2] Ibid., p. 72, note.

[3:1] Span. "Arroyo Cubre."[1] This would mean 'copper arroyo'. This name was not known to the informants.

[3:2] (1) *P'eʃup̂iŋʃ'e* 'projecting timber and little mountain' (*P'eʃu*, see [3:36]; *p̂iŋʃ* 'mountain'; *'e* diminutive). Cf. (2) and (3).

(2) *'Aɓèkjup̂iŋʃ'e*, *'Aɓèʃup̂iŋʃ'e* 'Abiquiu little mountain' (*Aɓèkju*, *'Aɓèʃu* 'Abiquiu', see [3:36]; *p̂iŋʃ* 'mountain'; *'e* diminutive). Cf. (1) and (3).

(3) *K'oso'ǫŋwiǫep̂iŋʃ'e*, *K'osop̂iŋʃ'e* 'large legging or large legging village little mountain' (*K'oso'ǫŋwiǫe*, see [3:36]; *p̂iŋʃ* 'mountain'; *'e* diminutive).

[3:3] See [2:12].

[3:4] (1) Eng. Santa Rosa Chapel. (<Span.). =Span. (2).

(2) Span. Capilla de Santa Rosa 'chapel of Saint Rose'.

The ruins of this chapel lie about a mile east of Abiquiu, south of Chama River, between the main wagon road and the river. The walls are still standing; the door was toward the east. The structure was built of adobe.

[3:5] Chama River. See Chama River [Large Features:2].

[3:6] *Jąmp̂owihu'oku'e* 'little hills of [3:7]' (*Jąmp̂owihu'u*, see [3:7]; *'oku* 'hill'; *'e* diminutive).

The hills of [3:12] might also be called thus.

[3:7] (1) *Jąmp̂owihu'u* 'willow water gap arroyo' (*Jąmp̂owi'i*, see [3:unlocated]; *hu'u* 'large groove' 'arroyo').

(2) Eng. Madera Arroyo. (<Span.). =Span. (3).

(3) Span. Arroyo Madera, Cañada Madera 'timber arroyo' 'timber cañada'. =Eng. (2).

This arroyo enters Chama River slightly east of and opposite [3:9]. Mexicans go up this arroyo to get timber with which to build houses, hence the Span. name. They get the timber especially at a place up the arroyo called *Jąmp̂owi'i* in Tewa; see [3:unlocated]. A trail passing up this arroyo connects Abiquiu [3:36] and El Rito [4:5].

[3:8] (1) *Poʃuk̂ɛɹihu'u* 'squash projection height arroyo' (*Poʃuk̂ɛɹi*, see [3:10]; *hu'u* 'large groove' 'arroyo').

(2) *K̂ųk̂ɛɹihu'u* 'skunk-bush height arroyo' (*K̂ųk̂ɛɹi*, see [3:10]; *hu'u* 'large groove' 'arroyo'). See also [3:8].

[3:9] (1) *Poʃuk̂ɛɹi'ǫŋwiǫeji* 'squash projection height pueblo ruin' (*Poʃuk̂ɛɹi*, see [3:10]; *'ǫŋwiǫeji* 'pueblo ruin' <*'ǫŋwiǫ* 'pueblo', *keji* postpound 'ruin').

(2) *K̂ųk̂ɛɹi'ǫŋwiǫeji* 'skunk-bush height pueblo ruin' (*K̂ųk̂ɛɹi*, see [3:10]; *'ǫŋwiǫeji* 'pueblo ruin' < *'ǫŋwiǫ* 'pueblo', *keji* 'ruin'). See also [3:8].

[1] Hewett, Antiquities, pl. XVII.

[3:10] (1) *Poʃukɛɬi* 'squash projection height' (*po* 'squash' 'gourd' 'pumpkin'; *ʃu'u* 'horizontally projecting end of anything'; *kɛɬi* 'at the top' 'height').

(2) *Kɥkɛɬi* 'skunk-bush height' (*kɥ-* 'skunk-bush'; *kɛɬi* 'at the top' 'height').

There is much skunk-bush growing on this mesa.

[3:11] (1) *T̂omajop̂iɲʃ* 'good piñon mountain' (*t̂o* 'piñon tree'; *majo* 'good' 'best' 'tip-top' 'chief', its second syllable being probably the augmentative *jo*; *p̂iɲʃ* 'mountain').

It is probable that there are good-sized piñon trees on this mountain. With this name cf. Chimayo [22:18].

(2) Eng. "Black Mountains".[1]

The mountain is not at all black.

(3) Span. Cerro de los Burros 'donkey mountain'. So called because there either are or were many wild donkeys on this mountain. This appears to be the common name among Mexicans about Abiquiu.

(4) Span. Cerro Tequesquite 'tequesquite [see MINERALS] mountain'. This name is applied because Tequesquite Spring [3:14] is situated near this mountain.

(5) Span. Cerro Abiquiu 'Abiquiu mountain'. This name is frequently applied by Mexicans living in the Ojo Caliente region and in Chama River valley below the mountain.

From Ojo Caliente it appears to be the most prominent mountain near Abiquiu [3:36].

Cf. [3:2], [3:13], [3:14], [3:15].

[3:12] *T̂omajop̂iɲp̂æŋge'oku'e* 'small hills behind [3:11]' (*T̂omajop̂iɲʃ*, see [3:11]; *p̂æŋge* 'over beyond' 'behind' <*p̂æɲʃ-* 'beyond', *ge* 'down at' 'over at'; *'oku* 'hill'; *'e* diminutive). This name could be applied by a speaker anywhere, the Tewa thinking of the settled Chama River country somehow as being in front of the mountain [3:11] and of the little hills [3:12] as being behind it. These hills could also be called *Jąmp̂owihu'oku'e* [3:6] or by several other descriptive names. Cf. [3:11], [3:13], [3:14], [3:15].

[3:13] *T̂omajop̂iɲnuge'oku* 'hills at the foot of [3:11]' (*T̂omajop̂iɲʃ*, see [3:11]; *nuge* 'over at the base of' <*nu'u* 'at the base of', *ge* 'down at' 'over at'; *'oku* 'hill'). This name refers to the entire chain of four whitish hills and also to the two small dark hills [3:15] south of this hill-chain.

There are many *ɬoƀa* 'cliffs' by these hills. Cf. [3:11], [3:12], [3:14], [3:15].

[3:14] (1) *'Ą̆sæp̂opi'e*, *T̂omajop̂iɲnuge'ą̆sæp̂opi'e* 'little alkali spring' 'little alkali spring at the foot of [3:11]' (*'ą̆sæ* 'alkali' <*ą̆* as in

[1] Hewett, Antiquities, pl. XVII.

'ą̆nɾæ̆ 'salt', *sæ̆* 'pepperiness', see MINERALS; *p̂opi* 'spring' < *p̂o* 'water', *pi* 'to come out'; *'e* diminutive; *T̂omajop̂i̧nnuge* as in [3:13]). Cf. Eng. (2), Span. (3).

Although *'ą̆sæ̆* refers to any kind of alkali the alkaline deposit of this spring has peculiar properties and is called in Span. by a special name. See Span. (3).

(2) Eng. Tequesquite Spring. (<Mex. Span.). =Span. (3). Cf. Tewa (1).

(3) Span. Ojo Tequesquite 'spring where a peculiar alkaline substance known in Mexican and New Mexican Span. as tequesquite is obtained.' See Tequesquite under MINERALS. =Eng. (2). Cf. Tewa (1).

(4) Span. Ojo del Pajaro 'bird spring'. This name was obtained only from Mr. José Rafael Gallego, who lives at [3:20]. He says that he has heard the spring called by this name, but that it is usually called Ojo Tequesquite.

This spring is in the arroyo which issues from between the most easterly of the chain of hills [3:13] and the hill next to the most easterly one. Mr. Gallego, who has lived long in the vicinity, at [3:20], and has visited the spring many times, states that the tequesquite is deposited as a crust on the bed of the arroyo about the spring. In most places this crust is so thin that the substance can not be gathered without considerable admixture of sand. Mexicans and Indians go to the place and carry away sacks of the substance, which is used by them as a purgative and for raising bread. See Tequesquite, under MINERALS. A specimen of the tequesquite from this spring was obtained from an old Indian of San Juan, who kept a sack of the substance in his house to use as medicine and as baking powder. Cf. [3:11], [3:12], [3:13], [3:15].

[3:15] *T̂omajop̂i̧nnuge'okuk'ų̆ŋɾ'e* 'little dark hills at the foot of [3:11]' (*T̂omajop̂i̧nnuge* as in [3:13]; *'oku* 'hill'; *k'ų̆ŋɾ* 'darkness' 'dark'; *'e* diminutive).

These two small, low, dark-colored hills are situated on the southern slope of the chain of hills [3:13] and east of the Tequesquite Spring [3:14].

[3:16] Pueblo ruin.

This ruin lies just west of Mariana [3:19], between the wagon road and the river. The writer used every endeavor at San Juan to obtain the Indian name of this ruin, but without success. A low mound could be seen in the field where the ruin lies.

[3:17] *Mahųsap'ɨɪihu'u* 'owl excrement pile arroyo' (*Mahųsap'ɨɪi*, see [3:18]; *hu'u* 'large groove' 'arroyo').

This arroyo is lost in the fields just east of Mariana [3:19]. See [3:18].

[3:18] *Mahųsap'iɬi* 'little piles of owl excrement' (*mahų* 'owl'; *sa* 'excrement'; *p'iɬi* 'small pile').

These hills might easily be thought to resemble owl excrement.

[3:19] (1) Eng. Mariana settlement. (<Span.). =Span. (2).

(2) Span. Mariana 'pertaining to Mary'. Mariana is in Span. a woman's given name. =Eng. (1). "Mardiana."[1]

(3) Span. El Puente, La Puente, 'the bridge'. A Mexican living at this place said that there was formerly a bridge across the Chama River there; hence this name. "Three miles below (southeast) Abiquiu, at a place called 'La Puente' (the Bridge)."[2] "La Puenta".[3]

It is said that some Mormon families came to live at this place about six years ago and that the name Mariana was never heard before they came. The name of the post-office is now Mariana. Mexicans still call the place El Puente, and few who do not live in the vicinity seem to know that the name has been changed to Mariana. Mariano and Mariana are given names common in New Mexico. At present there are two frame houses at Mariana, in one of which is the post-office. The ruin [3:16] lies in the fields just west of Mariana and the ruin on a bluff 150 feet above the river described by Yarrow, Bandelier, and Hewett, must be somewhere near. It is possible that the latter is [3:9]. See [3:unlocated] for complete discussion.

[3:20] Span. Los Gallegos. This place is named from Mr. José Rafael Gallego and family, who have a ranch there.

The place is just west of Tierra Azul [3:26].

[3:21] *T̂omajoḫu'u* 'over at the corner by [3:11]' (*T̂omajo* for *T̂omajop̂iŋʃ*, see [3:11]; *ḫu'u* 'large low roundish place').

All this low sandy arid corner is called thus.

[3:22] *T̂omajokǫhu'u* 'arroyos of [3:11]' (*T̂omajo* for *T̂omajop̂iŋʃ*, see [3:11]; *kǫhu'u* 'barranca arroyo <*kǫ* 'barranca,' *hu'u* 'large groove' 'arroyo').

The arroyo, which enters the river just east of the wagon road, has its mouth slightly to the west of the ranch of Mr. Farran, a Frenchman who married the daughter of a Mexican ranch owner named Chavez. See [3:11].

[3:23] The main wagon road between El Rito [4:5] and Abiquiu [3:36].

[3:24] *'Awap'aḫu'u* 'cattail corner' (*'awap'a* 'cattail'; *ḫu'u* 'large low round place').

This swampy place is just west of the cottonwood grove [3:25].

[3:25] *Tek̂aḫu'u* 'cottonwood grove corner' (*te* 'cottonwood' '*Populus wislizeni*'; *k̂a* 'thicket' 'forest' 'thick', meaning 'close together'; *ḫu'u* 'large low round place').

[1] Hewett, Antiquities, pl. XVII.

[2] Bandelier, Final Report, pt. II, p. 56, 1892.

[3] Hewett, Communautés, p. 42, 1908.

This is almost due north of Tierra Azul [3:26].

[3:26] (1) *Nąntsąywæ̨u'u* 'blue or green earth corner' (*nąy* 'earth"; *tsąywæ* 'blueness' 'blue' 'greenness' 'green'; *ọu'u* 'large low round place'). =Eng. (2), Span. (3).

(2) Eng. Tierra Azul. (<Span.). =Tewa (1), Span. (3).

(3) Span. Tierra Azul 'blue earth'.

The names refer to the bluish, or rather grayish, color of the soil at the place. The Indian informants insist that *Nąntsąywæ̨u'u* is the original Tewa name of the place. At present the locality is occupied by a number of Mexican farms.

[3:27] *Dệpowikọhu'u*, see [5:12].

[3:28] *Towà'e*, see [5:14].

[3:29] *Ito'ịmp̂o*, see [4:3].

[3:30] *Tsąmą̀p̂ịy*, see [5:5].

[3:31] *Sąywæp̂i'i'i* 'at the red sandstone' (*sąywæ* 'sandstone'; *p̂i* 'redness' 'red'; *'i'i* locative and adjective-forming postfix). Cf. [3:32] and [3:33].

[3:32] *Teqwap̂i̧u'u* 'red house corner' (*teqwa* 'house'; *p̂i* 'redness' 'red'; *ọu'u* 'large low roundish place').

This refers to the locality northeast of Mr. Gonzales' house. Cf. [3:31] and [3:33].

[3:33] (1) *Teqwap̂i̧u'u* 'red house town' (*teqwa* 'house'; *p̂i* 'redness' 'red'; *ọu'u* 'town'). Cf. Eng. (2), Span. (3).

(2) Eng. Plaza Colorada. (<Span.). =Span. (3). Cf. Tewa (1).

(3) Span. Plaza Colorada 'red courtyard' =Eng. (2). Cf. Tewa (1).

This is the name of the Mexican settlement north of Chama River opposite Abiquiu [3:36].

[3:34] (1) *P'eſunugẹp̂opi* 'springs below [3:36]' (*P'eſu-*, see [3:36]; *nugẹ* 'over below' <*nu'u* 'below', *gẹ* 'down at' 'over at'; *p̂opi* 'spring' <*p̂o* 'water', *pi* 'to issue').

(2) *'Aƀèſunugẹp̂opi*, *'Aƀekjunugẹp̂opi* 'springs below [3:36]' (*'Aƀèſu-*, *'Aƀekju*, see [3:36]; *nugẹ* 'over below' <*nu'u* 'below', *gẹ* 'down at' 'over at'; *p̂opi* 'spring' <*p̂o* 'water'; *pi* 'to issue').

(3) *K'oso'ọywi̧nugẹp̂opi* 'springs below [3:36]' (*K'oso'ọywi̧*, see [3:36]; *nugẹ* 'over below' <*nu'u* 'below', *gẹ* 'down at' 'over at'; *p̂opi* 'spring' <*p̂o* 'water', *pi* 'to issue').

East of [3:35] are two little gulches in each of which is a perennial spring, the water of which is said to be very good. This is presumably the best water in the vicinity of [3:36].

[3:35] (1) *P'eſunugẹp̂otsa* 'marsh below [3:36]' (*P'eſu*, see [3:36]; *nugẹ* 'over below' <*nu'u* 'below', *gẹ* 'down at' 'over at'; *p̂otsa* 'marsh' <*p̂o* 'water', *tsa* 'to cut through').

(2) *'Aƀèʃunuge̥potsa*, *'Aƀekjunuge̥potsa* 'marsh below [**3**:36]' (*'Aƀèʃu-*,*'Aƀekju*, see [**3**:36]; *nuge* 'over below' <*nu'u* 'below', *ge* 'down at' 'over at'; *̥potsa* 'marsh' <*̥po* 'water', *tsa* 'to cut through').

(3) *K'oso'ǫywi̥nuge̥potsa* 'marsh below [**3**:36]' (*K'oso'ǫywi̥*, see [**3**:36]; *nuge* 'over below' <*nu'u* 'below', *ge* 'down at' 'over at'; *̥potsa* 'marsh' <*̥po* 'water', *tsa* 'to cut through').

[**3**:36] (1) San Juan *P'eʃu̥u'u* 'timber end town' (*p'e* 'stick' 'timber'; *ʃu'u* 'end of longish object in horizontal position'; *̥u'u* 'town'). The name *P'eʃu-* is applied to both the present town and the ruin [**3**:38]; it is used by the San Juan people only. It is undoubtedly the original Tewa name of the pueblo ruin [**3**:38] as well as of the present Mexican town, and of it Span. Abiquiu is a corruption. See Span. (7). The original reason why this place is called thus appears to have been forgotten in the remote past. The name means either the end of a stick or log, or the sharp end of a mesa or some other geographical feature which projects horizontally and has timber on it. The same word appears as a San Ildefonso place-name in *P'eʃukwajè* [**20**:46] and *P'eʃuta'a* [**20**:47]. =Tewa (2), Cochiti (6), Eng. (7), Span. (8). "At San Juan the name was given to me as Fe-jiu".[1] This is given as the name of the present town. "In that case it is quite likely that its name was Fe-jyu".[2] This is given as the probable name of the pueblo ruin [**3**:38].

(2) *'Aƀèʃu'u*, *'Aƀekju*. (<Span. (8)). Both of these forms have been modified by folk-etymology. *'Aƀè-* is identical with *'aƀè* 'chokecherry' 'Prunus melanocarpa' while the Mexicans say *Aƀikjú*. *ʃu'u* in *'Aƀèʃu'u* is the word meaning 'end' just as it appears in the original Tewa name *P'eʃu'u*, so that the whole meaning of *'Aƀèʃu'u*, is 'chokecherry end'. This is the form commonly used at all the Tewa pueblos except San Juan, while *'Aƀekju* is seldom heard. =Tewa (1), Cochiti (6), Eng. (7), Span. (8). "Se-pä-ue and Abe-chiu."[3] In the sentence following the one from which these words are quoted Bandelier refers to information obtained by him from the Tewa of San Ildefonso. His "Abe-chiu" is evidently *'Aƀèʃu'u* and was probably obtained by him at San Ildefonso. "Abechiu (Tewa, 'the screech of the owl')".[4] "Abechiu (le cri du hibou)".[5]

(3) *K'oso'ǫŋʃ'ǫywi̥*, *K'oso'ǫywi̥*, *K'oso'ǫmb̥u'u*, *K'oso̥u'u* 'large legging pueblo' 'large legging town' (*K'oso'ǫŋʃ* 'Hopi person' <*k'o* 'legging', *so'ǫŋʃ* irregular vegetal singular of *so'jo* 'large',

[1] Bandelier, Final Report, pt. II, p. 54, 1892.
[2] Ibid., p. 55.
[3] Ibid., p. 78.
[4] Hewett, Antiquities, p. 36, 1906.
[5] Hewett, Communautés, p. 42, 1908.

agreeing with *k'o* 'legging', often clipped to *so'* or *so* in various forms referring to the Hopi; *'ǫŋwį* 'pueblo'; *ƀu'u* 'town'). A peculiar feature of this name is that when *'i'ᵢ* or *'įŋ ʃ* locative and adjective-forming postfix, is inserted, it becomes *wi'ᵢ* or *wįŋ ʃ*; thus *K'oso'ǫŋwįmƀu'u* instead of *K'oso'ǫŋ ʃ'įmƀu'u* which one would expect. =Tewa (4). "Jo-so-ge."[1] This seems to rest on some ungrammatical Tewa form. The writer has spent much time inquiring about this form. All the informants agree that although a Tewa might say *K'osoge* or *K'oso'ǫŋge* and these forms would be understood, they are not correct Tewa, for *ge* 'down at' 'over at' added to the name of a people means nothing. There are no such forms as *Tewage*, *K'aƀoge*, *Poqwoɹege*, etc. It has been ascertained from San Juan, Santa Clara, San Ildefonso, and Nambé Indians that *K'osoge* is an incorrect form, which does not sound right to Tewa ears. See Tewa (4) and the general discussion of Abiquiu below.

(4) *Mok'ǫŋwį*, *Mok'ƀu'u* 'Hopi (Moki) Pueblo' 'Hopi (Moki) town' (*Mok'* 'Moki' 'Hopi' <Span. Moqui, see Hopi (NAMES OF TRIBES AND PEOPLES); *'ǫŋwį* 'pueblo'; *ƀu'u* 'town'). =Tewa (3). "Muké".[2] For the reason why the names *K'oso'ǫŋ ʃ-* and *Mok'-* are applied to Abiquiu, see the general discussion of Abiquiu, below. The name *Mok'* is applied very seldom or not at all and is therefore omitted from the items on place-names about Abiquiu in which the name of [3:36] appears prepounded.

(5) Cochiti *'Avekjútsæ* (*'Avekjú* <Span. (7); *tsæ* locative). =Tewa (1), Tewa (2), Eng. (6), Span. (7).

(6) Eng. Abiquiu. (<Span.). =Tewa (1), Tewa (2), Cochiti (5), Span. (7).

(7) Span. Abiquiú, Santo Tomás de Abiquiú. (<Tewa (1), above). =Tewa (1), Tewa (2), Cochiti (5), Eng. (6). "Abiquiu".[1] This is the established Span. spelling of the name. Initial *p'* in the San Juan dialect approaches bilabial *f* and would easily be heard by Span. speakers as a medial Span. *ƀ*. The Tewa *-ʃ-* became Span. -qui-; the sound of Tewa *ʃ* might easily be thought by a Spanish speaker to resemble that of *-qui-* (*kĭ* or *kʲ*). An *a* was added to the Span. form before the medial *ƀ*.

The Tewa have clearly explained this multiplicity of names as follows: The original Abiquiu was the pueblo ruin [3:38]. The original name of this was *P'eʃu-*. See Tewa (1), above. When the Mexicans came to the country they mispronounced *P'eʃu-*, calling it Abiquiú. At present only the San Juan Indians preserve the old name *P'eʃu-* in their speech, the other Tewa calling the place by the Span. name usually mispronounced so

[1] Bandelier, Final Report, pt. II, p. 54, 1892.
[2] Hewett, Antiquities, p. 36, 1906.

as to make it sound like, *'Aƀèʃu'u* 'chokecherry end'. See Tewa (2), above. After the Tewa pueblo at Abiquiu was colonized by the Spaniards a number of Indian captives, mostly Hopi (Moki), were settled there by the Spaniards. From this time the pueblo or town was known by the name *K'oso'ǫŋʃ-* or *Mokì-* as well as by its old name, *P'eʃu–*, and its mispronounced Span. name, *'Aƀèʃu'u*, *'Aƀekju*, because the Hopi (Moki) were or had been living there. Bandelier's information agrees with that of the Tewa informants and makes the history of these names very clear. "The modern town of Abiquiu stands almost on the site of an ancient village [3:38]. That town was peopled in part by 'Genizaros', or Indian captives, whom the Spaniards had rescued or purchased from their captors. The Tehuas [Tewa] of Santa Clara contend that most of those Genizaros came from the Moquis [Hopi], and that therefore the old pueblo was called Jo-so-ge."[1] Considerable documentary history of Abiquiu is also given by Bandelier. The Spanish settlers had always to contend with the Ute and later on with the Navaho, according to Bandelier. The Tewa word rendering Span. genizaro or cautivo is *pǫŋʃ*. Great festivals were formerly held at Abiquiu, and many people of various pueblos used to go thither to attend these. The Tewa say that there is much Hopi blood and still more Tewa blood in the present Mexican population of Abiquiu. The Tewa state that Abiquiu was a Tewa pueblo, whose inhabitants had the same culture and customs as the people of the other Tewa villages, and spoke a dialect which was slightly different from that of any other Tewa village but no more different from the dialects of the other Tewa pueblos than the dialect of San Juan is from that of Santa Clara. Abiquiu is today a quaint old Mexican town with one large plaza. It contains six saloons. Its largest store is owned by a Hebrew merchant. On a cross which stands on the west side of the plaza one reads "Recuerdo de la Mission 16 de Marzo 1887." The Tewa and other Indian languages formerly spoken there have become entirely extinct. According to information obtained from a Tewa Indian by an investigator at Santa Clara the people were formerly saved from a flood by taking refuge in caves at Abiquiu, Chimayo, and the Black Mesa near San Ildefonso [18:19]. The cave at Abiquiu to which the people fled was as big as a house. According to the Tewa informants the *pǫnʃaɹe* (*pǫŋʃ* 'captive'; *ʃaɹè* 'dance'), called in Span. el baile de los cautivos, was much danced at Abiquiu a few generations ago. This was danced out of doors in the night-time in a specially prepared yard. Tewa, Hopi, and Mexicans took part. See [3:38]. The

[1] Bandelier, Final Report, pt. II, p. 54, 1892.

Ollero division of the Jicarilla Apache received rations from the Government at Abiquiu for several decades prior to 1880, according to Goddard.[1]

[3:37] (1) *P'eʃuhu'u* 'arroyo of [3:36]' (*P'eʃu-*, see [3:36]; *hu'u* 'large groove' 'arroyo').

(2) *'Aƀèʃuhu'u*, *'Aƀekjuhu'u* 'arroyo of [3:36]' (*'Aƀèʃu-*, *'Aƀekju*, see [3:36]; *hu'u* 'large groove' 'arroyo').

(3) *K'oso'ǫŋwįhu'u* 'arroyo of [3:36]' (*K'oso'ǫŋwį*, see [3:36]; *hu'u* 'large groove' 'arroyo').

[3:38] (1) *P'eʃu'ǫŋwįkeji* 'pueblo ruin of [3:36]' (*P'eʃu-*, see [3:36]; *'ǫŋwįkeji* 'pueblo ruin' <*'ǫŋwį* 'pueblo', *keji* 'ruin' postpound).

(2) *'Aƀèʃu'ǫŋwįkeji*, *'Aƀèkju'ǫŋwikeji* 'pueblo ruin of [3:36]' (*'Aƀèʃu-*, *'Aƀekju*, see [3:36]; *'ǫŋwįkeji* 'pueblo ruin' <*'ǫŋwį* 'pueblo', *keji* 'ruin' postpound).

(3) *K'oso'ǫŋʃ'ǫŋwįkeji*, *K'oso'ǫŋwįkeji* 'pueblo ruin of [3:36]' (*K'oso'ǫŋʃ-*, see [3:36]; *'ǫŋwįkeji* 'pueblo ruin' <*'ǫŋwį* 'pueblo', *keji* 'ruin' postpound).

(4) *Mokì'ǫŋwįkeji* 'pueblo ruin of [3:36]' (*Mokì*, see [3:36]; *'ǫŋwįkeji* 'pueblo ruin' <*'ǫŋwį* 'pueblo', *keji* 'ruin' postpound).

This ruin is described by Bandelier[2] and by Hewett.[3] See [3:36].

[3:39] (1) *P'eʃukwage* 'mesa of [3:36]' (*P'eʃu-*, see [3:36]; *kwage* 'mesa').

(2) *'Aƀèʃukwage*, *'Aƀekjukwage* 'mesa of [3:36]' (*'Aƀèʃu-*, *'Aƀekju*, see [3:36]; *kwage* 'mesa').

(3) *K'oso'ǫŋwįkwage* 'mesa of [3:36]' (*K'oso'ǫŋwį*, see [3:36]; *kwage* 'mesa').

This mesa is high and flat-topped, and is composed of basalt. Cf. [3:40].

[3:40] (1) *P'eʃukeɬi* 'height of [3:36]' (*P'eʃu-*, see [3:36]; *keɬi* 'height').

(2) *'Aƀèʃukeɬi*, *'Aƀekjukeɬi* (*'Aƀèʃu-*, *'Aƀekju*, see [3:36]; *keɬi* 'height').

(3) *K'oso'ǫŋwįkeɬi*, *K'oso'ǫŋkeɬi* 'height of [3:36]' (*K'oso'ǫŋwį*, *K'oso'ǫŋʃ-*, see [3:36]; *keɬi* 'height'). Cf. [3:2] and [3:39].

Unlocated

Cave near Abiquiu. According to information obtained by an investigator at Santa Clara the ancient people were saved from a flood by fleeing to caves at Abiquiu, Chimayó, and the Black Mesa near San Ildefonso [18:19]. The cave at Abiquiu to which they fled was as large as a house. Since caves actually exist at Chimayó

[1] Jicarilla Apache Texts, p. 7, 1911.
[2] Final Report, pt. II, pp. 54–55, 1892.
[3] Hewett, Antiquities, No. 31, 1906.

and at the Black Mesa near San Ildefonso we may assume that there is a large cave somewhere near Abiquiu.

J̆ąmp̂ow'i, see [3:7].

Span. Mesa Encantada 'enchanted mesa'.

Mexicans say that there is an enchanted mesa near Abiquiu. Sounds come from this mesa resembling a faint singing of many voices or again like the faint crowing of a cock.

T̂sæhu'u, T̂sæ'iŋ̨ɾhu'u', T̂sæp̂o, T̂sæ'iṃp̂o 'white arroyo' 'white creek' (*tsæ* 'whiteness' 'white'; *'iŋ̨ɾ* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo'; *p̂o* 'water' 'creek').

This is the name of an arroyo or creek not far west of Abiquiu on the north side of Chama River.

Pueblo ruin northwest of Abiquiu. "While at the Rito [4:5], Don Pedro Jaramillo told me of a pueblo lying west of it [4:5], and north-northwest of Abiquiu."[1] This may refer to [2:7].

Pueblo ruin on a high bluff near La Puente [3:19]. "Three miles below (southeast) Abiquiu, at a place called 'La Puente' (the Bridge), on a bluff close to the river on the south bank, stands the ruin which Dr. Yarrow of Washington examined about sixteen years ago, and of which he has given descriptions and a ground plan."[2]

Bandelier devotes pages 56 and 57 of his Final Report (pt. II) to a description of this ruin. The ruin is described also by Hewett,[3] and later mentioned by him.[4] Unfortunately the writer's Tewa informants did not know either the location or the name of this ruin, unless indeed [3:9] be meant. Bandelier gives two names for this ruin, and Hewett records still another.

(1) "To this ruin the San Juan Tehuas apply the name of Abechiu."[5] This is true only in the sense that the San Juan people might apply the name of [3:36] to any ruin in the vicinity of [3:36] of which they did not know the true name. The whole region about Abiquiu is called by the name of [3:36].

(2) "To this ruin the San Juan Tehuas apply the name of Abechiu, while those of Santa Clara call it Oj-po-re-ge, 'Place where metates are made rough'. Abechiu is undoubtedly the original name, and the other one of more recent date'."[5] In a footnote on the same page Bandelier adds: "'Lugar adonde pican los metates'. As the ancient metates were not made rough by picking, I therefore conclude that it is a modern designation for

[1] Bandelier, Final Report, pt. II, p. 53, note, 1892.

[2] Ibid., p. 56. Bandelier refers to H. C. Yarrow, Notice of a Ruined Pueblo and an Ancient Burial Place in the Valley of the Rio Chama, Report upon United States Geographical Surveys West of 100th Meridian, VII, pp. 362–65.

[3] Antiquities, No. 30, 1906.

[4] Communautés, p. 42, 1908.

[5] Bandelier, op. cit., p. 58.

the place." Either Bandelier or his informants have made a mistake in giving this form. *'O po'i'ⁱ* means 'rough metate' (*'o* 'metate'; *po* 'rough'; *'i'ⁱ* locative and adjective-forming postfix). The expression meaning 'I make the metate rough' is *nąᷓɻǫŋʃ'o-po'o'°* (*nąᷓ* 'I' emphatic pronoun; *ɻǫŋʃ* 'I it for myself' prefixed pronoun; *'o* 'metate'; *po* 'to roughen'; *'o'°* present progressive). No such form as *-poɻe-* is possible. The writer has studied this word especially with Santa Clara informants. *Po* 'rough' is a very uncommon word, *p̂a* being the common word rendering 'rough' and the verb *k̂utsæ* the common expression meaning to roughen by pecking. *'Ok̂utsæ'iwe* would be the common Santa Clara translation of "lugar adonde pican los metates" (*'o* 'metate'; *k̂utsæ* 'to roughen by pecking'; *'iwe* locative). *Poɻe* means 'fishweir', *p̂oɻe* means 'head'. Prepounding *'o* 'metate' to either of these words would form a compound which has little meaning. The Santa Clara informants can not understand "Oj-po-re-ge" at all, and none of them nor any other Tewa informant ever heard Abiquiu Pueblo ruin called by such a name. *'Opo'ǫŋwi̱*, *'opo'ǫŋwi̱ge* could be formed, but "does not sound right" (*'o* 'metate'; *po* 'rough'; *'ǫŋwi̱* 'pueblo'; *ge* 'down at' 'over at').

(3) "Kwengyauinge ('blue turquoise house')."[1] "Kwengyauinge (maison de la turquoise bleue)".[2] This name is evidently *K̂unʃæ'ǫŋwi̱ge* 'over at the turquoise pueblo' (*k̂unʃæ* 'turquoise' <*k̂u* 'stone', *nʃæ* as in *'ąᷓnʃæ* 'salt', cf. *'ąᷓ* 'alkali'; *'ǫŋwi̱* 'pueblo'; *ge* 'down at' 'over at'). The Tewa know two pueblos by the name *K̂uŋʃæ'ǫŋwi̱;* one is the inhabited pueblo called in Eng. and Span. Pueblito [**13**:15], which lies northwest from San Juan on the west side of the Rio Grande and is inhabited by San Juan Indians; the other is the pueblo ruin in the Tano country [**29**:23] near the turquoise deposit [**29**:55]. That the Tewa know a third pueblo by this name is not impossible, but persistent questioning of informants has failed to bring the information that there is a *K̂unʃæ'ǫŋwi̱* in the Chama River valley. Cf. *K̂ųk̂eɻi-'ǫŋwi̱keji̱*, one of the names of [**3**:9].

See [**3**:9], [**3**:16], [**3**:19], and [**3**:36].

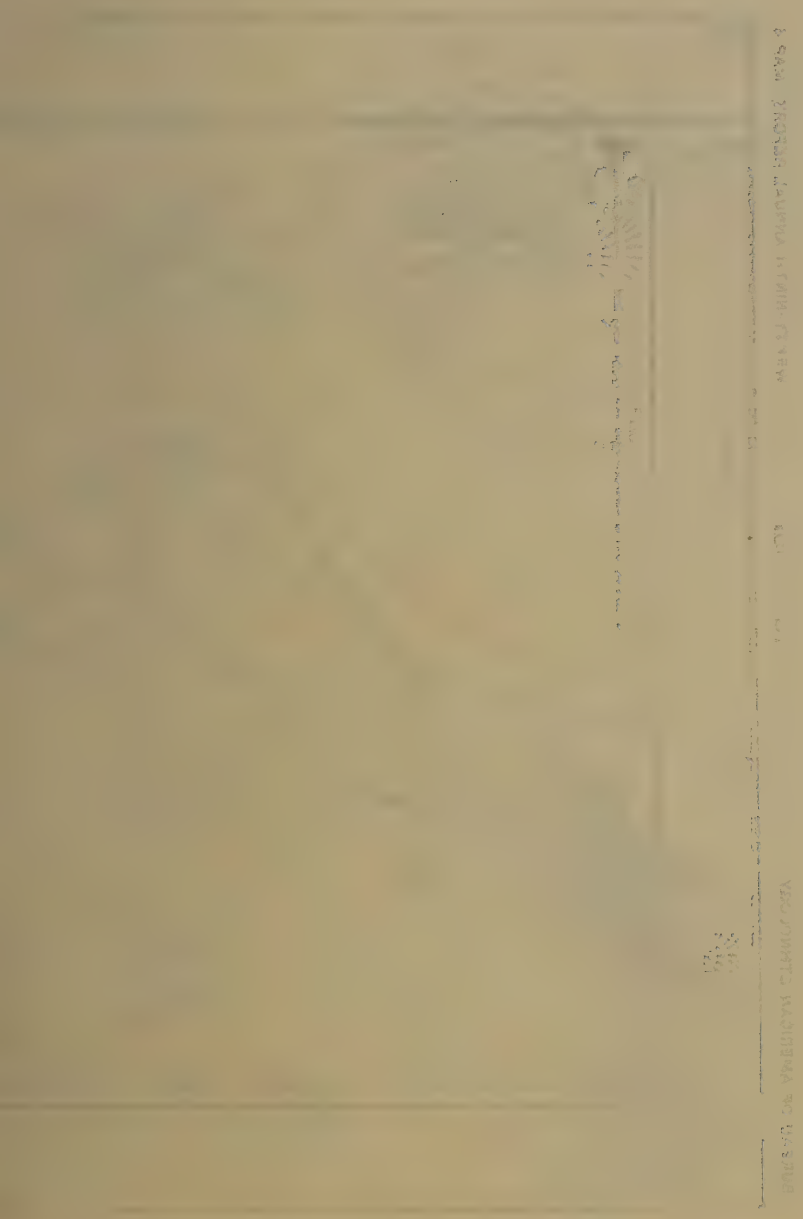
[4] EL RITO SHEET

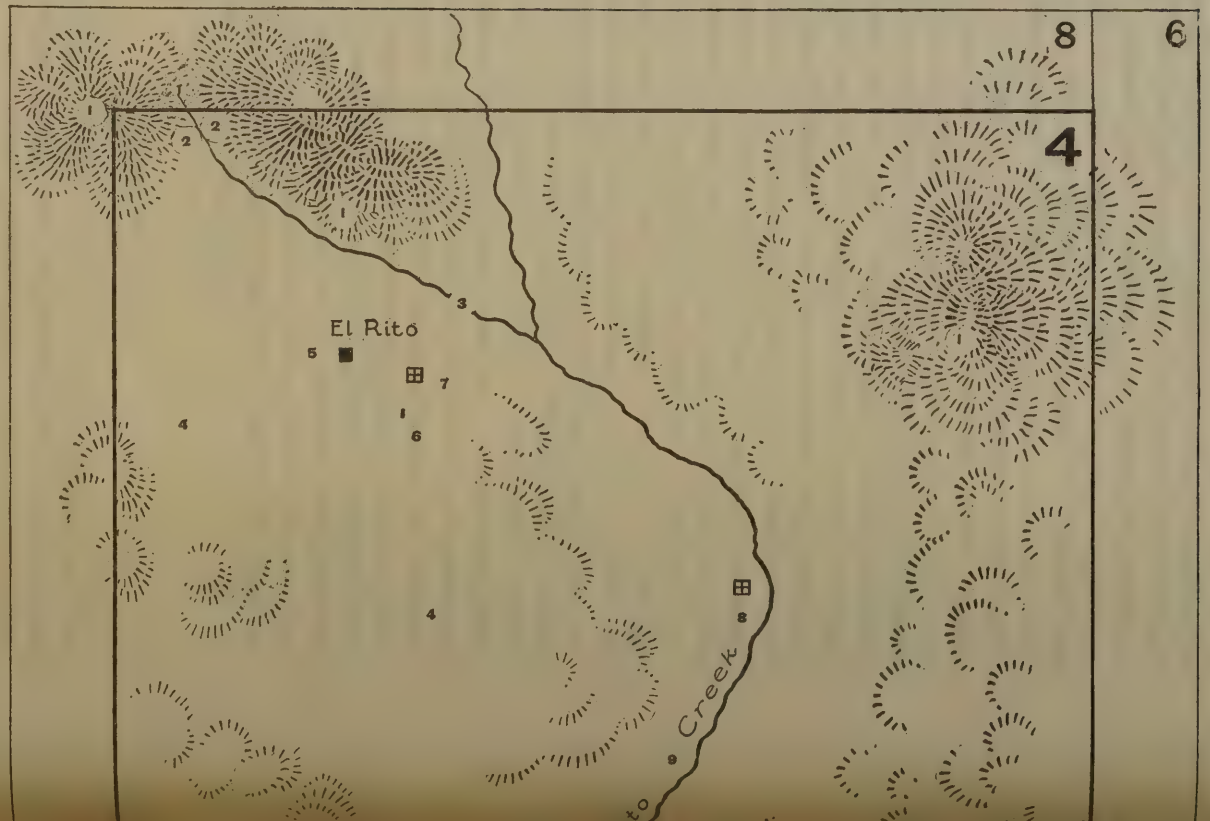
The region shown on this sheet (map 4) is generally called in Tewa, Eng., and Span. after El Rito town [**4**:5] or the plain or creek bearing that name. In the central and southern part of the area shown vegetation is scarce and the low hills are sandy.

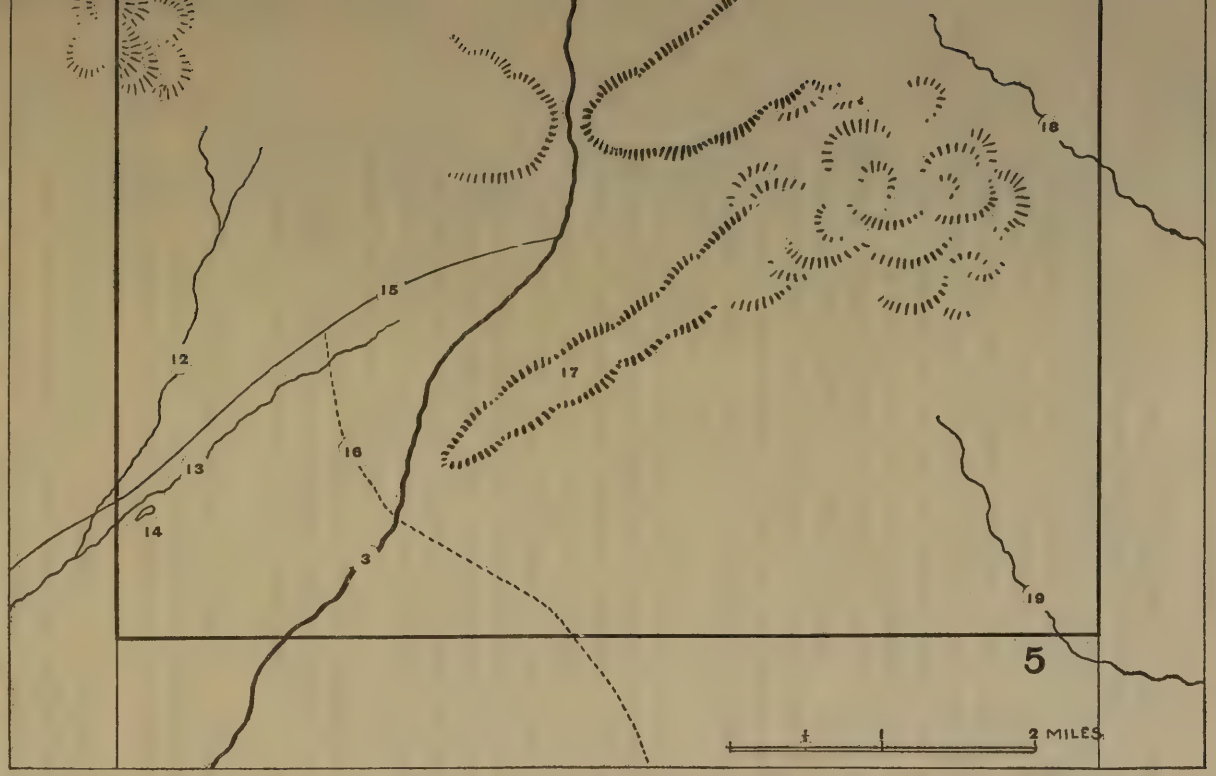
[1] Hewett, Antiquities, p. 34, 1906.
[2] Hewett, Communautés, p. 42, 1908.

MAP 4

EL RITO REGION



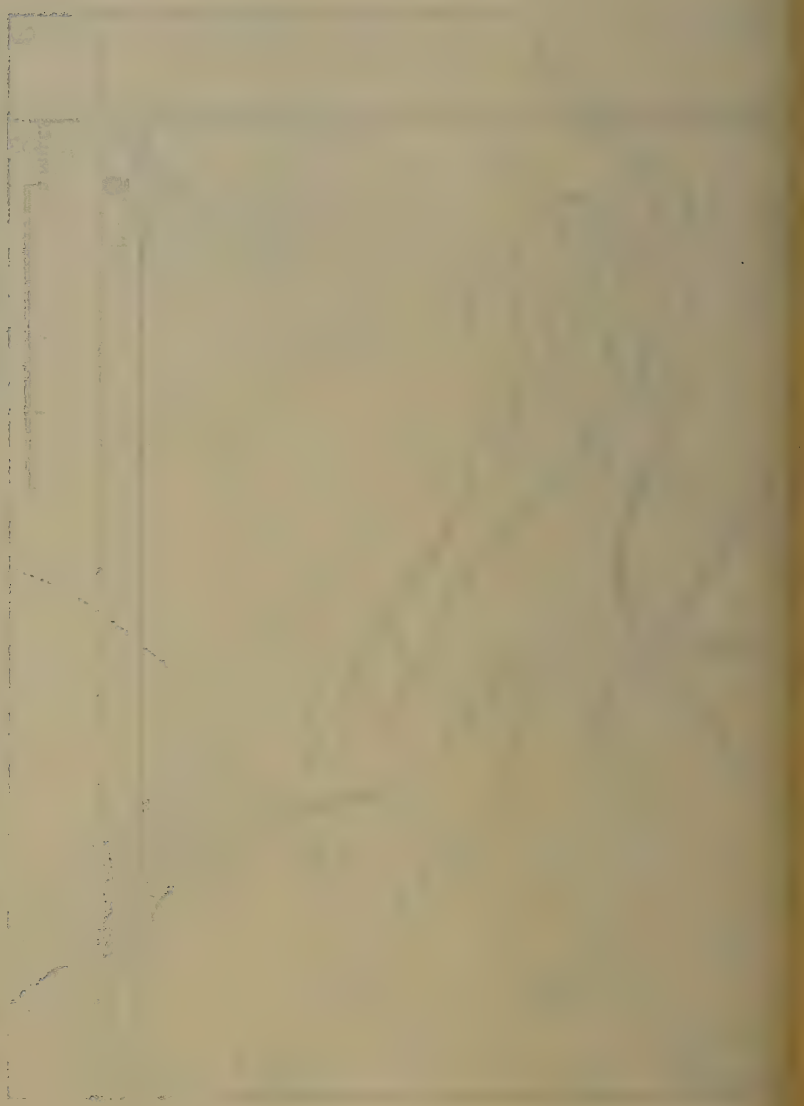

8
6
4
El Rito
Creek



EL RITO REGION

MAP 4

EL RITO REGION



Two pueblo ruins are shown on the sheet. These two seem to be the only ruins in this area which are known to the San Juan people. They are claimed by the Tewa, who have definite traditions that they were built and occupied by their ancestors.

[4:1] (1) *P̂i'ą̆p̂iŋ⁄*, *P̂i'ą̆kwajè*, *P̂i'ą̆p̂iŋkwajè* 'light-reddishness mountains' 'light-reddishness heights', referring to the color of the mountains (*p̂i'ą̆* old absolute form of *p̂i'ą̆wi'ⁱ*, *p̂i'ą̆wiŋ⁄* 'light-reddishness' 'light red' 'pinkness' 'pink' < *p̂i* 'redness' 'red', *'ą̆wi'ⁱ*, *'ą̆wiŋ⁄* 'brownness' 'brown' but when postpounded to other color names indicates light and faint quality of color; *p̂iŋ⁄* 'mountain'; *kwajè* 'height'). With the use of the absolute form of the color-adjective in this name, that is, of *p̂i'ą̆* instead of *p̂i'ą̆wi'ⁱ*, *p̂i'ą̆wiŋ⁄* compare *p̂osi* 'greenness' 'green' in the name [6:24] instead of *p̂osiwi'ⁱ*, *p̂osiwiŋ⁄*, and *ho* 'grayness' 'gray' in the name [6:21] instead of *howi'ⁱ*, *howiŋ⁄*. The forms *p̂i'ą̆*, *p̂osi*, and *ho* do not occur in Tewa as it is spoken at the present time, but they are understood. They are old nouns and correspond to the noun-forms of other color-words, as *p̂i* 'redness', as compared with *p̂i'i'ⁱ*, *p̂i'iŋ⁄* 'red'.

These mountains or heights are more noticeably reddish than the plain [4:4] at their base, and it is not improbable that all the other geographical features which are called *P̂i'ą̆-* get their names from them. The canyon [4:2] and creek [4:3], the town [4:5], and ruin [4:7] certainly get their names *P̂i'ą̆-* from the mountains [4:1] and the plain [4:4], and since the plain is less conspicuously red than the mountains and bears the name *P̂i'ą̆nuge* 'over at the foot of the pink' (see [4:4]), one is led to think that the mountains give the names to all these places, or at least suggest the names as strongly as does the plain.

(2) *ɣitòp̂iŋ⁄*, *ɣitò'i̯m p̂iŋ⁄* 'El Rito Mountains' (*ɣitò* < Span. El Rito, Rito, see discussion under [4:3]; *'i̯ŋ⁄* locative and adjective-forming postfix; *p̂iŋ⁄* 'mountain'). = Eng. (3), Span. (4).

(3) Eng. El Rito Mountains. (< Span.). = Tewa (2), Span. (4).

(4) Span. Sierra del Rito Colorado, Sierra del Rito, Cerros del Rito 'red creek mountains'. See discussion under [4:3]. = Tewa (2), Eng. (3).

Cf. [4:2], [4:3], [4:4], [4:5], and [4:7]. The most easterly of the mountains shown on the sheet is not as reddish as the others.

[4:2] (1) *P̂i'ą̆nugep̂o͡si'i*, *P̂i'ą̆nuge'i̯mp̂o͡si'i* 'pink-below water canyon' (*P̂i'ą̆nuge*, see [4:4]; *'i̯ŋ⁄* locative and adjective-forming postfix; *p̂o͡si'i* 'canyon with water in it' < *p̂o* 'water', *t͡si'i* canyon').

(2) *ɣitùp̂otsi'i*, *ɣitù'ɨmp̂otsi'i* 'El Rito Canyon' (*ɣitù*, see [4:3]; *'ɨŋ ⁄* locative and adjective-forming postfix; *p̂otsi'i* 'canyon with water in it' < *p̂o* 'water', *ts̄i'i* 'canyon').

"The Mexican settlement of El Rito lies at the northern end of the basin, near where the creek issues from a sombre and rocky gorge".[1] Cf. [4:2], [4:3], [4:4], [4:5], [4:7].

[4:3] (1) *P̂i'ą̆nugep̂ohu'u*, *P̂i'ą̆nuge'ɨmp̂ohu'u* 'pink below creek' (*P̂i'ą̆nuge* [4:4]; *'ɨŋ ⁄* locative and adjective-forming postfix; *p̂ohu'u* 'creek with water in it' < *p̂o* 'water', *hu'u* 'large groove' 'arroyo').

(2) *ɣitù'p̂ohu'u*, *ɣitù'ɨm p̂ohu'u* 'El Rito Creek' (*ɣitù* < Span. (4), *'ɨŋ ⁄* locative and adjective-forming postfix; *p̂ohu'u* 'creek with water in it' < *p̂o* 'water', *hu'u* 'large groove' 'arroyo'). = Eng. (3), Span. (4).

(3) Eng. El Rito Creek, Elrito Creek, El Rito Colorado Creek, Rito Creek. (< Span.). = Tewa (2), Span. (4).

(4) Span. El Rito Colorado, El Rito 'the red creek' 'the creek'. Mexicans say that the proper name is El Rito Colorado, but most of them say El Rito. = Tewa (2), Eng. (3).

The creek proper, Tewa *p̂ohu'u*, begins where the stream emerges from the canyon [4:2] three miles above El Rito town [4:5] and is called *p̂ohu'u* from that point to its mouth. The course below El Rito town appears at the present time to be dry throughout the year; this may be due to irrigation at El Rito town. The places [4:1], [4:2], [4:4], [4:5], and [4:7] seem to get their Span. names from the creek [4:3] while their old Tewa names, *P̂i'ą̆-*, are derived from either the mountains [4:1], the plain [4:4], or from both. Perhaps this creek is occasionally called by still another name in Tewa and Span.—*Kasitàp̂ohu'u*, *Kasità'ɨmp̂ohu'u*, Span. Rito Casita, Rito de Casita, referring to [4:9] and [4:10], but San Juan Indians have denied this. Cf. [4:1], 4:2], [4:4], [4:5], and [4:7].

[4:4] (1) *P̂i'ą̆nuge*, *P̂i'ą̆nuge'akǫŋ ⁄*, *P̂i'ą̆nuge'ɨŋ ⁄ 'akǫŋ ⁄* 'pink below' 'pink below plain' (*p̂i'ą̆* 'pinkness' 'pink' < *p̂i* 'redness' 'red', *'ą̆* 'brownness' 'brown', but when postpounded to other color-names indicates light or faint quality of color; *nuge* 'below' in contradistinction to the mountains [4:1] < *nu'u* 'below', *ge* 'over at' 'down at'; *'ɨŋ ⁄* locative and adjective-forming postfix; *'akǫŋ ⁄* 'plain'). See [4:1]. Cf. [4:2], [4:3], [4:5], [4:7]. "The level basin of El Rito spreads out to the view. It is surrounded by wooded heights on all sides; its soil is dark red, and on its eastern edge flows the stream that has taken its name from the color of the ground."[1]

[1] Bandelier, Final Report, pt. II, p. 51, 1892.

(2) *ɣitù'akǫŋɾ, ɣitù'iŋɾ 'akǫŋɾ* 'El Rito plain' (*ɣitù* < [4:3], Span. (4); *'iŋɾ* locative and adjective-forming prefix; *'akǫŋɾ* 'plain'). =Eng. (3), Span. (4).

(3) Eng. El Rito Plain, Elrito Plain, Rito Plain. (< Span.). =Tewa (2), Span. (4).

(4) Span. Llano del Rito Colorado, Llano del Rito, 'red creek plain' 'the creek plain'. =Tewa (2), Eng. (3). "The Rito plain."[1]

This name applies to the whole plain about El Rito town [4:5], this plain lying entirely west of the creek [5:3]. The plain is level and reddish, but not as markedly so as the mountains [4:1]. It extends toward the south beyond [4:9] and [4:10]. See [4:1]. Cf. [4:2], [4:3], [4:5], [4:7].

[4:5] (1) *P̂i'ą̆nugębu'u, P̂i'ą̆nugę'iŋbu'u* 'pink below town' (*P̂i'ą̆nuge*, see [4:4]; *iŋɾ* locative and adjective-forming postfix; *bu'u* 'town').

(2) *ɣitùbu'u, ɣitù'iŋbu'u* 'El Rito town' (*ɣitù* < [4:3], Span. (4); *'iŋɾ* locative and adjective-forming postfix; *bu'u* 'town'). =Eng. (3), Span. (4).

(3) Eng. El Rito settlement, Elrito settlement, Rito settlement. (<Span.). =Tewa (2), Span. (4).

(4) Span. El Rito Colorado, El Rito, 'red creek' 'the creek'. "The Mexican settlement of El Rito."[2]

Bandelier gives the elevation of El Rito, according to Wheeler, as 6,792 feet.[1] "The Mexican settlement of El Rito lies at the northern end of the basin, near where the creek [4:3] issues from a sombre and rocky gorge [4:2]."[2] There is considerable land under irrigation at El Rito town. Cf. [4:1], [4:2], [4:3], [4:4], [4:7].

[4:6] (1) *'Ekwelà nòɹmal.* (<Span.). Eng. (2), Span. (3).

(2) Eng. Spanish-American Normal School. =Tewa (1), Span. (3).

(3) Span. Escuela Normal. =Tewa (1), Eng. (2).

Mr. Eulogio Cata, of San Juan Pueblo, is the only Tewa Indian who has attended this school, the object of which is the training of teachers for schools in which many of the pupils come from Mexican homes.

[4:7] (1) *P̂i'ą̆nuge'ǫŋwį̀keji* 'pink below pueblo ruin' (*P̂i'ą̆nuge*, see [4:4]; *'ǫŋwį̀keji* 'pueblo ruin' <*'ǫŋwį̀* 'pueblo,' *keji* 'ruin' postpound).

(2) *ɣitù'ǫŋwį̀keji, ɣitùiŋɾ'ǫŋwį̀keji* 'El Rito Pueblo ruin' (*ɣitò* <[4:3], Span. (4); *'iŋɾ* locative and adjective-forming postfix; *'ǫŋwį̀keji* 'pueblo ruin' <*'ǫŋwį̀* 'pueblo', *keji* 'ruin' postfix).

[1] Bandelier. Final Report, pt. II, p. 53, 1892.
[2] Ibid., p. 51.

The pueblo ruin is a quarter of a mile northeast of the Spanish-American Normal School. It consists of indistinct mounds which lie in a field. Potsherds of red ware may be picked up from the mound. According to San Juan informants this was a Tewa pueblo and its old name was the name given above under Tewa (1). This is all the information that could be obtained about it.

[4:8] *Sæp̂æwè'ǫywi̯keji* 'Sæp̂æwè Pueblo ruin' (*Sæp̂æwè* unexplained except that *-wè* is probably the locative postfix used in the Nambé dialect meaning 'at' 'up at'; *'ǫywi̯keji* 'pueblo ruin' <*'ǫywi̯* 'pueblo,' *keji* 'ruin' postfix). An effort has been made to get the explanation of this name at San Juan, Santa Clara, San Ildefonso, and especially at Nambé, where the old Winter Cacique thought a long time about it. The meaning of the word has been forgotten by the Tewa. "Se-pä-uä".[1] "Se-pä-ue".[2] "Sepäue".[3] "Sepawi".[4]

This ruin is described by Bandelier[5] and by Hewett.[6] According to Bandelier it is the largest ruin in New Mexico. "Les traditions rattachent cette tribu [Nambé] à celle des Sepawi sur l'oued El Rito, dans la vallée du Chama."[7] "A 9 milles au sud-ouest d'Ojo Caliente, dans la vallée El Rito, on aperçoit Sepawi, l'une des plus grandes ruines de la région Pueblo . . . On n'en connaît pas l'histoire, mais, d'après la tradition, ce serait le village actuel de Nambé, à [20] milles à vol d'oiseau au sud-est."[8] The old Winter Cacique of Nambé informed the writer that Nambé people or Tewa used to live at *Sæp̂æwè*, but this information had to be gained as an answer to a leading question. A number of Tewa were found who knew of *Sæp̂æwè* ruin, but not one who seemed to know definitely that Nambé people used to live there. It is generally known that it is a Tewa ruin. The writer is unable to understand from reading Bandelier and Hewett on which side of El Rito Creek the ruin is situated. According to Hewett,[9] "Sepawi" is located on the east side of El Rito Creek; three San Juan informants and the old Winter Cacique of Nambé stated that the ruin is on the west side of the creek, but perhaps they were led to say this because they know the ruin is near El Rito town and that the latter is on the west side.

[4:9] (1) *Kasità.* (<Span.). =Eng. (3), Span. (4).

(2) *Teqwa'e* 'little house', translating Span. (4) (*teqwa* 'house' <*te* 'dwelling-place', *qwa* indicating hollowness or receptacle; *'e*

[1] Bandelier, Final Report, pt. II, p. 17, 1892.
[2] Ibid., p. 51.
[3] Ibid., p. 52.
[4] Hewett: General View, p. 597, 1905; Antiquities, p. 40, 1906; Communautés, pp. 33, 41, 99, 1908.
[5] Bandelier, op. cit., pp. 51–52.
[6] Antiquities, No. 38, 1906; Communautés, pp. 33, 41, 1908.
[7] Ibid., p. 33. [8] Ibid., p. 41. [9] Antiquities, pl. XVII.

diminutive). =Tewa (1), Eng. (3), Span. (4). This term would hardly be used, but the writer heard it employed once in the conversation of a San Juan Indian.

(3) Eng. Casita. (<Span.). =Tewa (1), Tewa (2), Span. (4).

(4) Span. Casita 'little house'. =Tewa (1), Tewa (2), Eng. (3).

The modern Mexican settlement is entirely on the western side of the creek. At this point a wide low plain extends eastward from the creek, but above and below Casita there is no plain east of the creek, the country being covered by low barren hills. See [4:10].

[4:10] (1) *Kasitàkeji*, *Kasitàḇukeji* 'old Casita' 'old Casita town' (*Kasità* <Span. Casita 'little house'; *ḇu'u* 'town'; *keji* 'ruin' postpound). =Tewa (2), Eng. (3), Span. (4).

(2) *Teqwa'ekeji*, *Teqwa'eḇukeji* 'little house ruin' 'little house town ruin' (*teqwa* 'house' <*te* 'dwelling-place', *qwa* indicating hollowness or receptacle; *'e* diminutive; *ḇu'u* 'town'; *keji* 'ruin' postpound). =Tewa (1), Eng. (3), Span. (4).

(3) Eng. Old Casita. (<Span.). =Tewa (1), Tewa (2), Span. (4).

(4) Span. Casita Vieja 'old little house' settlement. =Tewa (1), Tewa (2), Eng. (3).

The ruins of the adobe houses of Old Casita are seen about a mile south of the present Casita on the eastern side of the creek [4:3]. The ruin of an adobe church looms among them. The ruin is about 500 feet east of the creek. An old plum tree stands on the western bank of the creek opposite the ruin. An old informant of San Juan said that when he was a boy Old Casita was still inhabited by Mexicans. See [4:9].

[4:11] *P̂okwi̱ta̱ḇu'u* 'dry lake corner' (*p̂okwi̱* 'lake' <*p̂o* 'water', *kwi̱* unexplained; *i̱a* 'dryness' 'dry'; *ḇu'u* 'large low roundish place').

This hollow among the hills is 3 or 4 miles east of [4:10] and north of [4:18]. An old San Juan Indian said that when he was a boy his father and he went deer hunting in the hills east of El Rito Creek; having killed a deer, they hung it up in a cedar tree at *P̂okwi̱ta̱ḇu'u*. They went to Placita Colorada [5:16] to get a donkey on which to carry the deer home. When they returned to *P̂okwi̱ta̱ḇu'u* they discovered that someone had taken the deer during their absence. They found the deer at the house of a Mexican at the now ruined Old Casita. It is said that *P̂okwi̱ta̱ḇu'u* does not drain into any creek. There is a little water in the lake there only after a heavy rain.

[4:12] *D̨ep̂owiko̱hu'u* 'coyote water gap barranca arroyo' (*Dep̂owi̱*, see under [4:unlocated]; *ko̱hu'u* 'barranca arroyo' <*ko̱* 'barranca', *hu'u* 'large groove' 'arroyo').

This arroyo runs into [4:13] and is crossed by the wagon road [4:15] west of [4:14]. The gap from which it gets its name is somewhere near the upper course. The trail [4:16] is said to pass through this gap. See *Ḍe̊powi'i* [4:unlocated].

[4:13] *T̂omajokǫhu'u*, see [3:22].

[4:14] *T̂owà'e* 'little people' 'the twin War Gods' (*t̂owà* 'person'; *'e* diminutive).

At the northeastern extremity of the low mesa indicated on the map stand two eroded knobs of earth about the size of half-grown children. These are at the top of a cliff 20 or 30 feet high, at the level of the top of the mesa. The main road between El Rito and Abiquiu passes within a few hundred feet of these War Gods, the arroyo [4:13] lying between the wagon road and the effigies. "Picturesque rocks, curiously eroded, line the creek bottom on the east." [1]

[4:15] Main wagon road connecting El Rito and Abiquiu. The road from El Rito to Abiquiu passes the Spanish-American Normal School [4:6] and the Rito Plain [4:4], Casita [4:9], and somewhat below Casita crosses the creek [4:3], recrossing it just north of [4:17].

[4:16] *Nąn̂sejiwe̊po*, *Nąn̂sejiwe'i̊m p̂o* 'Tierra Amarilla trail' (*Nąn̂sejiwe*, see [1:Tierra Amarilla region]; *'iŋ* locative and adjective-forming postfix; *p̂o* 'trail').

In following this old trail one leaves Rio Chama town [5:16], crosses El Rito Creek [4:3] and the upper [4:13], passes through *Ḍe̊powi'i* [4:unlocated], and across [1:32], [1:15], and [1:14] to the Tierra Amarilla region.

[4:17] *'Oku hehæn̄u'i'i* 'long hill' (*'oku* 'hill'; *hehæn̄u* 'long'; *'i'* locative and adjective-forming postfix).

One wagon road passes down the east side of the creek between the stream and the crest of this hill. In driving from El Rito to Abiquiu one takes the road which turns to the west [4:15] before reaching this hill.

[4:18] Nameless arroyo, see [7:12].

[4:19] *Tutsą̊mb̨ehu'u*, see [7:18].

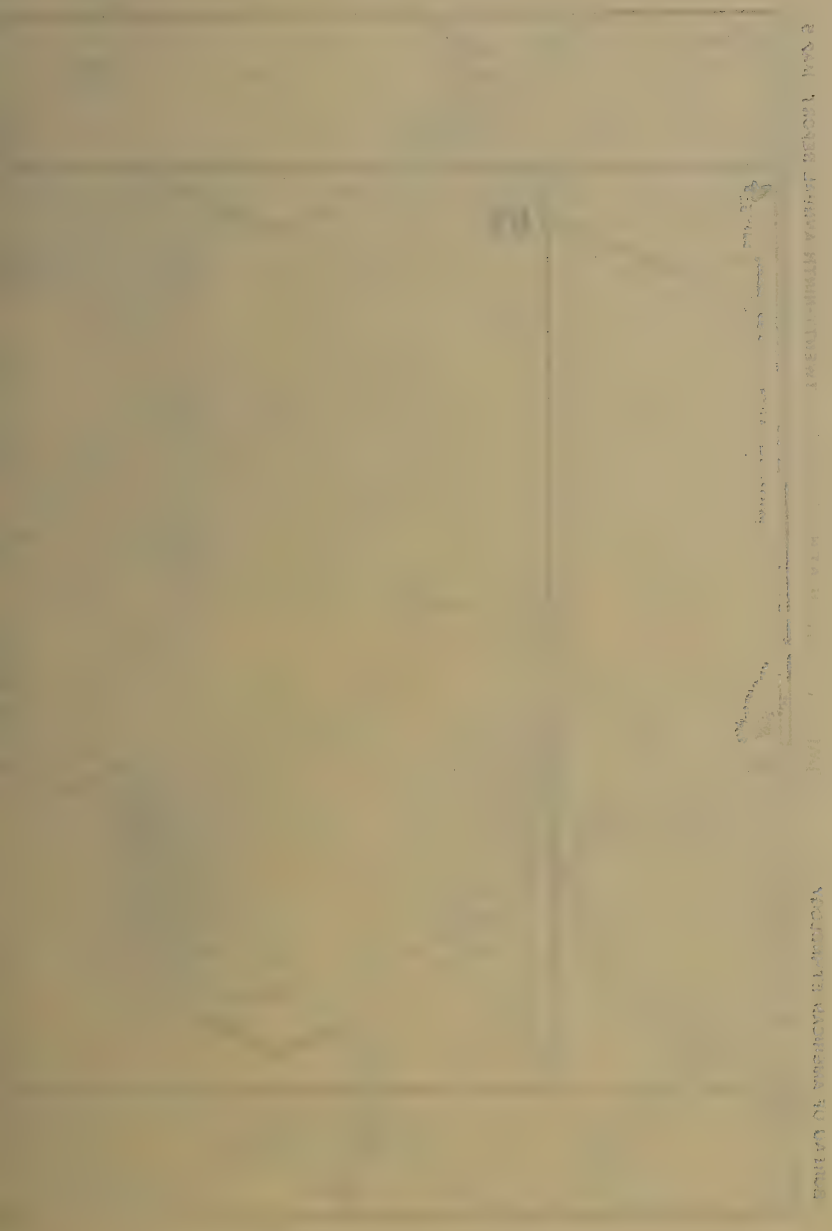
Unlocated

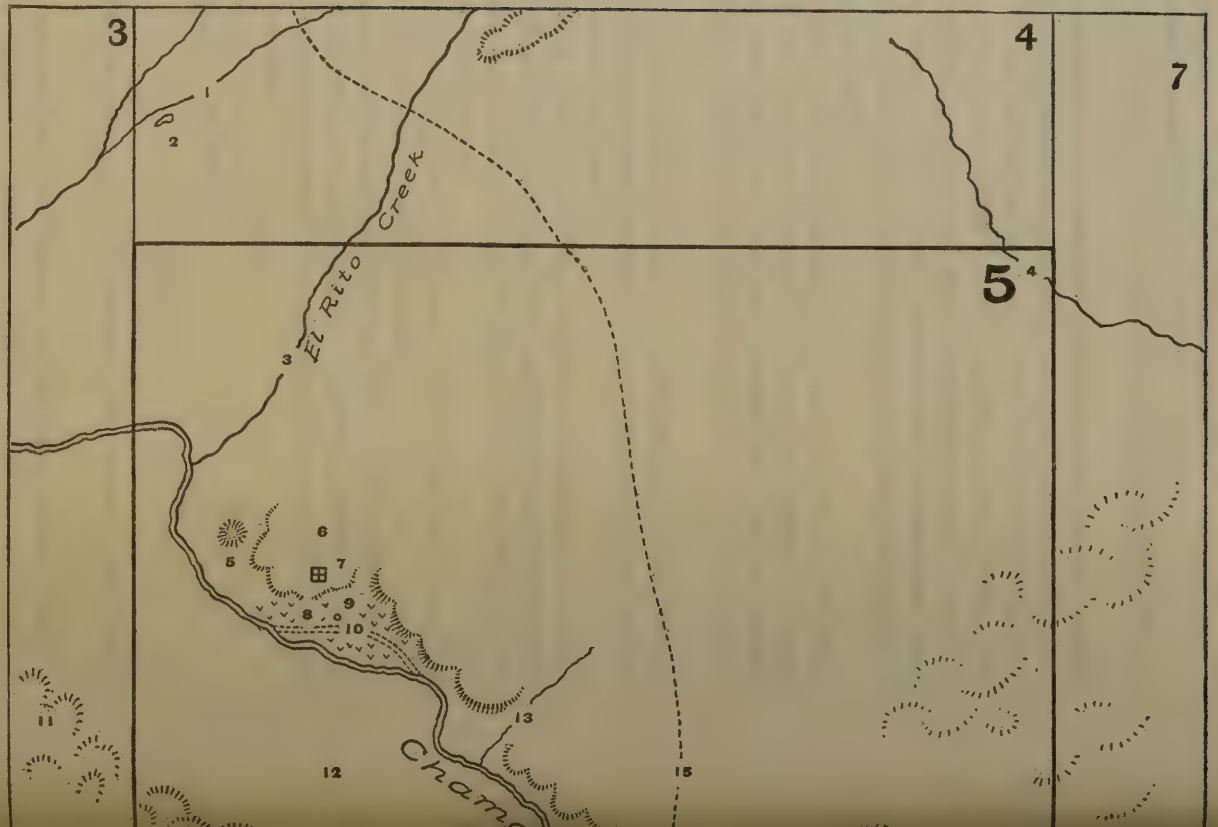
Ḍe̊powi'i 'coyote water gap' (*ḍe* 'coyote'; *p̂o* 'water'; *wi'i* 'gap' 'pass').

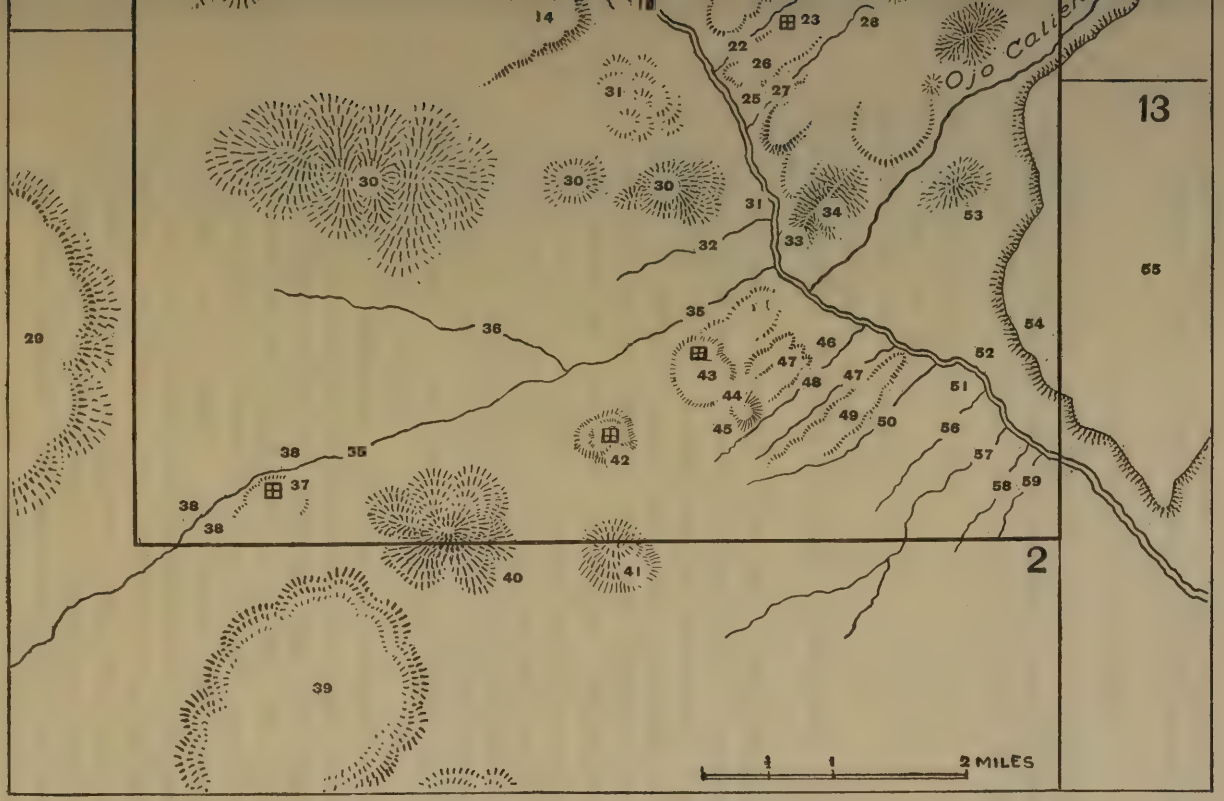
This is a gap in the hills somewhere in the upper course of [4:12], q. v. The trail [4:16] passes through it. There is said to be a spring or a wet place at the gap, hence the name *p̂o* 'water.'

[1] Bandelier, Final Report, pt. II, p. 53, 1892.

MAP 5
LOWER CHAMA RIVER REGION




3
4
7
5
El Rito Creek
Chama



LOWER CHAMA RIVER REGION

MAP 5

LOWER CHAMA RIVER REGION

Tseʃu'u 'eagle end' (*tse* 'eagle'; *ʃu'u* 'projecting end of a long object in horizontal position').

This was said by a Santa Clara informant to be a mountain north of El Rito [4:5]. It was also said that the name is *Tseʃu* 'eagle nose' (*ʃu* 'nose'), but this was probably due to misunderstanding.

[5] LOWER CHAMA RIVER SHEET

This sheet (map 5) includes a part of the lower Chama River valley. Six pueblo ruins are shown, all of which have old Tewa names and are declared by the Tewa to have been occupied by their ancestors.

[5:1] *T̂omajokǫhu'u*, see [3:22].

[5:2] *T̂owà'e*, see [4:14].

[5:3] El Rito Creek, see [4:3].

[5:4] *Tutsą̆mbehu'u*, see [7:18].

[5:5] *Tsą̆mą̆p̂iɣʃ* 'wrestling mountain' (*Tsą̆mą̆*, see [5:7]; *p̂iɣʃ* 'mountain').

This small, round hill is about half a mile southeast of the junction of El Rito Creek with Chama River. It is not more than 50 feet high, but very symmetrical and prominent. The name given above is certainly the old Tewa name of the hill, and it is not impossible that the hill gave the name *Tsą̆mą̆-* to the pueblo ruin [5:7] and other features in the vicinity. Inquiry was made of a Mexican family which lives on the ranch situated between [5:5] and [5:6] as to the Mexican name of the hill, but they said that it has none. However, another Mexican said that he calls it Cerrito Redondo 'round hill'. See [5:7]. Cf. [5:6], [5:8], [5:9].

[5:6] *Tsą̆mą̆k̂eɹi*, *Tsą̆mą̆kwajè* 'wrestling height' (*Tsą̆mą̆*, see [5:7]; *k̂eɹi*, *kwajè* 'height').

This is the height on which the pueblo ruin [5:7] stands. The main wagon road down the Chama River valley east of the river passes between [5:5] and [5:6] and then along the base of [5:6], between [5:6] and [5:8] and [5:9]. Cf. [5:5], [5:7], [5:8], [5:9].

[5:7] *Tsą̆mą̆'ǫɣwį̆kejì* 'wrestling pueblo ruin' (*tsą̆mą̆* 'to wrestle'; *'ǫɣwį̆kejì* 'pueblo ruin' < *'ǫɣwį̆* 'pueblo', *kejì* 'ruin' postpound). The verb *tsą̆mą̆* is used only in a perfect or past sense; the verb denoting 'wrestling' in the present or future is *nʃą̆*. Thus *ɖi̊ɓi-nʃą̆ɖe'ᵉ* 'they are wrestling with each other' (*ɖi̊ɓi* 'they 3+ with themselves'; *nʃą̆* 'to wrestle'; *ɹe'ᵉ* progressive present); *ɖi̊ɓitsą̆mą̆* 'they have wrestled with each other' (*ɖi̊ɓi* 'they 3+ with themselves'; *tsą̆mą̆* 'to have wrestled'). The informants thought it likely that the name *Tsą̆mą̆* was originally applied to the pueblo, perhaps because there was at some time in the past a wrestling contest there, and that the other places in the vicinity are named

Tsą̆mą̆ from the pueblo. The writer has not had an opportunity to look through early Span. documents for mention and forms of the name Chama. The form "Zama" is used by Zárate-Salmeron.[1] So far as he is aware the only other form which occurs in Span. documents is the now standardized Chama; San Pedro de Chama also occurs. These terms, Zama, Chama, and San Pedro de Chama, appear to have been used in Span. invariably to designate either the whole Chama River district ("San Pedro de Chama, as the district was called after the reoccupancy of New Mexico"[2]) or the Chama River itself. The diminutive form Chamita has been and is given to the eastern part of the V-shaped tract of lowland formed by the confluence of the Chama River with the Rio Grande, and to the Mexican settlement made there. The latter place and settlement have been or are also called San Gabriel del Yunque and San Gabriel de Chamita, or even merely San Gabriel. See [**13**:28]. "The name Chamita dates from the eighteenth century, and was given in order to distinguish it from the settlements higher up on the Chama River."[2] Now Span. Zama, Chama, evidently come from Tewa *Tsą̆mą̆*, name of the former Tewa pueblo [**5**:7], applied also to several other places near that pueblo. Since there is much land good for agriculture in the vicinity of that pueblo, the writer believes that one of the Span. settlements higher up on the Chama River in contradistinction to which Chamita gets its name, was at *Tsą̆mą̆-*. At any rate, the first extensive farming land encountered in going up the Chama valley after leaving the region about the Canoe Mesa near San Juan [**5**:55] is at *Tsą̆mą̆-*, and it is not at all strange that the name *Tsą̆mą̆-* was taken over into Span. and applied first to a more or less definite region up the Chama Valley, as the Tewa applied it, then to the whole Chama River region, and more recently especially to the Chama River itself. It was forgotten long ago by the Mexicans, if indeed it was ever clearly understood by them, that *Tsą̆mą̆-* is properly only the name of a former Tewa pueblo and of a little round hill, a marsh, and rich bottom-lands which lie beside it. What relation the name Placita Rio Chama [**5**:16] bears to the names discussed above is impossible to determine without historical evidence. It is always called Placita Rio Chama 'Chama River town' and never Placita Chama. The settlement may be called by this name for no other reason than because it is in the Chama River valley. In going up the river it is the first compact Mexican settlement met after passing [**5**:33] and entering the narrower part of the Chama River valley. From Chama applied to the Chama River the

[1] Quoted by Bandelier, Final Report, pt. II, p. 60, 1892.
[2] Bandelier, ibid., p. 62.

modern town of Chama on the Denver and Rio Grande Railroad in the northernmost part of New Mexico gets its name.

Tsą̆mą̆'ǫŋwį̨kejí is a very large ruin consisting of low mounds. Three large courtyards can be distinctly made out. An Indian living at San Juan also told the writer that there are three *ǫ̨u'u* 'courtyards' which can be seen at this ruin. The long axis of the village, running through these courtyards, is in a northeast-southwest direction. An old and disused wagon road can be traced up the side of the slope toward [**5**:5]. The Indian informants are inclined to believe that this village had already been abandoned at the time of the coming of the Spaniards to this region. But the name *Tsą̆mą̆* is still known to and used by the Tewa, being applied to this ruin and a number of places about it, but never, as the Mexicans apply Chama, to the Chama River or the Chama River region. See [**5**:5], [**5**:6], [**5**:8], [**5**:9], [**5**:16], [**13**:27], [**13**:28], and Chama River [Large Features:2].

[**5**:8] *Tsą̆mą̆nuge̊potsa* 'swamp below [**5**:6]' (*Tsą̆mą̆*, see [**5**:7]; *nuge* 'below' <*nu'u* 'below', *ge*, 'down at' 'over at'; *̊potsa* 'marsh' <*̊po* 'water', *tsa* 'to cut through').

Cf. [**5**:5], [**5**:6], [**5**:7], [**5**:9], [**5**:10].

[**5**:9] *Tsą̆mą̆nuge̊pokwį̨* 'pools below [**5**:6]' (*Tsą̆mą̆*, see [**5**:7]; *nuge* 'below' <*nu'u* 'below', *ge* 'down at' 'over at'; *̊pokwį̨* 'lake'< *̊po* 'water', *kwį̨* unexplained). Cf. [**5**:5], [**5**:6], [**5**:7], [**5**:8], [**5**:10].

[**5**:10] *Tsą̆mą̆nuge̊pomæ'iwe* 'where the water went below [**5**:6]' (*Tsą̆mą̆*, see [**5**:7]; *nuge* 'below' <*nu'u* 'below', *ge* 'down at' 'over at'; *̊pomæ'iwe* 'where the water went' <*̊po* 'water', *mæ* 'to have gone', *'iwe* locative). This name refers to the old bed of the Chama River, which can be clearly traced through the marsh [**5**:8]. Cf. [**5**:5], [**5**:6], [**5**:7], [**5**:8], [**5**:9].

[**5**:11] *Mahųsap'iɹi*, see [**3**:18].

[**5**:12] *'Ok'ą̆'oku* 'sand hills' (*'ok'ą̆* 'sand'; *'oku* 'hill').

[**5**:13] *Te̊kasogikǫhu'u, Te̊kasogi'į̨ŋ kǫhu'u* 'cottonwood grove barranca arroyo' (*te̊kasogi* 'cottonwood grove' <*te* 'cottonwood' 'Populus wislizeni'; *̊ka* 'denseness' 'dense' 'forest'; *sogi* giving the idea 'together' 'bunched'; *'į̨ŋ* locative and adjective-forming postfix; *kǫhu'u* 'barranca arroyo' <*kǫ* 'barranca', *'hu'u* 'large groove' 'arroyo').

This little dry gulch is so called because its mouth is near a small grove of cottonwood trees on the river.

[**5**:14] *Ŋwæŋwiɹiwe'oku* 'rockpine point hills' (*ŋwæŋ* 'rockpine' 'Pinus scopulorum'; *wiɹi* 'projecting corner' 'point'; *we* elided form of *'iwe* locative; *'oku* 'hill').

These hills are opposite Rio Chama settlement [5:16]. The ends of the tongues of these hills projecting toward the Chama River would be called *wiɬi*, a word which is applied to the corner of a table, for instance.

[5:15] *Nąntsejiwepo*, see [4:16].

[5:16] (1) Eng. Rio Chama settlement. (<Span.). =Span. (2).

(2) Span. Placita Rio Chama 'Chama River hamlet'. =Eng. (1). For a discussion of the name see under [5:7].

It is at this place that the old trail to Tierra Amarilla leaves the Chama River valley. See [5:15].

[5:17] *Plasità ɣiù Tʃamà kwajè* 'height by Placita Rio Chama' (*Plasità ɣiù Tʃamà* < [5:16], Span. (2); *kwajè* 'height').

This name is applied to the height back of Rio Chama settlement. The trail [5:15] passes up this height.

[5:18] See Chama River [Large Features: 2].

[5:19] *ʃąpoɻe'ǫywįkeji* 'cicada head pueblo ruin' (*ʃą* 'cicada'; *poɻe* 'head'; *ǫywįkeji* 'pueblo ruin' < *'ǫywį* 'pueblo', *keji* 'ruin' postpound).

The ruin is on the mesa [5:21] and at the foot of the hill [5:20]. The San Juan informant who pointed out the site of this pueblo ruin said that he guessed it got its name from the hill [5:20], which the ancient Tewa may have thought resembles a cicada's head. Cf. [2:10], [5:20], and [5:21].

[5:20] *ʃąpoɻe'oku* 'cicada's head hill' (*ʃąpoɻe*, see [5:19]; *'oku* 'hill'). For an Indian's guess at the origin of this name see [5:19]. Cf. [5:21].

[5:21] *ʃąpoɻekwaǫe* 'cicada's head mesa' (*ʃąpoɻe*, see [5:19]; *kwaǫe* 'mesa'). This name refers to the broad rolling mesa on which the ruin [5:19] stands. See [5:19], [5:20].

[5:22] *Kaʔpokǫhu'u*, *Kaʔpo'įɣkǫhu'u* 'leaf water barranca arroyo' (*Kaʔpo*, see [5:23]; *'įɣ* locative and adjective-forming postfix; *kǫhu'u* 'barranca arroyo' < *kǫ* 'barranca', *hu'u* 'large groove' 'arroyo').

Cf. [5:24]; also the similarly sounding names *K'aʔpo*, Santa Clara Pueblo [14:71], and "Kapo", a Tano Tewa pueblo ruin [29:unlocated]. The latter name may be but probably is not identical.

This is described as a large pueblo ruin. Cf. [5:22], [5:24].

[5:23] *Kaʔpo'ǫywįkeji* 'leaf, water pueblo ruin' (*ka* 'leaf'; *ʔpo* 'water'; *'ǫywįkeji* 'pueblo ruin'<*ǫywį* 'pueblo', *keji* 'ruin' postpound).

Where the leafy water is situated from which this pueblo ruin gets its name, is not known. The name may be taken from that of the arroyo [5:22], or vice versa.

[5:24] *Kaʔpokwajè* 'leaf water heights' (*Kaʔpo*, see [5:23]; *kwajè* 'height'). Cf. [5:22], [5:23].

[5:25] *Pæn ɾutebu'u* 'snake dwelling-place corner' (*pæn ɾu* 'snake'; *te* 'dwelling place'; *bu'u* 'large low roundish place'). Cf. [5:26].

[5:26] *Pæn ɾutekwajè* 'snake dwelling-place height' (*pæn ɾu* 'snake'; *te* 'dwelling place'; *kwajè* 'height'). Cf. [5:25].

This is a very low mesa between [5:22] and [5:27].

[5:27] *Tehu'u* 'cottonwood arroyo' (*te* 'cottonwood' 'Populus wislizeni'; *hu'u* 'deep groove' 'arroyo').

It is not difficult to understand how this arroyo gets its name. There is at present a large cottonwood tree growing in it not far from the mouth. See [5:28].

[5:28] *Tehu'iweʔpopi*, *Tehu'iwe'imʔpopi* 'spring in [5:27]' (*Tehu'u*, see [5:27]; *'iwe* locative; *'iŋ ɾ* locative and adjective-forming postfix; *ʔpopi* 'spring' < *ʔpo* 'water', *pi* 'to issue').

[5:29] *Sæbekwajè*, see [2:22].

Pæqwændiwe 'where the deer's tail' (*pæ* mule-deer; *qwæŋ ɾ* 'tail'; *'iwe* 'locative'). This is the name of the whole region about [5:30] and [5:31], q. v.

[5:30] *Pæqwændiweʔpiŋ ɾ* 'mountains at the deer's tail place' (*Pæqwændiwe*, see the preceding term; *ʔpiŋ ɾ* 'mountain').

[5:31] *Pæqwædiwe'oku'e* 'little hills at the deer's tail place' (*Pæqwændiwe*, see [5:29]; *'oku* 'hill'; *'e* diminutive).

[5:32] Span. Arroyo Palacio 'palace arroyo'.

According to information obtained from a San Juan Indian, Mr. Samuel Eldodt, the merchant of San Juan Pueblo, formerly had a claim on a bit of tillable land at the mouth of this arroyo; but a freshet washed the land away and Mr. Eldodt quit the claim.

[5:33] *ʔPowǎwiɬi* 'water wind point' (*ʔpo* 'water'; *wǎ* 'wind'; *wiɬi* 'projecting corner').

This point projects far out, forming a narrow gap through which the river passes. This gap is always windy, according to Tewa informants. Although perfectly conceivable that the point might have been given this name because of the river flowing past and the windy character of the location, the Tewa when using the name also think of the *ʔPowǎhǎ* 'water-air spirits' (*ʔpo* 'water'; *wǎ* 'wind' 'air'; *hǎ* 'pulse' 'respiration' 'life' 'spirit'), invisible spirits who live in the air and are sometimes heard to speak. According to one story they catch people who try to kill themselves by hurling themselves over cliffs and make them fall lightly and unhurt. Cf. [5:34].

[5:34] *ʔPowǎwiɬiʔpiŋ ɾ* 'water wind point mountain' (*ʔPowǎwiɬi*, see [5:33]; *ʔpiŋ ɾ* 'mountain').

The following queer story came to the mind of a San Juan informant when he was asked about this high hill back of *ʔPowǎ-*

wiɬi. St. Cecilia once appeared to some Mexican soldiers near Las Truchas [**22**:11]. The soldiers followed her across the Rio Grande and across Chamita [**13**:28]. At last she passed through a hole in *P̂owq̆wiɬiP̂iŋ ʃ*. The soldiers found her shoe on the other side.

[**5**:35] (1) *P'eseɬeP̂o* 'shove stick creek' (*P'eseɬe*, see [**5**:37]; *P̂o* 'water' 'creek'). This is the old Tewa name of the creek.

(2) *KeP̂o* 'bear creek' (*ke* 'bear'; *P̂o* 'water' 'creek'). This is a mere translation of Span. (4), but is frequently used nowadays. =Eng. (3), Span. (4).

(3) Eng. Oso Creek. (<Span.). =Tewa (2), Span. (4).

(4) Span. Rito Oso, Rio Oso 'bear creek' 'bear river'. The Span. name is often pronounced Joso by native Span. speakers of New Mexico.

Although the etymology of *P'eseɬe* is discussed under [**5**:37], it is quite possible that the pueblo ruin [**5**:37] takes its name from the creek. Oso Creek flows into Chama River nearly opposite, but somewhat above, the point at which Ojo Caliente Creek joins the latter from the northeast and just opposite the big projecting tongue of land *P̂owq̆wiɬi* [**5**:33]. See [**5**:37].

[**5**:36] *'Aɻsæ̨hu'u* 'alkali arroyo' (*'q̆sæ̨* 'alkali' <*'q̆* 'alkali', *sæ̨* 'pepperiness' 'peppery'; *hu'u* 'large groove' 'arroyo').

[**5**:37] *P'eseɬe'ǫŋwiɻkeji* 'shove stick pueblo ruin' (*p'e* 'stick' 'log' 'timber'; *seɬe* 'to shove or push away from one's self with little jerks'; *'ǫŋwiɻkeji* 'pueblo ruin'< *'ǫŋwiɻ* 'pueblo', *keji* 'ruin' postpound). (Pl. 3, *A*.) *Nq̆ ɬop'eseɬe* means 'I push the stick or log in little jerks' (*nq̆* 'I' emphatic pronoun; *ɬo* 'I it'; *p'e* 'stick' 'log' incorporated object; *seɬe* 'to shove or push away from one's self with little jerks'). *Nq̆ ɬop'ese* would mean 'I push the stick from me steadily, not in jerks'). Cf. [**5**:35], [**5**:38]. "Indians of San Juan have given me the names of some of the ruined pueblos that lie on the mesas west and south of the Chama River; for instance, Fe-se-re and Te-e-uing-ge".[1] This is the only reference which Bandelier makes to this ruin. Hewett does not seem to mention it at all. "Pesede-uinge (Tewa, the place of the sliding log)",[2] for *P'eseɬe'ǫŋwiɻge* 'down at or over at the shove stick jerkingly pueblo' (*'ǫŋwiɻ* 'pueblo'; *ge* 'down at' 'over at').

There is much information about *P'eseɬe'ǫŋwiɻkeji* in two articles by Mr. J. A. Jeançon[3] which have recently appeared. See [**5**:38].

[**5**:38] *P'eseɬe'ǫŋwiɻkejinaða* 'fields of [**5**:37]' (*P'eseɬe'ǫŋwiɻkeji*, see [**5**:37]; *naða* 'field where crops are raised').[4]

[1] Bandelier, Final Report, pt. II, p. 58, 1892.

[2] J. A. Jeançon, Explorations in Chama Basin, New Mexico, *Records of the Past*, vol. X, p. 96, 1911.

[3] J. A. Jeançon, ibid., pp. 92–108; also Ruins at Pesedeuinge, ibid., vol. XI, pp. 28–37, 1912. These two articles give photographs and maps of the ruin.

[4] See Jeançon, Explorations in Chama Basin, op. cit.



(Photograph by J. A. Jeançon)

A. P'ESEʁE'ǪNWI RUIN



(Photograph by J. A. Jeançon)

B. THE LARGE WHITE ROCK NEAR ʁU'ǪNWI RUIN, FROM WHICH THE RUIN PROBABLY DERIVED ITS NAME

[5:39] *Mą'æp̂iyʃ*, see [2:24].

[5:40] *P'ewaḅoɹi*, see [2:26].

[5:41] *K̂ep'ęnḍi''hege*, see [2:27].

[5:42] Santa Clara *K̂u'ǫywįkeji* 'stone pueblo ruin' (*k̂u* 'stone'; *'ǫywįkeji* 'pueblo ruin' <*'ǫywį* 'pueblo', *keji* 'ruin' postpound). This name is not mentioned in the writings of Bandelier or Hewett. "Kuuinge".[1] Mr. Jeançon, who has described this ruin,[2] thinks that it may get its name because of an isolated column of cream-colored tufa which stands in the lowlands a short distance southwest of the mesa on which the ruin is situated. This rock (pl. 3, *B*) is a hundred feet or more in height and is at present unscalable. There are well-worn old trails leading to it, and part of a trail which evidently once led up to the top was noticed by Mr. Jeançon. This showed the effects of the attrition of human feet. There was probably a shrine on top of this rock, such as are found at high places about all Tewa pueblos. That the pueblo takes its name from this rock seems very probable, inasmuch as *k̂u'ǫywįkeji* means merely 'stone pueblo ruin' and is applied to any ruin of a pueblo built of stone, in contradistinction to *nąp̂oîa'ǫywįkeji* 'adobe pueblo ruin' (*nąp̂oîa* 'adobe' < *nąˀ* 'it', *p̂o* 'water', *îa* 'to be dry'). Mr. Jeançon kindly furnished the following information regarding this ruin in a letter bearing date October 27, 1911: "Kuuinge is not the same ruin as Teeuinge [5:43]. We visited the latter first; then went back to the road just after it leaves San José [13:44], and taking a road leading to the left of the main road to Abiquiu, crossed the hills until we came in sight of the Oso. From there we turned directly to the left until we came to the vicinity of Kuuinge. The name was given me by Aniceto Suaso and was recognized by a number of other Santa Clara Indians. The plan of the place shown by Dr. Hewett in his Antiquities of the Jemez Plateau as Teëuinge is altogether different from that of Kuuinge. Kuuinge can not be seen from Chili [5:46] or Cuchilla [5:49]." In October, 1910, the San Juan Indian who pointed out *Te'e'ǫywįkeji* [5:43] from the Chama Valley said that there is another pueblo ruin about a mile west of *Te'e'ǫywįkeji* and south of Oso Creek, but he could not remember the name. At San Juan Pueblo the writer talked with another Indian who knew of this ruin a mile or so west of *Te'e'ǫywįkeji*, but he also was unable to give the name of it. After learning the name and location of *K̂u'ǫywįkeji* from Mr. Jeançon's article, a Santa Clara Indian was found who knew the ruin by that name and supplied the etymology of it, which Mr. Jeançon states he also obtained, although he does not give the mean-

[1] J. A. Jeançon, Explorations in Chama Basin, New Mexico, *Records of the Past*, vol. x, p. 92 et passim, 1911.

[2] Ibid., pp. 94–96.

ing of the name in his article. That the place received its name from the rock described above is only Mr. Jeançon's conjecture; no Indian has explained the origin of the name in this way. Two San Ildefonso Indians whom the writer asked about the name did not know either the name or the ruin, although they knew the ruins [**5**:37] and [**5**:43]. Notice also that Bandelier gives the names of the ruins [**5**:37] and [**5**:43], but does not mention [**5**:42].[1]

[**5**:43] *Te'ewi'o̱ŋwi̱keji*, *Te'e'o̱ŋwi̱keji*, *Te'ewi̱kɛ̨i'o̱ŋwi̱keji*, *Te'e̱kɛ̨i-'o̱ŋwi̱keji* 'little cottonwood gap pueblo ruin' 'little cottonwood pueblo ruin' 'little cottonwood gap height pueblo ruin' 'little cottonwood height pueblo ruin' (*Te'ewi'i*, *Te'e*, see [**5**:44]; *i̱kɛ̨i* 'height'; *'o̱ŋwi̱keji* 'pueblo ruin' <*'o̱ŋwi̱* 'pueblo', *keji* 'ruin' postfix). See [**5**:43]. "Indians of San Juan have given me the names of some of the ruined pueblos that lie on the mesas west and south of the Chama River; for instance, Fe-se-re [**5**:37] and Te-e-uing-ge",[2] "Teëuinge",[3] "Tééuinge",[4] "Teeuinge".[5]

This ruin is described by Hewett.[6] The mesa on which this ruin stands can be clearly seen from Chili [**5**:46]; also from the Cuchilla [**5**:49] and many points in the Chama River valley southeast of the Cuchilla. The gap [**5**:44] and the hill [**5**:45] are also clearly seen from these places. Mr. Jeançon states that part of the ruin is being washed away by an arroyo and bones and various other objects are being exposed to view.

[**5**:44] *Te'ewi'i* 'little cottonwood gap' (*te* 'cottonwood' 'Populus wislizeni'; *'e* diminutive; *wi'i* 'gap').

This is a gap or pass between the mesa on which the ruin [**5**:43] lies and the hill [**5**:45]. It was presumably called thus because at some time undersized or young cottonwood trees stood at the place. This gap has given the name to the pueblo ruin [**5**:43], to the hill [**5**:45], and to the arroyo [**5**:50]. An old trail is said to pass through the gap. Cf. [**5**:43], [**5**:45], [**5**:50].

[**5**:45] *Te'ewi'i̱bo̱i* 'little cottonwood gap knob' (*Te'ewi'i*, see [**5**:44]; *i̱bo̱i* 'roundish pile' 'knob' 'round hill'). Cf. [**5**:43], [**5**:44], [**5**:50].

[**5**:46] (1) San Juan *Tsi̱papu* of obscure meaning (*tsi'i* 'flaking stone' 'obsidian'; *i̱pa* unexplained; *pu* 'buttocks' 'region about the anus'). This is the old San Juan Tewa name of the place.

(2) *Tʃili*. (<Span.). =Eng. (3), Span. (4).

(3) Eng. Chili settlement. (<Span.). =Tewa (2), Span. (4). Span. Chilí unexplained. =Tewa (2), Eng. (3).

[1] See Bandelier, Final Report, pt. II, p. 58, 1892.
[2] Ibid.
[3] Hewett, Antiquities, p. 34, 1906.
[4] Hewett, Communautés, p. 42, 1908.
[5] Jeançon, Explorations in Chama Basin, New Mexico, *Records of the Past*, vol. X, p. 97, 1911.
[6] Antiquities, No. 29, 1906.

[5:47] (1) *Tsiʃ̂apu'oku'e* 'little hills of [5:46]' (*Tsiʃ̂apu*, see [5:46]; *'oku* 'hill'; *'e* diminutive).

(2) *Tʃili'oku'e* 'little hills of [5:46]' (*Tʃili*, see [5:48]; *'oku* 'hill'; *'e* diminutive).

[5:48] (1) *Tsiʃ̂apukǫ*, *Tsiʃ̂apukǫhu'u*, 'barrancas of [5:46]' 'barranca arroyos of [5:46]' (*Tsiʃ̂apu'*, see [5:46]; *kǫhu'u* 'barranca arroyo' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo').

(2) *Tʃilikǫ*, *Tʃilikǫhu'u*, 'barrancas of [5:46]' 'barranca arroyos of [5:46]' (*Tʃili*, see [5:46]; *kǫhu'u* 'barranca arroyo' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo').

[5:49] (1) *Tsiįjok̂ɐi* 'knife height', translating the Span. name (*tsiįjo* 'knife' <*tsi'i* 'flaking stone', *jo* augmentative; *k̂ɐi* 'height'). Cf. Tewa (2), Eng. (3), Span. (4).

(2) *Kutʃijà*. (<Span.). =Eng. (3), Span. (4). Cf. Tewa (1).

(3) Cuchilla. (<Span.). =Tewa (2), Span. (4). Cf. Tewa (1).

(4) Span. Cuchilla, 'sharp narrow ridge of land'. =Tewa (2), Eng. (3). Cf. Tewa (1).

This long, thin ridge of basalt curves slightly northward just before touching the river. The extreme point of this ridge was cut through several years ago for a proposed railway through the Chama River valley and the cut has been utilized for running an irrigation ditch. There are several narrow ridges of land called by the Mexicans Cuchilla, in northern New Mexico. See for instance Cuchilla [9:2]. [5:49] tapers gradually and is very symmetrical.

[5:50] *Te'ewihu'u* 'little cottonwood gap arroyo' (*Te'ewi'i*, see [5:44]; *hu'u* 'large groove' 'arroyo'). See [5:44].

A wagon road leads up this arroyo.

[5:51] *Tɛk̂aǫɐi* 'cottonwood grove' (*te* 'cottonwood' 'Populus wislizeni'; *k̂a* 'denseness' 'dense' 'forest'; *ǫɐi* 'pile' 'cluster').

The valley is wide here on the side southwest of the river, with good alfalfa fields and a grove of cottonwoods. This is possibly the cottonwood grove where the Jicarilla Apache used formerly to hold a ceremony at certain times. See under [5:unlocated]. This is the cottonwood grove lying farthest down the river in the part of the valley above *Tsiįwiɛi* [13:2].

[5:52] Nameless arroyo of considerable size.

[5:53] San Juan *Mąsįkwajè* 'young female deer height' (*mąsį* said by an aged San Juan informant to be an antiquated form of *mąge* 'young female of the mule deer'; *kwajè* 'height'). This is the old San Juan Tewa name.

This hill is south of Ojo Caliente Creek. The main wagon road between Ojo Caliente and Chamita passes between this hill and the mesa [5:55].

[5:54] *Tsi̱wiɹi* 'projecting corner of basalt' (*tsi̱* 'basalt', as in *Tsi̱kwajè*, the name of the whole mesa [5:55]; *wiɹi* 'projecting corner'). *Tsi̱wiɹi* is sometimes applied to this corner of the Black Mesa near San Juan, though it is usually applied to the more prominent corner [13:2], q. v. See also [13:1].

[5:55] *Tsi̱kwajè*, see [13:1].

[5:56] San Juan *Są̆ŋwæ̨kǫhu'u* 'sandstone barranca arroyo' (*są̆ŋwæ̨* 'sandstone'; *kǫhu'u* 'barranca arroyo' < *kǫ* 'barranca', *hu'u* 'large groove' 'arroyo').

[5:57] San Juan *Towibuhu'u*, see [2:28].

[5:58] San Juan *T͡sæ̨ta̱gekǫ*, see [2:32].

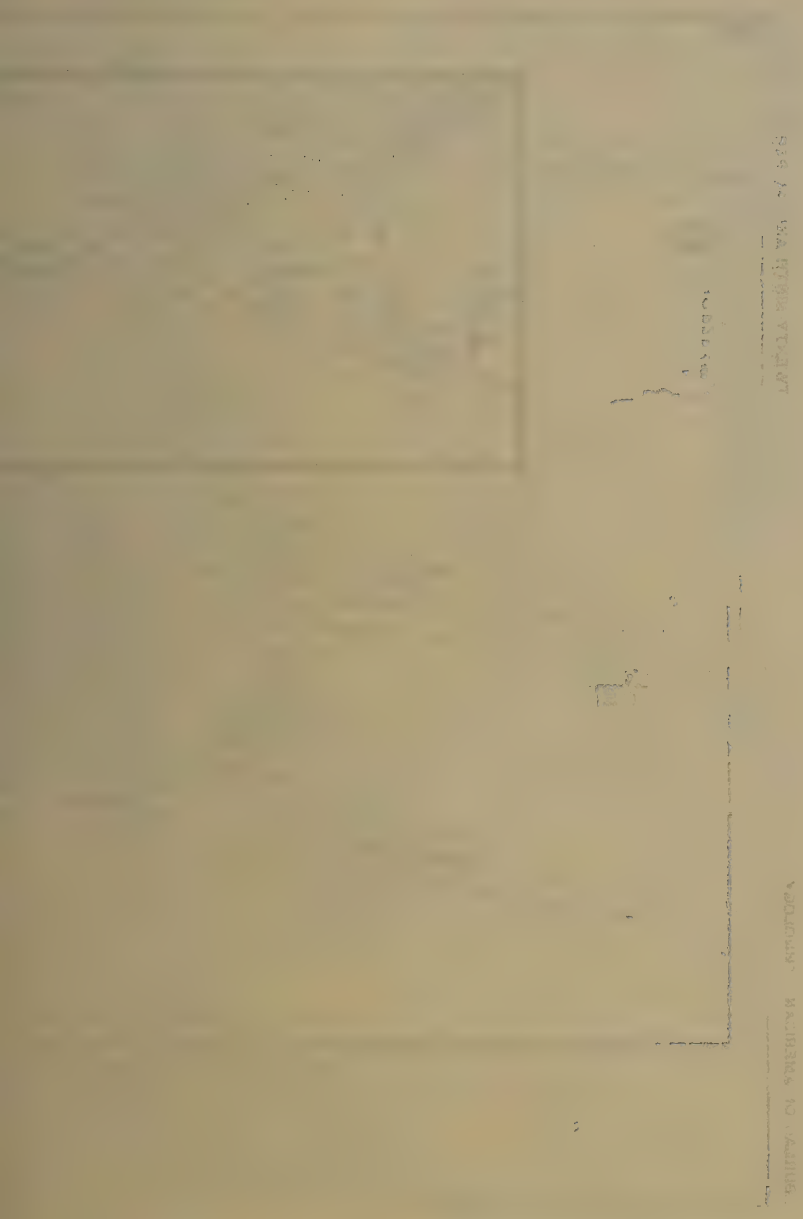
[5:59] San Juan *Tsi̱kukǫhu'u*, see [2:33].

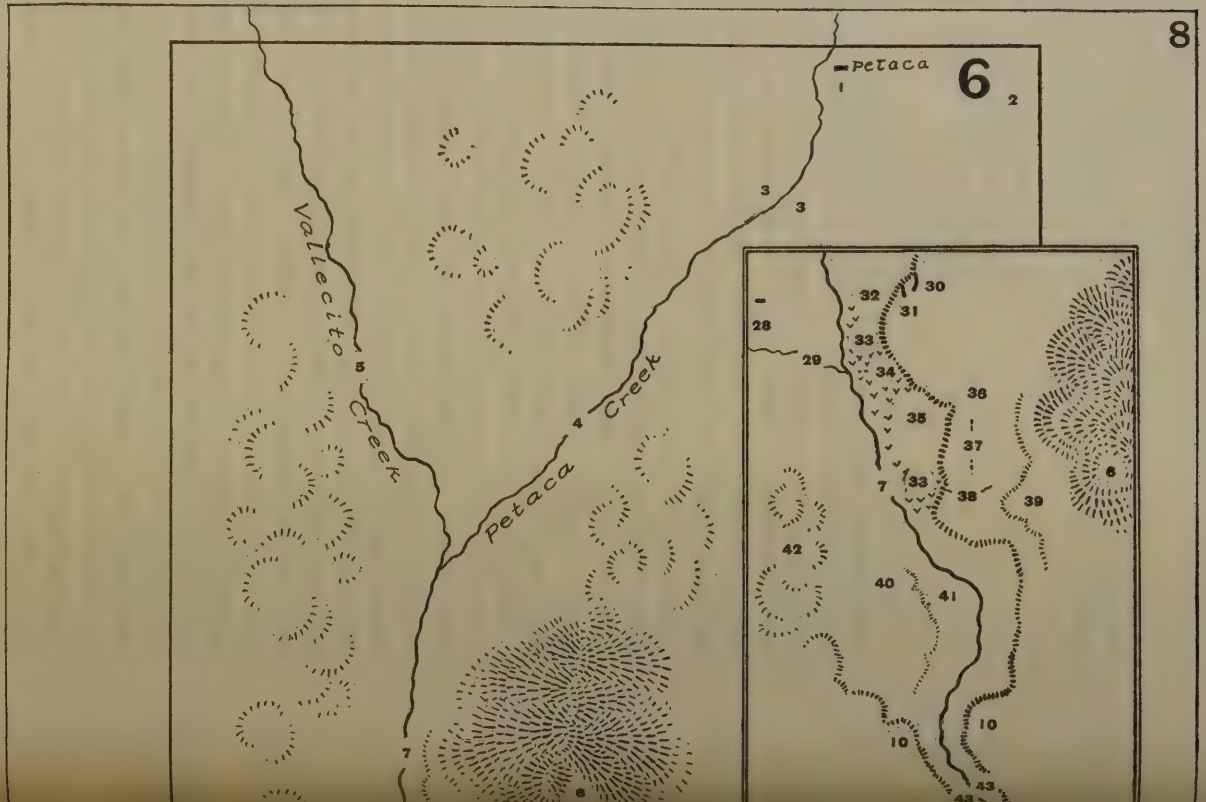
UNLOCATED

Cottonwood grove, where the Jicarilla Apache used to hold a fiesta. Doctor Hewett informed the writer that he had learned from Tewa Indians that the Jicarilla Apache used to hold a fiesta at a cottonwood grove in the lower Chama Valley about 4 miles above the confluence of the Chama with the Rio Grande, somewhere near the mouth of Ojo Caliente Creek. It is probably the same grove that he means when he writes: "About 4 miles above the confluence of the Chama with the Rio Grande is the noble cottonwood grove whose grateful shade has been the noon or evening goal of every traveler that has toiled up or down that sandy valley for a century. At this point a chain of detached fragments of the great Black Mesa (Mesa Canoa) [13:1] crosses over to the south side of the river and extends for some miles southwestward".[1] Even the statement that the basalt formation crosses the river at the place does not enable the present writer to locate the grove. It is not unlikely, however, that it is [5:51]. The San Juan Tewa informants who accompanied the author up the Chama Valley knew nothing of the Jicarilla Apache having formerly held a fiesta at a grove in the lower Chama Valley. An informant at San Juan Pueblo, however, knew of this practice and volunteered the information that it was the "fiesta de San Antonio" which was there celebrated. But unfortunately he was not certain even as to the side of the river on which the grove is situated. One of Goddard's Jicarilla Apache texts says of the fiesta: "We [the Jicarilla Apache] started away [from Tierra Amarilla] immediately to Cuchilla [5:49] where they were to hold a feast. For that purpose we all came there. The Pueblo Indians brought fruits there and the Mexicans came with wagons and on horseback. They had a rooster race. After the feast was over we moved camp back again to Tierra Amarilla, where we and the Ute remained in sepa-

[1] Hewett, Antiquities, p. 33, 1906.

MAP 6
UPPER OJO CALIENTE REGION



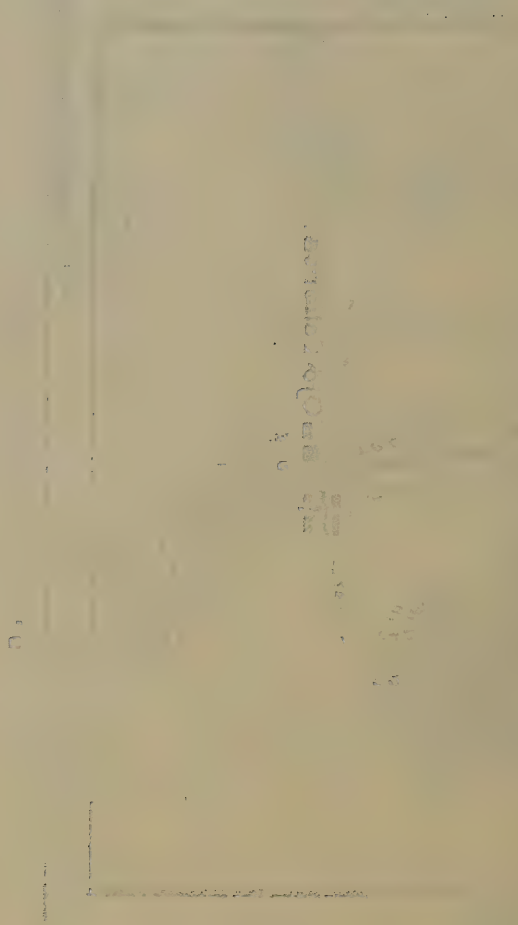

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Petaca
Vallecito Creek
Petaca Creek
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UPPER OJO CALIENTE REGION

MAP 6

UPPER OJO CALIENTE REGION



rate camps".[1] Goddard explains concerning the fiesta: "The feast of San Antonio formerly held on the Chama River in a cottonwood grove near the mouth of Caliente Creek [Ojo Caliente Creek]".[2] The text implies that the grove is at or near the Cuchilla [**5**:49]. Perhaps [**5**:51] is the grove.

"Poihuuinge".[3] "Poihüunge".[4] None of the informants interrogated have known the name or the ruin. The *-uinge* or *-unge* of the forms of the name quoted above is evidently for *'o̧ywi̧ge* 'down at the pueblo' 'over at the pueblo' (*'o̧ywi̧* 'pueblo', *ge* 'down at' 'over at'). The etymology of the first part of the name is not apparent.

The ruin is situated as follows: "About 4 miles above the confluence of the Chama with the Rio Grande is the noble cottonwood grove whose grateful shade has been the noon or evening goal of every traveler that has toiled up or down that sandy valley for a century. At this point a chain of detached fragments of the great Black mesa (Mesa Canoa) [**13**:1] crosses over to the south side of the river and extends for some miles southwestward. On the top of one of these black fragmentary mesas about a mile south of the river stood the village of Poihuuinge".[5] See [**9**:unlocated], where Hewett's "Poihuge" is discussed.

[6] UPPER OJO CALIENTE SHEET

This sheet (map 6) shows the region about and above Ojo Caliente. Three pueblo ruins are included, all of which have old Tewa names. These are claimed by the Tewa as former pueblos of their people. The Tewa believe this region to have been the cradleland of their race. Ojo Caliente hot springs [**6**:24] and the caves at La Cueva [**6**:30], [**6**:31] are of special interest.

[**6**:1] (1) Eng. Petaca. (<Span.). =Span. (2).

(2) Span. Petaca, 'a small coffer or grip of sewed leather or canvas used in traveling or for storing articles, much as a suitcase is now used.' Very old petacas can still be seen in some of the Mexican houses in New Mexico. Why this name was applied to Petaca settlement has not been learned.

This is a small Mexican settlement. See [**6**:4].

[**6**:2] *P̂okæn ɾu k'o̧nd̨iwe* 'where a certain kind of mineral called *p̂okæn ɾu* is dug' (*p̂okæn ɾu*, see under MINERALS, p. 582; *k'o̧nd̨iwe* 'where it is dug' < *k'o̧ŋ ɾ* 'to dig', *'iwe* locative).

This mineral deposit is situated in the hills more than two miles east of Petaca [**6**:1]. It is still occasionally visited by the Tewa

[1] Goddard, Jicarilla Apache Texts, p. 257, 1911.
[2] Ibid., p. 161, note.
[3] Hewett, Antiquities, p. 33, 1906.
[4] Hewett, Communautés, p. 42, 1908.
[5] Hewett: Antiquities, pp. 33–34, 1906; see also Communautés, op. cit.

for the purpose of obtaining the glistening earth called *p̂okæn⸗ų*, which is used by the Tewa women in making pottery. The name, *p̂okæn⸗ų* is applied to coal-tar and asphalt, as well as to mica, but it is supposed that it is mica[1] or micaceous earth which is referred to by the Indians. See [7:2] and MINERALS, p. 582.

[6:3] *Teḇoɑi* 'cottonwood grove' (*te* 'cottonwood' 'Populus wislizeni'; *ḇoɑi* 'pile' 'grove').

Petaca [6:1] is said to be situated about a mile north of this grove. This grove may be identical with Old Servilleta [8:8], q. v.

[6:4] (1) *Kĭp̂o*, *Kĭ'ịmp̂o* 'prairie-dog water' (*ki* 'prairie-dog'; *p̂o* 'water' 'creek'). =Taos (3), Eng. (5), Span. (8).

(2) *Petakàp̂o*, *Petakà'ịmp̂o* 'Petaca water'. (< Span.). =Eng. (4), Span. (7).

(3) Taos *Kit'ų̀p̂aanąᾰ* 'prairie-dog dwelling place water' (*ki* 'prairie-dog'; *t'ų* 'to dwell', cognate with Tewa *t'a* 'to dwell'; *p̂a-* 'water' 'creek'; *anąᾰ* noun postfix). =Tewa (1), Eng. (5), Span. (8).

(4) Eng. Petaca Creek. (<Span.). =Span. (7).

(5) Eng. Tusas Creek. (<Span.). =Tewa (1), Taos (3), Span. (8).

(6) Eng. Servilleta Creek. (<Span.). =Span. (9).

(7) Span. Rito Petaca 'leathern case creek', named from the settlement Petaca [6:1]. =Eng. (4).

(8) Span. Rito de las Tusas 'prairie-dog creek'. =Tewa (1), Taos (3), Eng. (5).

(9) Rito Servilleta 'napkin creek', named after Servilleta Vieja [6:unlocated].

[6:5] (1) Eng. Vallecito Creek. (<Span.). =Span. (2).

(2) Span. Rito Vallecito, Arroyo Vallecito, 'little valley creek' 'little valley arroyo'. =Eng. (1).

[6:6] San Juan *Mąhųsęnnæ*, *Mąhųsęnnæp̂iŋ⸗* 'at the owl's horns' 'mountain at the owl's horns' (*mąhų* 'owl'; *sęŋ⸗* 'horn', also applied to the "horns" of owls; *næ* locative; *p̂iŋ⸗* 'mountain'). An old San Juan informant said that he had heard that the mountains are called thus because from the vicinity of Ojo Caliente [6:26] two peaks are seen resembling the horns of an owl. These are evidently the peak directly north of [6:21] and the northermost of the peaks or mountains called by this name. It requires considerable imagination to see this resemblance. The horn to the right is more prominent than that to the left.

These mountains seem to be about as high as [6:16], whereas the other mountains shown on the sheet are lower. The caves [6:30], [6:31] are at the foot of the northernmost mountain. The colored cliffs [6:11] are in the southern slope of the southernmost. This southernmost peak of *Mąhųsęnnæ* one sees when looking straight up the Ojo Caliente Valley.

[1] See W. G. Ritch, Illustrated New Mexico, p. 140, 1885.

[6:7] (1) *P̂osip̂o* 'greenness water', referring to Ojo Caliente hot springs [6:24]' (*P̂osi*, see [6:24]; *p̂o* 'water' 'creek' 'river').

(2) Taos *P̂alŭăp̂aanâ* 'hot water river', referring to Ojo Caliente hot springs [6:24]' (*p̂a-* 'water'; *ɬŭă* 'hot'; *p̂a-* 'water'; *anâ* noun postfix). =Picuris (3), Eng. (4), Span. (5).

(3) Picuris "Pasxlupāne".[1] =Taos (2), Eng. (4), Span. (5).

(4) Eng. Ojo Caliente Creek. (<Span.). =Taos (2), Picuris (3), Span. (5).

(5) Span. Rito Ojo Caliente, Rio Ojo Caliente 'hot water creek' 'hot water river', referring to Ojo Caliente hot springs [6:24]. =Taos (2), Picuris (3), Eng. (4). "This is the Rio del Ojo Caliente, which takes its name from the remarkable medicinal thermal springs [6:24] on its western banks".[2]

[6:8] *Mąhųsęnnæ̂tsi'i* 'canyon at the owl's horns' (*Mąhųsęnnæ*, see [6:6]; *ɬsi'i* 'canyon').

This is a deep, narrow, and beautiful canyon. The walls are rocky and in many places perpendicular. *Mąhųsęnnæ* [6:6] towers to the northeast and *P̂osip̂ɨŋ ʃ* [6:16] and *P̂osip̂ɨŋ ʃ'e* [6:17] to the southwest.

[6:9] *Mąhųsęnnæ̂tsi'iwep̂o'o* 'water mill at the canyon by the owl's horns' (*Mąhųsęnnæ̂tsi'i*, see [6:8]; *'iwe* locative; *p̂o'o* 'water mill' <*p̂o* 'water', *'o* 'metate').

The wagon road which runs through *Mąhųsęnnæ̂tsi'i* [6:8] is on the northeastern side of the creek. Several small brooks which flow down from the heights of *Mąhųsęnnæ* [6:6] cross this road. At the fourth of these brooks which crosses the road, counting from the confluence of Comanche Creek [6:12], stands the Mexican water-mill. The little brook which turns the wheel is said to flow quite strongly all the year.

[6:10] *Mąhųsęnnæ̂tsip'owiɹi*, *Mąhųsęnnæp'owiɹi* 'the projecting corners or points at the opening or mouth of the canyon at the owl's horns' (*Mąhųsęnnæ̂tsi'i*, see [6:8]; *p'owiɹi* 'projecting corner or point at the opening or mouth of a canyon' < *p'o* 'hole' 'opening', *wiɹi* 'projecting corner or point'). This name refers to both the northern and the southern mouth of the canyon [6:8]. The northern mouth is also shown on the enlargement. A San Juan informant was heard to say *Mąhųsęmp'owiɹi*, but when his attention was called to the name he said that he did not consider the latter part correct.

[6:11] *Nąmp̂i'ąwi'*[i] 'at the pink or light-reddish colored earth' (*nąŋ ʃ* 'earth'; *p̂iąwi'*[i], *p̂i'ąwɨŋ ʃ* 'pink' 'light reddish' < *p̂i* 'red' 'redness', *'ą* 'brown' but when postpounded to color-denoting

[1] Spinden, Picuris notes, MS., 1910. [2] Bandelier, Final Report, pt. II, p. 87, 1892.

words indicating light or faint quality of color; *i*^{i} locative and adjective-forming postfix).

The flesh-colored area on the southern slope of the southern peak of *Mąhųsęnnæ* [6:6] extends to about one-third the height of the mountain on this slope. It has the form of a broad stripe extending east and west. It is seen when looking up Ojo Caliente Valley from the vicinity of Ojo Caliente hot springs [6:24]. This earth is said to be of no use.

[6:12] (1) *Kumątsihu'u* 'Comanche arroyo' (*Kumątsi* 'Comanche'; *hu'u* 'large groove' 'arroyo'). =Eng. (2), Span. (3).

(2) Eng. Comanche Creek. (< Span.). =Tewa (1), Span. (3).

(3) Span. Cañada de los Comanches, Cañada Comanche, Arroyo Comanche 'Comanche gulch' 'Comanche arroyo'. =Tewa (1), Eng. (2). "Cañada de los Comanches".[1] "The situation of Houiri [6:21] is such as to command a fair view for a few miles of the valley of the Cañada de los Comanches".[1]

The land on both sides of Comanche Creek is dry, rolling, and dotted with piñon trees. There is no water running on the surface of the creek bed during most of the year. The old *Jutà̂po* or Ute trail [9:17] crosses the *Kumątsihu'u* above [6:14], but just where has not been determined.

[6:13] *Kumątsihup'owiɬi*, *Kumątsip'owiɬi* 'the projecting corners or points at the opening or mouth of Comanche arroyo' (*Kumątsihu'u*, see [6:10]; *p'owiɬi* 'projecting corner or point at the opening or mouth of an arroyo' <*p'o* 'hole' 'opening', *wiɬi* 'projecting corner or point'). This name is said to apply especially to the northern projection, the southern one, on which the pueblo ruin [6:21], q. v., stands, being also called *Howiɬi*. Mr. Tomas Lucero still lives on his ranch at *Kumątsihup'owiɬi* north of the mouth of Comanche Creek just as he did when Bandelier visited the locality 30 years ago. "Don Tomas Lucero, who lives near Houiri [6:21]".[1] As a San Juan Indian said: *Toma Luseɬù Kumą̆tsip'owiɬi nąt'a* 'Tomas Lucero lives at [6:13]' (*Toma Luseɬù* <Span.; *Kumątsip'owiɬi*, see above; *nąˇ* 'he'; *t'a* 'to live').

[6:14] (1) *Ḇuwa̋pį̀ŋ́* 'bread mountain' (*ḇuwa* 'any kind of bread'; *̋pį̀ŋ́* 'mountain'). =Tewa (2).

(2) *Pąm̋pį̀ŋ́* 'bread mountain' (*pąŋ́* 'bread' <Span. pan 'bread'; *̋pį̀ŋ́* 'mountain'). This latter form is said to be the only one used by the San Juan.

The mountain has the shape of an inverted cheese-box and must have been thought to resemble bread of some kind. It is mentioned in the *P̂osejemu* story. The Sun first spoke to *P̂osejemu's* virgin mother at *Ḇuwa̋pį̀ŋ́*.

[6:15] *P̂i'ą̆̋pį̀ŋ́*, see [4:1].

[1] Bandelier, Final Report, pt. II, p. 40, 1892.

[6:16] (1) *P̂osiP̂iŋʃ* 'greenness mountain', referring to Ojo Caliente hot springs [6:24]' (*P̂osi*, see [6:24]; *P̂iŋʃ* 'mountain').

(2) Eng. Ojo Caliente Mountain. (<Span.) (3). =Span. (3).

(3) Span. Cerro Ojo Caliente 'hot spring mountain'. =Eng. (2). Mexicans regularly give the mountain this name.

This mountain is about as high as the highest (the north) peak of [6:6] and can be seen from afar, especially from the southwest, where there is nothing to hide it. It was said by Mexicans living on the lower Chama River to mark the site of Ojo Caliente. Cf. [6:17].

[6:17] *P̂osiP̂iŋʃ'e* 'little greenness mountain' (*P̂osi*, see [6:24]; *P̂iŋʃ* 'mountain'; *'e* diminutive).

This hill rises just west of the pueblo ruin [6:18] Cf. [6:16].

[6:18] San Juan *Hųpoƀì'o̜ŋwi̜keji* 'pueblo ruin of the flower of the one-seeded juniper' (*hų* 'one-seeded juniper' 'Juniperus monosperma', commonly called sabina in Span. and "cedar" in Eng.; *poƀì* 'flower'; *'o̜ŋwi̜keji* 'pueblo ruin' <*'o̜ŋwi̜* 'pueblo', *keji* 'ruin' postpound). "Ho-mayo".[1] "Homayo".[2] Bandelier uses the spelling "Ho-mayo" once and the spelling "Homayo" a number of times; he does not give the meaning of the name. Hewett evidently copies Bandelier's spelling and name. That *Hųpoƀì-* is the name of this pueblo ruin is generally known among the older San Juan Indians. "Homayo", whatever Tewa form it may stand for, is certainly a mistake. San Juan Indians have suggested *T̂omajo*, the name of the large mountain [3:11] when "Homayo" has been pronounced to them. The sound *t̂* might easily not be heard, or it might be taken for *h* by an ear unused to Tewa; or "Homayo" may be for *hųmajo* 'good one-seeded juniper' (*hų* 'one-seeded juniper'; *majo* 'good' 'tip-top' 'chief'), although none of the San Juan informants had ever heard such a name as *hųmajo*. *Hųpoƀì-* is the name for this pueblo ruin current at San Juan, and until someone proves that a second name for it resembling "Homayo" exists, we may remain sceptical. "*Hųpoƀì'o̜ŋwi̜* is an old Tewa pueblo," said a San Juan Indian, "companion to *Howiʌi'o̜ŋwi̜* [6:21]". Another San Juan informant volunteered the information that *P̂osejemu*, a hero or god of the Tewa, lived at *Hųpoƀì'o̜ŋwi̜*. This information was given under such circumstances that it could not be followed up by further questioning. *Hųpoƀì* and *Howiʌi* [6:21] are said to lie farthest north of all pueblos. The ruin has been described by Bandelier[3] and by Hewett[4].

[1] Bandelier, Final Report, pt. II, p. 37, 1892.

[2] Ibid., p. 38 et passim; Hewett: General View, p. 597, 1905; Antiquities, p. 39, 1906; Communautés, p. 41, 1908.

[3] Bandelier, op. cit., pp. 41-42.

[4] Antiquities, No. 36, 1906.

[6:19] San Juan *Hųpoðì̀keɯi* 'one-seeded juniper flower height' (*Hųpoðì-*, see [6:18]; *k̂eɯi* 'height'). This designates the height or mesa on which the pueblo ruin [6:18] lies.

[6:20] San Juan *Hųpoðì̀hu'u* 'one-seeded juniper flower arroyo' (*Hųpoðì-*, see [6:18]; *hu'u* 'large groove' 'arroyo').

[6:21] San Juan *Howiɯ'ǫywį̀keji* 'gray point pueblo ruin' (*ho* absolute form of *howi"i*, *howįy* meaning 'grayness' 'gray'; *wiɯ* 'projecting corner' 'point', referring to the projecting corner or point of mesa just below the confluence of Comanche Creek and Ojo Caliente Creek, on which the pueblo ruin stands; *'ǫywį̀keji* 'pueblo ruin' <*'ǫywį̀* 'pueblo', *keji* 'ruin' postpound). With the use of the absolute form of the color adjective in this name, that is, of *ho* instead of *howi"i*, *howįy*, compare *p̂i"ą̆* instead of *p̂i"ą̆wi"i*, *p̂i"ą̆wįy* in the name [4:1] and *p̂osi* instead of *p̂osiwi"i*, *p̂osiwįy*, in the name [6:24]. The forms *ho* and *p̂osi* do not occur in Tewa as it is spoken at the present time, but they are understood. They are old names and correspond to the noun forms of other color words still in use, as *p̂i* 'redness' as compared with *p̂i"i"i*, *p̂i"įy* 'red'. The pueblo gets its name, according to San Juan informants, from the *nąy howi"i* 'gray earth' (*nąy* 'earth'; *howi"i*, *howįy* 'gray'), of which the *wiɯ* or point of land on which it stands is composed. The ground all about this place has, in fact, a gray color. "Ho-ui-ri".[1] "Houiri".[2] Bandelier does not give the etymology. "Hoiuri".[3] Hewett evidently copies spelling and name from Bandelier.

This ruin is said to have been an old Tewa pueblo, companion to *Hųpoðì'ǫywį̀keji* [6:18].[4]

[6:22] *Howiɯk̂eɯi*, *Howiɯ-* 'gray point height' 'gray point' (*Howiɯ*, see [6:21]; *k̂eɯi* 'height').

This is a low mesa projection about as high as [6:19].

[6:23] *Howiɯkǫhu'u* 'gray point barranca arroyo' (*Howiɯ*, see [6:21]; *kǫhu'u* 'barranca arroyo' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo').

This is an arroyo, a hundred feet or so broad, which joins Ojo Caliente Creek just south of *Howiɯ'ǫywį̀keji* [6:21]. Its lower course runs straight toward *P̂osip̂įy'e* [6:17], the little mountain which stands west of Ojo Caliente Creek.

[6:24] (1) *P̂osip̂opi*, *P̂osip̂okwį* 'greenness spring' 'greenness pool' (*p̂osi* old absolute form of *p̂osiwi"i*, *p̂osiwįy* 'moss-greenness' 'moss-green', this adjective being applied to water, stain, paint, and things stained or painted which have this color, while of ordinary green and blue colors *tsą̆ywæ* is used; *p̂opi* 'spring'

[1] Bandelier, Final Report, pt. II, pp. 22, 37, 1892.
[2] Ibid., p. 37, et passim; Hewett: General View, p. 597, 1905; Antiquities, p. 40, 1906.
[3] Hewett, Communautés, p. 41, 1908.
[4] For description see Bandelier, op. cit., pp. 39–40; Hewett, Antiquities, No. 37, 1906.

<*p̂o* 'water', *pi* 'to issue'; *p̂okwį* <*p̂o* 'water', *kwį* unexplained). With the use of the absolute form of the color adjective in this name—that is, of *p̂osi* instead of *p̂osiwi"ⁱ*, *p̂osiwįŋ ʃ*—compare *p̂i"ą̆* 'pinkness' 'pink' in the name [**4**:1] instead of *p̂i"ą̆wi"ⁱ*, *p̂i"ą̆wįŋ ʃ* and *ho* 'grayness' 'gray' in the name [**6**:21] instead of *howi"ⁱ*, *howįŋ ʃ*. As to the forms *p̂osi*, *p̂i"ą̆* and *ho* see [**6**:21] above. The etymology of *p̂osi* (*p̂osiwi"ⁱ*, *p̂osiwįŋ ʃ*) is unknown to the modern Tewa, but it may be that it was originally compounded of *p̂o* 'water' and *si* 'to stink', which appears, for instance, in *nąsisų* 'it stinks' (*nąˇ* 'it'; *si* 'to stink' prepound; *sų* 'to smell' intransitive, said of agreeable or disagreeable smells), and that *p̂osi* originally referred to stinking water, which frequently has a moss-green color. This is, of course, only a conjecture, and in the absence of records of ancient Tewa language can not be proved. At the present time 'stinking water' is rendered in Tewa by *p̂osisų'i"ⁱ* (*p̂o* 'water'; *sisų'i"ⁱ* 'stinking' <*si* 'to stink,' which appears only prepounded to certain verbs, *sų* 'to smell', intransitive, said of agreeable or disagreeable smells; *'i"ⁱ* locative and adjective-forming postfix), and the *-sų-* of this expression can not be omitted. The reason why this name *p̂osi* 'moss-greenness' was applied to Ojo Caliente hot springs by the ancient Tewa is easily discovered. "On account of the high temperature of the water of the stream, and *of the hot springs issuing from the naked rock and covering them with an emerald-green stain*, they were not only objects of curiosity to the native, but, like everything he does not comprehend, objects of veneration, of worship." [1]

The italics are the writer's. The green stain mentioned may still be seen where the hot mineral water oozes from the ground on the banks of the little arroyo just west of the bathhouse. The sacred old green-edged pool has been changed and obscured by building the bathhouse over it. Bandelier and Hewett have recorded a number of times, in Bandelier's spelling, the name of the pueblo ruin [**6**:25], which is derived from that of the springs; see under [**6**:25]. None of the other place-names beginning with *p̂osi-* have, so far as is known, been recorded or published, nor has the etymology of *P̂osi* been ascertained or published. Bandelier has "Pose" or "P'ho-se" in all of his forms (see under [**6**:25]), the *e* of which can be explained only as a result of defective hearing or of confusion of this name with the name of the culture hero *P̂osejemu*, Bandelier's "Pose-yemo", etc. It is needless to say that the place-names beginning with *P̂osi-* and the name of the mythical person *P̂osejemu*, alias *P̂oseqweƀè*, have nothing in common except that they happen to begin with the word *p̂o*

[1] Bandelier, Final Report, pt. II, pp. 46–47, 1892.

'water'. The springs give rise to the names of [6:7], [6:16], [6:17], [6:25], [6:26]. See [6:Ojo Caliente region], page 165, where names for the Ojo Caliente region in the Taos, Picuris, and Cochiti languages, based on names of the spring which were not recorded, are given.

(2) Eng. Ojo Caliente hot springs, or more properly Ojo Caliente spring. (<Span.). =Span. (3).

(3) Span. Ojo Caliente 'hot spring'. =Eng. (2).

This hot spring is situated 25 miles west of Taos and 50 miles north of Santa Fe, New Mexico, and about 12 miles from Barranca station [8:70] on the Denver and Rio Grande Railway, from which point a daily line of stages runs to the spring. Altitude 6,300 feet.[1]

The hot spring is situated about 300 feet from the mouth of a small arroyo or gulch, which starts beneath Ojo Caliente Mountain [6:16] and discharges into Ojo Caliente Creek [6:7] from the west about 2 miles south of the junction therewith of Comanche Creek [6:12]. The spring is situated where this arroyo emerges from the mesa. Mineral water at a temperature of from 90° to 122° F. oozes out or spurts forth from the earth at this point, mostly on the southern bank of the arroyo, but covering a considerable area.[2] The old pool, over which the bath-house is now built, was also on the south side of the arroyo.

This greenish pool of hot water was one of the most sacred places known to the Tewa. According to a San Ildefonso informant, when the Tewa lived in the Ojo Caliente region and *P̂osejemu*, the culture hero was still among them, he used at times to enter this pool. A Santa Clara Indian says that *P̂osejemu's* grandmother lived and still lives in this pool; that *P̂osejemu* comes from the south to visit her one day each year, passing in some way near Santa Clara Pueblo when he makes this journey. Sacred pools such as this were believed to be the dwelling places of mythic beings and openings between this world and *'opanuge* 'the under world' through which spirits freely passed. "Joseph's Ojo Caliente."[3] "The Hot Springs belonging to the Honorable Antonio Joseph."[4] Mr. Joseph died several years ago, and the spring is now in charge of his son.

San Juan informants said that the Tewa drink and probably also formerly drank the water of this hot spring. Bandelier writes: "It is not unlikely that superstition prevented the ancient Tehuas of Ojo Caliente from using the warm waters of its stream for irrigation."[5] The San Juan informants knew of

[1] Wheeler gives the altitude of Ojo Caliente as 6,292 feet.

[2] For a geological description of the springs, see Lindgren, Graton, and Gordon, the Ore Deposits of New Mexico, Professional Paper 68, U. S. Geol. Surv., pp. 72-74, 1910.

[3] Bandelier, Final Report, pt. II, p. 22, 1892.

[4] Ibid., p. 36.

[5] Ibid., p. 47.

no such superstition. See [6:Ojo Caliente region], below, and nameless mineral spring 18 miles east of Abiquiu [3:36], [6:unlocated].

[6:Ojo Caliente region] (1) *P̂osi'i'ⁱ* 'at the greenness', referring to Ojo Caliente hot springs [6:24]' (*P̂osi* see [6:24]; *'i'ⁱ* locative and adjective-forming postfix). This name refers to the whole region about Ojo Caliente hot springs [6:24], from which the Tewa claim that they originally came. For spellings of *P̂osi-* by Bandelier and Hewett applied to the pueblo ruin [6:25] see under [6:25]. For the etymology and origin of *P̂osi-* see [6:24].

(2) Taos *P̂alŭăbă* 'at the hot water' (*p̂a-* 'water'; *ŧŭă* 'hot', cognate with *su* in Tewa *suiwa* 'hot'; *bă* locative). =Picuris (3), Cochiti (4), Eng. (6), Span. (7).

(3) Picuris "Páxlūmá",[1] probably a spelling for a form identical with the Taos form given above. =Taos (2), Cochiti (4), Eng. (6), Span. (7).

(4) Cochiti *Káwatʃatsæ* 'at the hot spring' (*káwa* 'hot', said of water; *tʃa* 'spring or issuing'; *tsæ* locative). =Taos (2), Picuris (3), Eng. (6), Span. (7).

(5) Jicarilla Apache "*ōhō*, 'Ojo Caliente'".[2]

(6) Eng. Ojo Caliente region. (<Span.). =Taos (2), Picuris (3), Cochiti (4), Span. (7).

(7) Span. region de Ojo Caliente 'hot spring region'. =Taos (2), Picuris (3), Cochiti (4), Eng. (5).

The Tewa always refer to this region as their cradleland. Cf. [6:7], [6:16], [6:17], [6:24], [6:25], [6:26], and nameless mineral springs 18 miles east of Abiquiu [3:36], [6:unlocated].

[6:25] *P̂osi'o̧ŋwi̧keji*, *P̂osip̂okwi̧ge̊keɬi'o̧ŋwi̧keji* 'greenness pueblo ruin' 'greenness pool height pueblo ruin' (*P̂osi-*, *P̂osip̂okwi̧*, see [6:24]; *ge* 'down at' 'over at'; *ke̊ɬi* 'height'; *'o̧ŋwi̧keji* 'pueblo ruin' <*'o̧ŋwi̧* 'pueblo', *keji* 'ruin' postpound). The form *P̂osi'o̧ŋwi̧ge* (*ge* 'down at' 'over at') is evidently the form on which the spellings quoted below are based. "Pose-uing-ge".[3] "Pose-uingge".[4] "Village of Po-se or P'ho-se".[5] "Pose Uingge".[6] "Poseuinge or Posege".[7] The Tewa informants state that no such form as *P̂osige* or "Posege" is ever used, and that such a form is not correct. "Poseuinge".[8]

The ruin has been described by Bandelier,[9] and by Hewett.[10] *P̂osejemu*, the Tewa culture hero, dwelt at this village and at *Hu̧poƀi'o̧ŋwi̧* [6:18] and *Howiɬi'o̧ŋwi̧* [6:21] according to a tra-

[1] Spinden, Picuris notes, MS., 1910.
[2] Goddard, Jicarilla Apache Texts, p. 161, 1912.
[3] Bandelier, Final Report, pt. I, p. 310, 1890; pt. II, p. 22, 1892.
[4] Ibid., p. 37 et passim.
[5] Ibid., p. 42.
[6] Ibid., p. 43.
[7] Hewett, Antiquities, p. 38, 1906.
[8] Hewett, Communautés, p. 41, 1908.
[9] Bandelier, op. cit., pt. II, pp. 43–46.
[10] Antiquities, No. 35, 1906.

dition current at all the Tewa pueblos. "He [*P̂osejemu*] is represented as having dwelt in the now ruined pueblo of Pose-uing-ge, at the hot springs belonging to the Hon. Antonio Joseph".[1]

[6:26] (1) *P̂osiƀu'u* 'greenness town' (*P̂osi-*, see [6:24]; *ƀu'u* 'town').

(2) Eng. Ojo Caliente town. (< Span.). = Span. (3).

(3) Span. Ojo Caliente 'hot spring'. = Eng. (2).

Ojo Caliente town is east of the creek [6:7], opposite the hot spring [6:24].

[6:La Cueva region] (1) *Mąhųwiɬi* 'owl point', referring to the projecting corners or points of *Mąhųsę̣nnæ̨* mountain (*mąhų* 'owl', referring to *Mąhųsę̣nnæ̨* [6:6]; *wiɬi* 'projecting corner or point').

(2) Eng. La Cueva region. (< Span.). = Span. (3).

(3) Span. region de La Cueva 'region of [6:28]'. = Eng. (2).

[6:28] (1) San Juan *Mąhųwiɬikwæ̨kuƀu'u*, *Mąhųwiɬiƀu'u* 'owl point Mexican town' 'owl point town' (*Mahųwiɬi*, see [6:La Cueva region]; *k̂wæ̨k̂u* 'Mexican', of obscure etymology; *ƀu'u* 'town').

(2) Eng. La Cueva town. (< Span.). = Span. (3).

(3) Span. La Cueva 'the cave', referring to the caves [6:30] and [6:31]. = Eng. (1).

A short distance north of the arroyo [6:29] stands the house of Florentin Gallegos, the most southerly house of La Cueva settlement.

[6:29] (1) San Juan *Mąhųwiɬikǫhu'u* 'owl point barranca arroyo' (*Mąhųwiɬi*, see [6:La Cueva region], above; *kǫhu'u* 'barranca arroyo' < *kǫ* 'barranca', *hu'u* 'large groove' 'arroyo').

This arroyo has water throughout the year in its lower course, this condition being the result of the presence of a number of small springs.

[6:30], [6:31] (1) San Juan *Temàp'o* 'Keres holes' (*Temà* 'Keres', applied to the Indians of Cochiti, Santo Domingo, San Felipe, Santa Ana, Sia, Laguna, and Acoma pueblos; *p'o* 'hole' 'cave').

(2) San Juan *Mąhųwiɬip'o* 'caves of La Cueva region' (*Mąhųwiɬi*, see [6:La Cueva region], above; *p'o* 'hole' 'cave').

The cliff in which these caves are situated is about 25 feet high. The caves are tunnel-shaped, have a level floor, and are high enough for a man to stand erect in them. The northern cave extends into the cliff 25 or 30 paces; its innermost recesses are dark owing to a curvature which the cave makes. The openings are a few feet above the creek bottom. The interior surface of the caves is smooth and flesh-colored. From these two caves the *Temàt̂owà*, 'Keres people', are said to have come forth when

[1] Bandelier, Final Report, pt. I, p. 310, 1890.

they first entered this world, while the Tewa originated in the lake near Alamosa, Colorado (see p. 568). Nothing further concerning this advent of the Keresan people could be learned.

[6:32] Smooth grassy bottom, not marshy. The land belongs to Mrs. Maria de la Luz Lucero.

[6:33] (1) San Juan *Mąhųwiłi̓potsa* 'marsh of La Cueva region' (*Mąhųwiłi*, see [6: La Cueva region]; *̓potsa* 'marsh' < *̓po* 'water', *tsa* 'to cut through').

(2) Eng. La Cueva marsh. (<Span.). =Span. (3).

(3) Span. Cienega de La Cueva 'marsh of the cave', referring to [6:28] settlement. =Eng. (2).

This marsh is found in two places as indicated on the sheet. The ground is grass-grown, soft, and boggy. Curiously enough, in front of the caves [6:30] and [6:31] and the little cave [6:36] there is firm grass-grown ground. According to a San Juan informant the land west of the creek, opposite and below this marsh, was also marshy when he was a boy, but has gradually become dry and sandy.

[6:34] This fence divides the land of Mrs. Maria de la Luz Lucero on the north from that of Mrs. Dolorita Menguarez on the south.

[6:35] Smooth grassy bottom, not marshy. The land belongs to Mrs. Dolorita Menguarez.

[6:36] A small cave is situated in the cliff at this place.

[6:37] Remains of an old stone wall are seen here on the slope above the cliff. Whether this was made by Indians or by Mexicans was not ascertained.

[6:38] A small stream flows down a gully in the cliff at this place; its source is evidently a spring.

[6:39] A second ledge or cliff, 25 feet higher than the first.

[6:40], [6:41] San Juan *Mąhųwiłi̓pokwį* 'owl point pools' (*Mąhųwiłi*, see [6: La Cueva region], page 166; *̓pokwį* 'pool' < *̓po* 'water', *kwį* unexplained).

According to the San Juan informants these two pools were as sacred to the ancient Tewa as was the pool [6:24] at Ojo Caliente, but the water in them was cool, not warm. The pool farther from the creek is now choked with sand.

[6:42] San Juan *Mąhųwiłi̓'oku'e* 'little hills at owl point' (*Mąhųwiłi*, see [6:La Cueva region], page 166; *'oku* 'hill'; *'e* diminutive).

Unlocated

Span. Falda 'slope at the rear of a hill'.

A Mexican settlement on Petaca Creek [6:4] situated below [6:3].

Span. Servilleta Vieja 'old Servilleta.

A Mexican settlement on Petaca Creek a short distance below Petaca [6:1]. See [8:8], which gives the approximate location; see also [8:9] and [6:4].

Soda Springs. "In the same county [Taos County], 3 miles north of Ojo Caliente, are soda springs."[1]

Soda Springs. "There are . . . soda springs 4 miles southeast of Petaca, in the same county [Rio Arriba County]".[2]

Old Spanish silver mine. "Traces of such ancient mining for silver are found . . . at a prospect near Ojo Caliente".[3]

Nameless mineral springs 18 miles east of Abiquiu [3:36]. "There are mineral springs 18 miles east of Abiquiu in Rio Arriba County."[2] This would place the springs somewhere near Ojo Caliente hot springs [6:24], q. v. Perhaps the latter are referred to.

[7] LOWER OJO CALIENTE SHEET

This sheet (map 7) shows a portion of lower Ojo Caliente Creek and adjacent country. The southeastern part of the area is occupied by the great Black Mesa, or Canoa Mesa [7:16]. Two ruined Tewa pueblos are located on this sheet.

[7:1] San Juan *Nɥtekǫ* 'ashes estufa barranca' (*Nɥte'e*, see [7:2]; *kǫ* 'barranca'). This arroyo is named after the pueblo ruin [7:2].

[7:2] San Juan *Nɥte'ǫɥwɨkeji* 'ashes estufa pueblo ruin' (*nɥ* 'ashes'; *te'e* 'estufa'; *'ǫɥwɨkeji* 'pueblo ruin' < *'ǫɥwɨ* 'pueblo', *keji* 'ruin' postpound). The connection in which the name was originally applied is forgotten by the Tewa of to-day. So far as they know, it is the ancient name of the place.

The ruin lies between the main wagon road which leads up the valley, and the creek, being about 500 feet from the road and a couple of hundred feet from the creek. A modern irrigation ditch cuts through the ruin. Four cottonwood trees stand beside this ditch. The writer picked up a glistening black potsherd at the ruin, which an Indian informant said had been prepared with *p̂okæn⌐ɥ* from [6:2]. The pueblo was of adobe, and the ruins are now in the form of low mounds. The land on which it stands was said by Mexicans who live near by to have belonged to Mr. Antonio Joseph. The land adjoining the ruin on the south belongs to Mr. Juan Antonio Archuleta. There is a small grove of cottonwood trees about 300 yards north of the ruin. This ruin marks the northern extent of *Tʃugæ'iwe*.

[7:3] (1) *Tʃugæ'iwe* 'place of the Falco nisus' (*ʃugæ* 'Falco nisus'; *'iwe* locative). =Eng. (2), Span. (3).

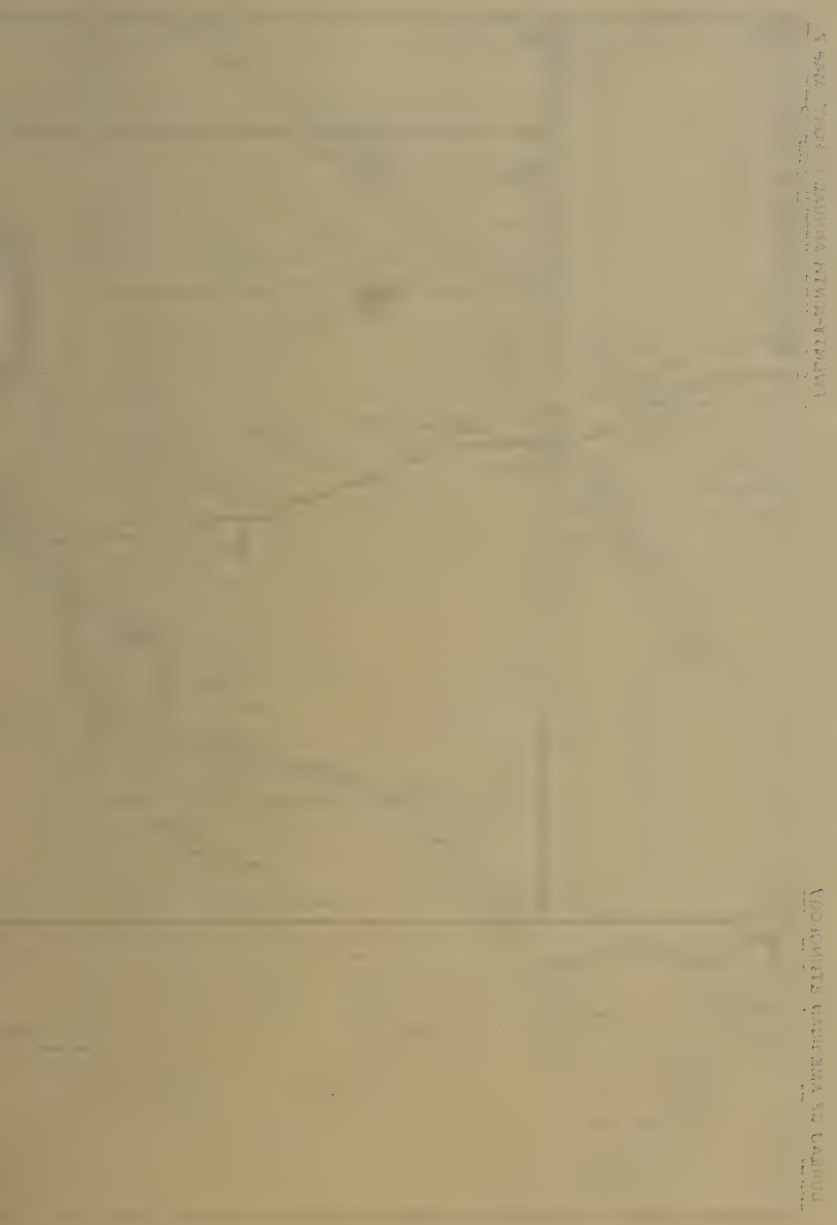
(2) Eng. Gavilan settlement. (< Span.). =Tewa (1), Span. (3).

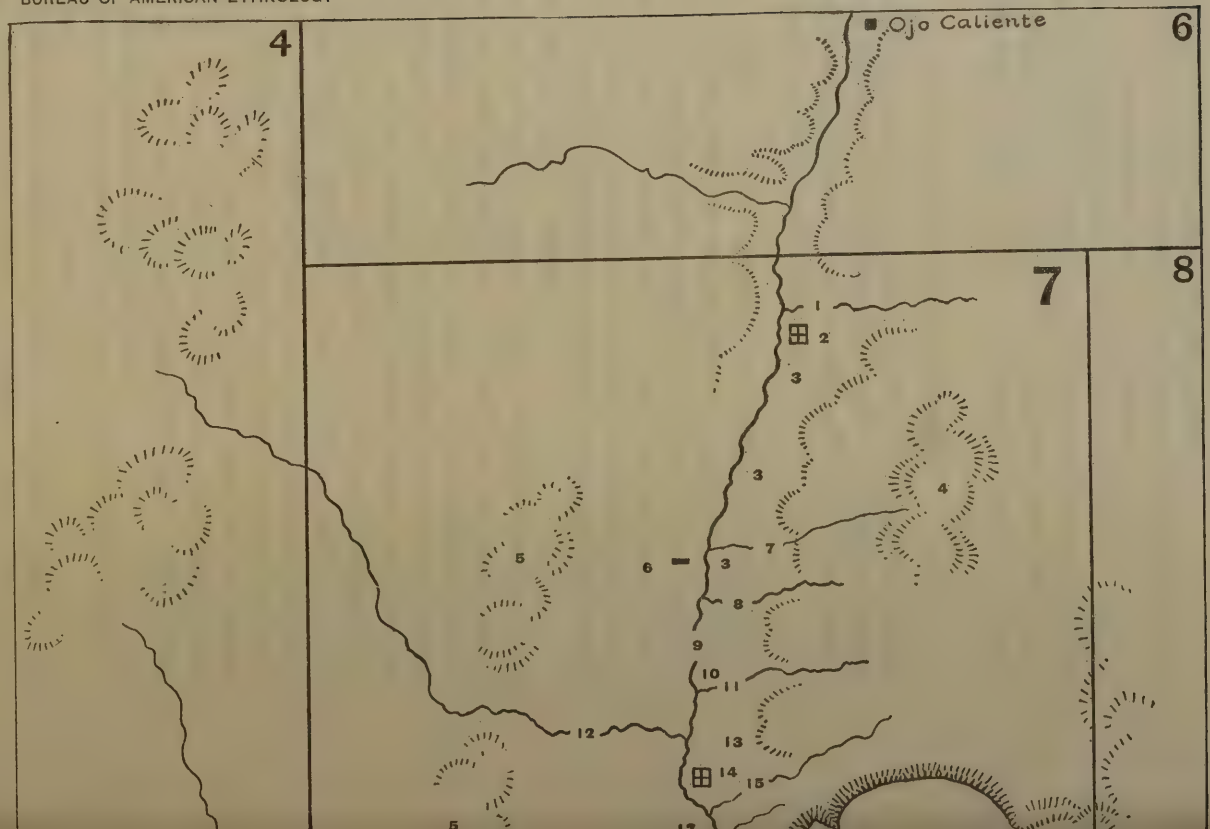
(3) Span. Gavilan 'Falco nisus'. =Tewa (1), Eng. (2).

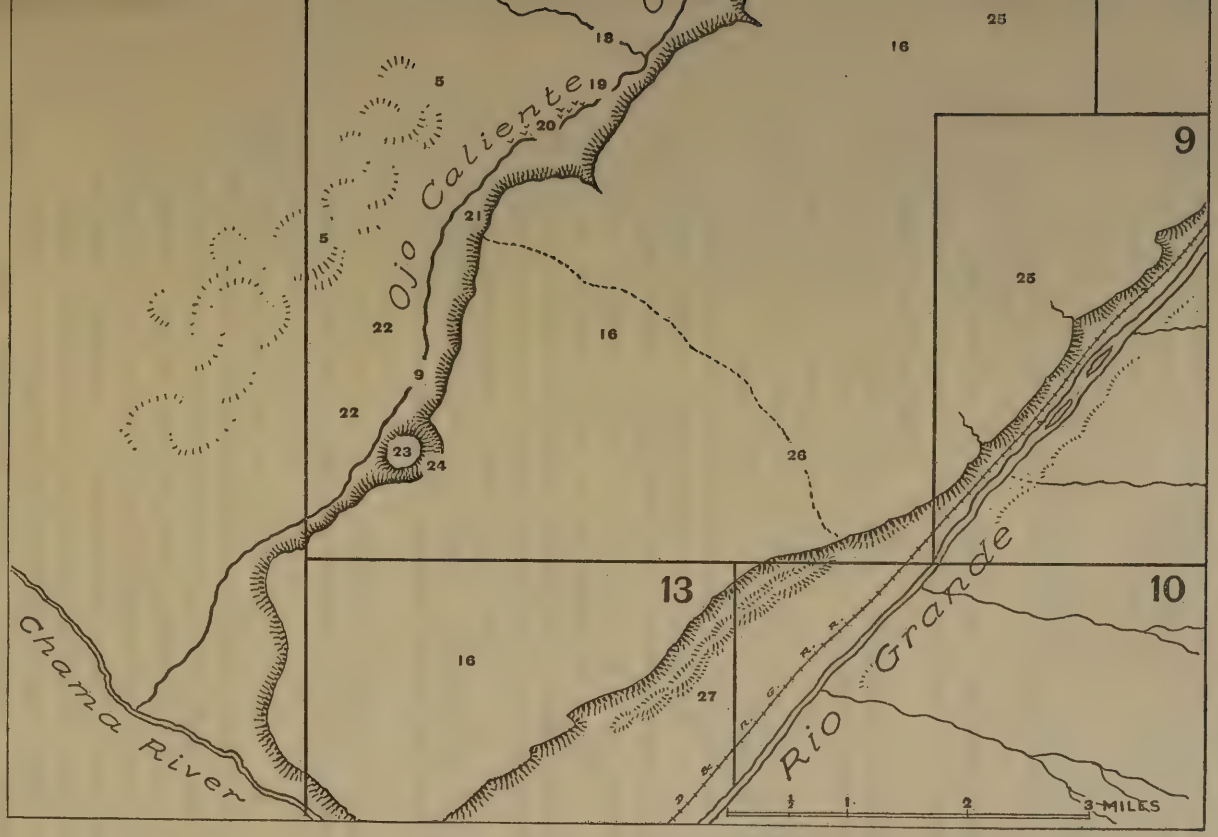
This name is applied to the locality extending on both sides of the creek from [7:2] to [7:8]. Most of the Mexican houses are on the eastern side of the creek. There is no plaza. It was at *Tʃugæ'iwe*

[1] Frost and Walter, The Land of Sunshine, a Handbook . . . of New Mexico, etc., p. 173, Santa Fe, 1906.
[2] Ibid., p. 177.
[3] Ore Deposits of New Mexico, p. 17, 1910.

MAP 7
LOWER OJO CALIENTE REGION

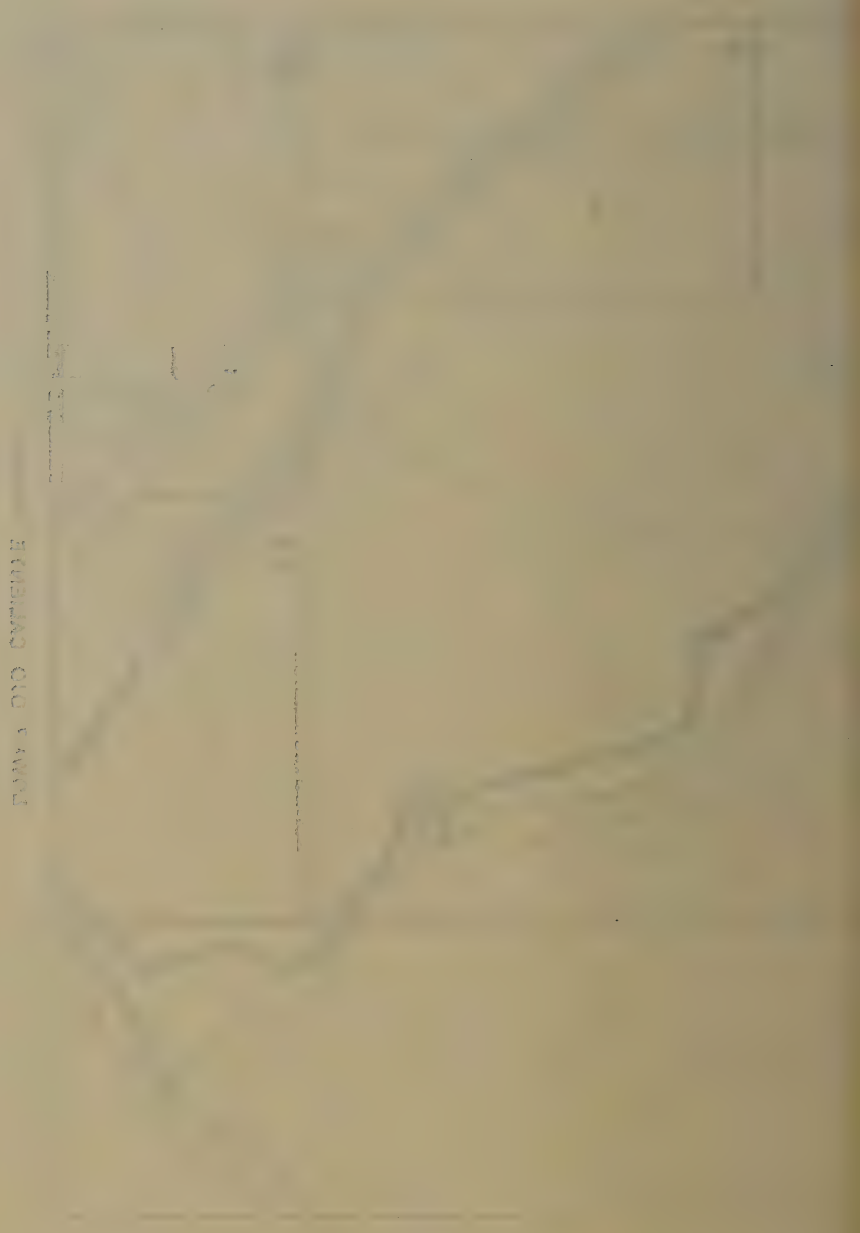



Ojo Caliente
4
6
7
8



LOWER OJO CALIENTE REGION

MAP 7
LOWER OJO CALIENTE REGION



that *P̂osejemu*, the Tewa culture hero, had his contest with *Josì*, the god of the Mexicans and Americans, according to a Tewa myth. Whether the Tewa name is a translation of the Span. name, or whether the opposite is true, could not be ascertained.

[7:4] (1) *Tʃuɣæ'iwekwajè*, *Tʃuɣæ'iwe'oku'e* 'Falco nisus heights' 'Falco nisus hills' (*Tʃuɣæ'iwe*, see [7:3]; *kwajè* 'height'; *'oku* 'hill'; *'e* diminutive).

(2) San Juan *Nɣtekwajè*, *Nɣte'oku'e* 'ashes estufa heights' 'ashes estufa hills' (*Nɣte'e*, see [7:2]; *kwajè* 'height'; *'oku* 'hill'; *'e* diminutive).

A San Juan informant insisted that these hills are not called by the same name as [7:5], although one cannot understand why they should not be so called.

[7:5] San Juan *Tsiɬ̂pæŋɣe'oku'e* 'little hills beyond the basalt', referring to [7:16]; *tsɬ* 'basalt', referring to *Tsɬkwajè* 'basalt height' [7:16]; *'oku* 'hill'; *'e* diminutive).

[7:6] *Tʃuɣæ'iwep̂o'o* 'water mill at Falco nisus place' (*Tʃuɣæ'iwe*, see [7:3]; *p̂o'o* 'water mill' <*p̂o* 'water', *'o* 'metate').

This Mexican water mill stands on the west side of the creek slightly north of the spot where [7:8] enters.

[7:7] *Tʃuɣækǫhu'u*, *Tʃuɣæ'iwekǫhu'u* 'barranca arroyo at Falco nisus place' (*Tʃuɣæ*, *Tʃuɣæ'iwe*, see [7:3]; *kǫhu'u* 'barranca arroyo' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo').

[7:8] (1) San Juan *K̄ɣk'ahu'u* 'skunk-bush corral arroyo' (*k̂ɣ* 'skunk-bush'; *k'a* 'corral' 'fence'; *hu'u* 'large groove' 'arroyo'). Perhaps a translation of the Span. name.

(2) Lemita Arroyo. (<Span.). =Span. (3). Cf. Tewa (1).

(3) Span. Arroyo de las Lemitas 'skunk-bush arroyo'. =Eng. (2). Cf. Tewa (1).

This small arroyo is less than three-fourths of a mile north of [7:11]. The most southerly houses of Gavilan settlement [7:3] are north of this arroyo.

[7:9] Ojo Caliente Creek, see [6:7].

[7:10] About 200 yards east of the creek and about a quarter of a mile north of the mouth of [7:11] is a peculiar figure, like the ground-plan of two squarish rooms with corners touching. It is outlined on the valley bottom by small stones arranged one next to another so as to form lines. This structure is at the foot of the low mesa. Neither Indians from San Juan nor Mexicans who live at Gavilan [7:3] could explain the origin or significance of this figure.

[7:1] (11) Eng. Buena Vista Arroyo. (<Span.). =Span. (2).

(2) Span. Cañada de la Buena Vista 'good view arroyo'. =Eng. (1).

This name was furnished by Mr. Antonio Domingo Rivera of Gavilan [7:3]. The arroyo is less than three-quarters of a mile south of [7:8] and 710 paces north of the pueblo ruin [7:19].

[7:12] Nameless arroyo. This is a large and long gulch, without water except just after rains. The main trail connecting San Juan Pueblo with El Rito passes through this arroyo.

[7:13] San Juan *Ponʃi̧pa'ᵃkeɹi*, *Ponʃi̧pa'ᵃkwajè* 'height of the beds of plumed arroyo shrub' (*Ponʃi̧pa'ᵃ*, see [7:14]; *keɹi*, *kwajè* 'height').

This is the height or low mesa on which the pueblo ruin [7:14] stands.

[7:14] San Juan *Ponʃi̧pa'ᵃkeri'o̧ŋwi̧keji*, *Ponʃi̧pa'ᵃkwajè'o̧ŋwi̧keji* 'pueblo ruin of the plumed arroyo shrub beds height' (*ponʃi̧* 'plumed arroyo shrub' 'Fallugia paradoxa acuminata', called by Mexicans living in the Tewa country, poñile; *pa'ᵃ* 'bed' 'mattress' 'sleeping-mat'; *keɹi*, *kwajè* 'height'; *'o̧ŋwi̧keji* 'pueblo ruin' <*'o̧ŋwi̧* 'pueblo', *keji* 'ruin' postpound). Bandelier's "P'o-nyi Pa-kuen" is almost certainly his spelling for *Ponʃi̧pa'ᵃkwajè*: "The Tehuas claim Sepäue [4:8] as one of their ancient settlements, but I failed to obtain any folk-lore concerning it. I was also informed that another ruin existed near by, to which the Indians of San Juan give the name of P'o-nyi Pa-kuen. It might be the ruin of which I was informed as lying about 7 miles farther west, near the road to Abiquiu. My informant told me that near that ruin there were traces of an ancient acequia".[1] The supposition expressed in the next to the last sentence quoted is evidently erroneous. It is not clear from Bandelier's text whether the "traces of an ancient acequia" which he mentions are near "P'o-nyi Pa-kuen" or near the ruin 7 miles west of "Sepäue". No traces of an ancient ditch were noticed near [7:14]. The circumstances under which the name *Ponʃi̧pa'ᵃkeɹi* was originally given were probably forgotten long ago. Large mounds lying on the mesa top mark the site of the ancient Tewa village.

[7:15] San Juan *Ponʃi̧pa'ᵃkeɹikǫhu'u*, *Ponʃi̧pa'ᵃkwajèkǫhu'u* 'barranca arroyo of the plumed arroyo shrub beds height' (*Ponʃi̧pa'ᵃkeɹi*, *Ponʃi̧pa'ᵃkwajè*, see [7:14]; *kǫhu'u* 'barranca arroyo' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo').

This is an arroyo of considerable size, the first large arroyo joining Ojo Caliente Creek north of the northern end of *Tsi̧kwajè* [7:16]. A Mexican informant who lives at Gavilan [7:3] said that this arroyo has no Mexican name, but that he would call it Arroyo del Pueblo 'pueblo arroyo', referring to [7:14].

[7:16] San Juan *Tsi̧kwajè*, see [13:1].

[7:lower Ojo Caliente region] San Juan *Tsi̧pæŋge*, *Tsi̧kwajèpæŋge* 'beyond the basalt' 'beyond the basalt height', referring to [7:16] (*tsi̧* 'basalt'; *kwajè* 'height'; *pæŋge* 'beyond'). This name refers to the whole region northwest of [7:16]. See [7:4], [7:5], [7:17], [7:19], [7:20], [7:22].

[1] Bandelier, Final Report, pt. II, p. 53, 1892.

[7:17] San Juan *Tsi̯p̂æŋgetek̂abo.i* 'cottonwood grove beyond the basalt', referring to [7:16] (*tsi̯* 'basalt'; *p̂æŋge* 'beyond'; *te* 'cottonwood' 'Populus wislizeni'; *k̂a* 'denseness' 'dense' 'forest'; *b̥o.i* 'roundish pile' 'grove').

This small group of cottonwood trees is west of the creek and southwest of [7:14].

[7:18] (1) San Juan *Tutsq̆mb̥ehu'u* 'peas arroyo' (*tutsq̆mb̥e* 'pea'< *tu* 'bean', *tsq̆ŋ.ɾ* 'blueness' 'blue' 'greenness' 'green', absolute form of *tsq̆ŋwæ* of same meaning, *b̥e* denoting roundish shape; *hu'u* 'large groove' 'arroyo'). (<Span.). =Eng. (2), Span. (3).

(2) Eng. Arvejon Arroyo. (<Span.). =Tewa (1), Span. (3).

(3) Span. Arroyo Arvejon 'peas arroyo'. =Tewa (1), Eng. (2).

[7:19] San Juan *Tsi̯p̂æŋge'q̆sæ'i''i* 'at the alkali beyond the basalt', referring to [7:16] (*tsi̯* 'basalt'; *p̂æŋge* 'beyond'; *'q̆sæ* 'alkali' <*'q̆* 'alkali', *sæ* 'pepperiness'; *'i''i* locative and adjective-forming postfix).

This is a small alkali flat.

[7:20] San Juan *Tsi̯p̂æŋgep̂otsa* 'marsh beyond the basalt', referring to [7:16] (*tsi̯* 'basalt'; *p̂æŋge* 'beyond'; *p̂otsa* 'marsh'<*p̂o* 'water', *tsa* 'to cut through').

This is a small alkaline marsh west of the creek [7:9].

[7:21] (1) Eng. Ranchitos del Coyote settlement. (<Span.). =Span. (2).

(2) Span. Ranchitos del Coyote 'little farms of the coyote.' =Eng. (1).

This name is applied by Mexicans vaguely to an area a couple of miles in length. The settlement consists at present of a couple of deserted Mexican houses at the place indicated by the number, near where the trail from Estaca [10:3] descends the mesa [7:16].

[7:22] (1) San Juan *Tsi̯p̂æŋgeb̥u'u* 'corner beyond the basalt', referring to [7:16] (*tsi̯* 'basalt'; *p̂æŋge* 'beyond'; *b̥u'u* 'large low roundish place').

(2) *Tsewibu'u* 'eagle gap corner', referring to [7:24] (*Tsewi''i*, see [7:24]; *b̥u'u* 'large low roundish place').

This large low area is formed partly by a concave curve which the mesa [7:16] makes at this locality, partly by the receding of the small hills [7:5]. The place is arid and uninhabited.

[7:23] *Tsewikwaje̋*, *Tsewik̂e.i* 'eagle gap height' (*Tsewi''i*, see [7:24]; *kwaje̋*, *k̂e.i* 'height').

This round knob is of the same height as the adjacent mesa-top [7:16] and is really only a detached portion of the latter separated from it by an eroded gap [7:24]. The little mountainous knob is very striking in appearance, and appears to be well known to many Tewa in the various villages. It can be seen from a great distance at many points west and north of it, but is not visible from any of the Tewa villages now inhabited. It would not be surprising if a shrine were discovered on its top.

[7:24] *Tsewi'i* 'eagle gap' (*tse* 'eagle'; *wi'i* 'gap' 'passageway').
The gap is at its southeastern extremity perhaps only about 25 feet deep. It separates the well-known knob [7:23] from the body of the mesa [7:16].
[7:25] *Jutàp̂o*, see [9:17].
[7:26] *Tsewip̂o*, *see*]10:3].
[7:27] *Qwakeʉi*, see [13:3].

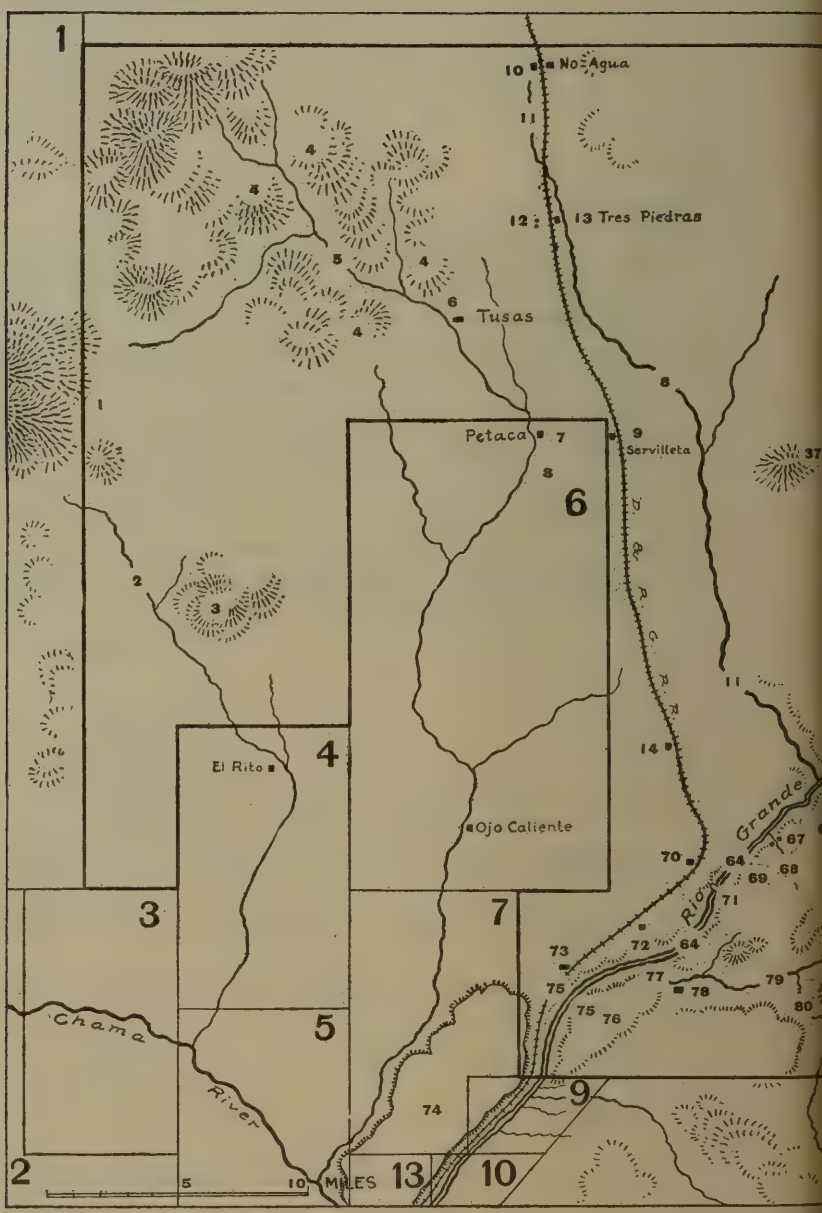
[8] TAOS SHEET

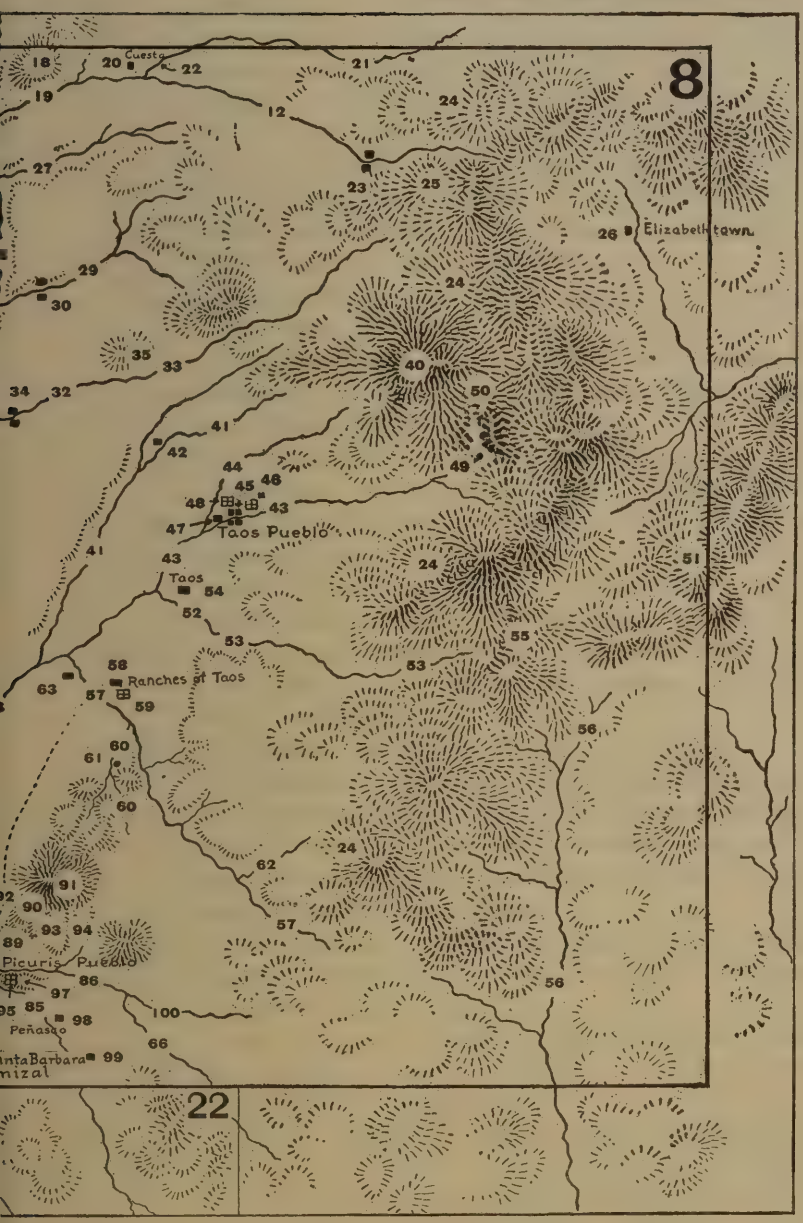
This sheet (map 8) shows, roughly speaking, the country of the Taos and Picuris Indians, which constitutes the extreme northeastern corner of the Pueblo territory. The attempt has been to locate on this sheet only those places which are known to the Tewa. Only a few Taos and Picuris names of important places are given below to supplement the Tewa, Eng., and Span. names. Most Tewa Indians have visited Taos and Picuris and are familiar with many if not nearly all of the places named on this sheet. The Taos and Picuris names for places in this area are however very numerous, and would require a special and prolonged study. Pueblo ruins exist in this area in great number, but, so far as is known, none is claimed by the Tewa as a village of their ancestors. For information about the relationship of the Taos and Picuris to the Tewa and other tribes see NAMES OF TRIBES AND PEOPLES, pages 573–78.

[8:1] Cangilon Mountain, see [1:35].
[8:2] El Rito Creek, see [4:3].
[8:3] El Rito Mountains, see [4:1].
[8:4] (1) *Kip̂iy⌐* 'prairie-dog mountains' (*ki* 'prairie-dog'; *p̂iy⌐* 'mountains'). =Taos (2), Eng. (3), Span. (4).
(2) Taos *Kit'ʉp̂ăn̆enâ* 'prairie-dog dwelling-place mountains' (*ki* 'prairie-dog'; *t'ʉ* 'to dwell' cognate with Tewa *t'a* 'to dwell'; *p̂ăn̆-* 'mountain'; *enâ* noun ending). =Tewa (1), Eng. (3), Span. (4).
(3) Eng. Tusas Mountains, Tusas Hills. (<Span.). =Tewa (1), Taos (2), Span. (3).
(4) Span. Cerritos de las Tusas 'prairie-dog mountains'. =Tewa (1), Taos (2), Eng. (3).
Cf. Petaca Creek, Tusas Creek [6:4], and Tusas settlement [8:6].
[8:5] Petaca Creek, Tusas Creek, see [6:4].
[8:6] (1) *Kib̥u'u* 'prairie-dog town' (*ki* 'prairie-dog'; *b̥u'u* 'town'). =Eng. (2), Span. (3).
(2) Eng. Tusas settlement. (<Span.). =Tewa (1), Span. (3).
(3) Span. Tusas 'prairie-dogs'. =Tewa (1), Eng. (2).
Cf. Petaca Creek, Tusas Creek [6:4], and Tusas Mountains [8:4].

MAP 8

TAOS REGION


1
2
3
4
5
6
7
9
10
13
No Agua
Tres Piedras
Tusas
Petaca
Servilleta
El Rito
Ojo Caliente
Rio Grande
Chama River
5
10
MILES


8
Cuesta
Elizabeth town
Taos Pueblo
Taos
Ranches of Taos
Picuris Pueblo
Peñasco
22

MAP 8

TAOS REGION



[8:7] Petaca settlement, see [6:1].

[8:8] (1) Eng. Old Servilleta. (<Span.). =Span. (2).

(2) Span. Servilleta Vieja 'Old Napkin'. =Eng. (1).

Before the Denver and Rio Grande Railroad was built Servilleta was a Mexican settlement situated on Petaca Creek [6:4] somewhat below Petaca settlement [6:1]. Since the building of the railroad Servilleta proper has been situated on the railroad; see [8:9]. The former location is distinguished by calling it Old Servilleta, Servilleta Vieja. Old Servilleta has not been exactly located; therefore it is not shown on sheet [6] but is mentioned under [6:unlocated]. The writer is inclined to think that Old Servilleta is identical with [6:3], q. v.

[8:9] (1) Eng. Servilleta town. (<Span). =Span. (2).

(2) Span. Servilleta 'napkin'. =Eng. (1). See [8:8].

The route commonly taken to Taos Pueblo is that from Servilleta Station. It is from Servilleta Station that Taos Pueblo is most frequently reached.

[8:10] (1) Eng. No Agua settlement. (<Span.). =Span. (2)

(2) Span. No Agua 'no water'. =Eng. (1).

[8:11] (1) *Kuwaǩûpohu'u*, *Kuwaǩu'ịmpohu'u* 'mountain-sheep rock water arroyo' (*Kuwaǩu*, see [8:12]; *pohu'u* 'arroyo which carries water' <*po* 'water', *hu'u* 'large groove' 'arroyo'). This is the old Tewa name, still in common use. =Taos (2).

(2) Taos *Kuwaqĭŭqu̯ălunâ* 'mountain-sheep rock arroyo' (*kuwa* 'mountain-sheep'; *qĭŭ* 'stone'; *qu̯ălu-* 'arroyo'; *nâ* noun ending). =Tewa (1).

(3) Eng. Tres Piedras Arroyo. (<Span.). =Span. (5).

(4) Span. Arroyo de las Orejas 'ear arroyo', referring to Orejas Mountain [8:37]. This is the only name for the arroyo current in Span. Neither in Tewa nor Taos, nor in English, so far as is known, is this arroyo ever referred to by the name of the mountain [8:37], as in Span.

(5) Span. Arroyo de las Tres Piedras, Arroyo Tres Piedras 'three stone arroyo', referring to [8:12]. This name is used infrequently if at all in Span.

The region which this arroyo drains is very barren.

[8:12] (1) *Kuwaǩu* 'mountain-sheep rocks' (*kuwa* 'mountain-sheep'; *ǩu* 'stone'). =Taos (2).

(2) *Kuwaqĭŭnâ* 'mountain-sheep rocks' (*kuwa* 'mountain-sheep'; *qĭŭ-* 'stone'; *nâ* noun postfix denoting 2+ plural, the corresponding noun postfix denoting the singular being *na*). =Tewa (1).

(3) Eng. Tres Piedras rocks. (<Span.). =Span. (4).

(4) Span. Tres Piedras 'three rocks'. =Eng. (3).

These two or three large rocks are just west of Tres Piedras settlement [8:13]. Perhaps the Tewa translation of the Span. name,

which would be *Pojèl̂ku* 'three rocks' (*pojè* 'three'; *l̂ku* 'stone'), is in use in addition to the old and commonly employed Tewa name given above.

[8:13] (1) *Kuwal̂ku'i'ⁱ* 'at the mountain-sheep rocks' (*Kuwal̂ku*, see [8:12]; *'i'ⁱ* locative and adjective-forming postfix). =Taos (2).

(2) Taos *Kuwaqĭŭt'ă*, *Kuwaqĭŭbă* 'down at the mountain-sheep rocks' 'up at the mountain-sheep rocks' (*Kuwaqĭŭ-*, see [8:12]; *t'ă* 'down at' 'over at'; *bă* 'up at'). =Tewa (1).

(3) Eng. Tres Piedras settlement, Tres Piedras region. (<Span.). =Span. (4).

(4) Span. Tres Piedras, rejion de las Tres Piedras 'three rocks', referring to [8:12].

Taos is sometimes reached from Tres Piedras instead of from Servilleta [8:9].

[8:14] (1) Eng. Caliente station. (<Span.). =Span. (2).

(2) Span. Caliente 'hot'. =Eng. (1).

[8:15] (1) Eng. Montuoso Mountain. (<Span.). =Span. (2).

(2) Span. Cerro Montuoso 'wooded mountain'. =Eng. (1).

[8:16] (1) Eng. San Cristóbal Mountain. (<Span.). =Span. (2).

(2) Span. Cerro San Cristóbal 'St. Christopher Mountain'. =Eng. (1).

[8:17] (1) Eng. Los Taoses Mountain. (<Span.). =Span. (2).

(2) Span. Cerro de los Taoses 'mountain of the Taoses', referring to [8:45], [8:53], and [8:58]. =Eng. (2).

[8:18] (1) Eng. Los Cerros Mountains. (<Span.). =Span. (2).

(2) Span. Los Cerros 'the mountains'. =Eng. (1).

Just north of these mountainous hills, beyond the limits of our map, there is a Mexican settlement called Los Cerros.

[8:19] (1) *P̂iⁱp̂oge p̂o*, *P̂iⁱp̂oge'i̯mp̂o* 'red water creek' (*p̂i* 'redness' 'red'; *p̂o* 'water'; *ge* 'down at' 'over at', locative postfix; *p̂o* 'water' 'creek'). The name refers to *P̂ik'o̯nd̯iwe*, the mineral deposit [8:22]. Cf. Eng. (3), Span. (4).

(2) Taos *Tu̯sĭŭp̂aanâ* of obscure etymology (*tu̯sĭŭ* unexplained; *p̂a-* 'water' 'creek' 'river'; *anâ* noun postfix). This is the old and only Taos name of the stream.

(3) Eng. Red River, Colorado River. (<Span.). =Span. (4). Cf. Tewa (1).

(4) Span. Rio Colorado, Rito Colorado 'red river' 'red creek'. =Eng. (3). Cf. Tewa (1).

No two maps examined agree in even the principal data concerning Red River. Cuesta town [8:20], Cabresto Creek [8:21], and Red River town [8:23] are differently located on each map. The data given on sheet [8] concerning Red River, and Cuesta and Cabresto Creeks are derived from information furnished by Hon. Melaquías

Martinez of Taos, New Mexico, who is familiar with the Red River region. Certain proportions and directions may be incorrect as shown, but Mr. Martinez states that the main features are correct.

[8:20] (1) Eng. La Cuesta town. (<Span.). =Span. (2).

(2) Span. La Cuesta 'the slope'. =Eng. (1). Perhaps the name refers to the red slope [8:22].

[8:21] (1) Eng. Cabresto Canyon. (<Span.). =Span. (2).

(2) Span. Cañon Cabresto 'rope canyon'. =Eng. (1).

[8:22] (1) *P̂ik'ǫnd̨iwe*, *P̂id̨ǫge'ị́mp̂o'iwep̂ik'ond̨iwe* 'where the red is dug' 'where the red is dug by red water creek' (*p̂i* 'redness' 'red pigment' 'red'; *k'ǫŋʃ* 'to dig'; *'iwe* locative; *P̂id̨ǫge'ị́mp̂o*, see [8:19]). Cf. Taos (2).

(2) Taos *P'ăĭqwibă*, *Tɣsĭŭt'ă P'ăĭqwibă* 'up at the red slope' 'up at the red slope over at [8:19]' (*p'ăĭ-* 'red', referring to the red pigment; *qwi* 'slope'; *bă* 'up at' locative; *Tɣsĭŭt-*, see [8:19]; *t'ă* 'down at' 'over at' locative).

The red pigment which is found at this place is used by the Taos, Picuris, Tewa, Queres, Jicarilla Apache, Ute, and other tribes. Indians belonging to various tribes come here to dig it. The pigment is called in Tewa *p̂i* 'redness' 'red', in Taos *p'ăĭjenemą* (derived from *p'ăĭ* 'red'). The Indians use it to paint their bodies, also moccasins and various other things. The deposit is on a slope between [8:19] and [8:21], about 7 miles from the Rio Grande. The soil of the whole locality has a reddish color, but there is only one spot where it is found in purity and has a dark-red color. A cavelike hole has been formed by Indians digging at this spot. The presence of this deposit and the red color of the soil of the slope have probably given rise to the names [8:19], [8:23], and [8:20].

[8:23] Eng. Red River town. Cf. [8:19] and [8:22].

[8:24] (1) *T'awip̂ɨɣʃ* 'dwell gap mountains' (*T'awi'i*, see [8:45]; *p̂ɨɣʃ* 'mountain').

(2) Sandia "Téwipíen".[1]

(3) Jemez *Ju'lăʃɨ̨ʃ* 'Taos Mountains' (*Ju'lă*, see [8:45]; *ʃɨ̨ʃ* 'mountain').

(4) Taos Mountains. (< Span.). =Span. (5).

(5) Span. Sierra de Taos 'Taos Mountains'. =Eng. (2). "Taos range".[2] "Sierra de Taos."[2] "Mountains of Taos".[3] This is the general name for the mountains east of Taos.

[8:25] Eng. Wheeler's Peak.

This is northeast of Pueblo Peak [8:40].

[1] A. S. Gatschet, Sandia vocabulary, Bur. Amer. Ethn., MS. No. 1553.

[2] Bandelier, Final Report, pt. II, p. 34, 1892.

[3] Ibid., p. 45.

[8:26] (1) Taos "'Lapúlasita".[1]

(2) Eng. Elizabethtown.

(3) Span. Morena.

"In 1866 . . . prospectors from Colorado found placer gold . . . at Elizabethtown in Colfax County, and in that district operations on a larger or smaller scale have continued until the present day".[2]

[8:27] (1) Eng. Cebollas Creek. (< Span.). =Span. (2).

(2) Span. Rito Cebollas, Rito de las Cebollas 'onion Creek'. =Eng. (1).

[8:28] Rio Grande. See Rio Grande [Large Features:3], p. 100.

[8:29] (1) Eng. San Cristóbal Creek. (< Span.). =Span. (2).

(2) Span. Rito de San Cristóbal 'St. Christopher Creek'. =Eng. (1). Cf. [8:30].

[8:30] (1) Eng. San Cristóbal settlement. (< Span.). =Span. (2).

(2) Span. San Cristóbal 'St. Christopher'. =Eng. (1). Cf. [8:29].

[8:31] Eng. John Dunn's Bridge. Cf. [8:36].

[8:32] (1) Taos *Tuhupaanâ*, of obscure etymology (*tuhu-* unexplained; *pa* 'water' 'creek'; *anâ* noun postfix). Cf. [8:33] and [8:34]. Budd gives Taos "Hü'aluli'lâ'ku 'Arroyo Hondo'".[3] The author's Taos informant could not understand this form at all. Perhaps it refers to Arroyo Hondo [8:65].

(2) Picuris "Atsünáhülópaltílīna".[4] This name presumably indicates [8:32].

(3) Eng. Arroyo Hondo Creek. (<Span.). =Span. (5).

(4) Eng. Los Montes Creek. (<Span.). =Span. (6).

(5) Span. Arroyo Hondo 'deep gully'. =Eng. (3). "Arroyo Hondo".[5]

(6) Arroyo de los Montes 'forest gully'. =Eng. (4). "Los Montes Creek".[6] Mr. Melaquías Martinez of Taos says that the name Los Montes is never applied to this creek at the present day, but that it is applied to the locality of an irrigation ditch somewhere south of [8:32].

[8:33] (1) Eng. Arroyo Hondo Canyon. (<Span.). =Span. (2).

(2) Span. Cañon del Arroyo Hondo 'deep gully canyon'. =Eng. (1).

The canyon extends from a short distance east of Valdez settlement [8:35] to the sources of Arroyo Hondo Creek.

[1] Budd, Taos vocabulary, MS. in possession of Bur. Amer. Ethn.

[2] Ore Deposits of New Mexico, p. 18, 1910.

[3] Budd, op. cit.

[4] Spinden, Picuris notes, MS., 1910.

[5] Bandelier, Final Report, pt. II, p. 32, et passim, 1892.

[6] U. S. Geographical Surveys West of the 100th Meridian, Parts of Southern Colorado and Northern New Mexico, atlas sheet No. 69, 1873–1877.

[8:34] (1) Taos *Kŭălăt'ă*, of obscure etymology (*kŭălă* unexplained; *t'ă* 'down at' 'over at'). "Kúalátâ".[1]

(2) Eng. Arroyo Hondo settlement. (<Span.). =Span. (4).

(3) Eng. Los Montes settlement. (<Span.). =Span. (5).

(4) Span. Arroyo Hondo 'deep gully', referring to [8:32]. =Eng. (2).

(5) Span. Los Montes 'the forests', referring probably to [8:32]. =Eng. (3). "Los Montes".[2] Mr. Melaquías Martinez says that the name Los Montes is never applied to this town at the present day.

Arroyo Hondo settlement is about 3 miles above the junction of [8:32] with the Rio Grande. The settlement lies on both sides of the creek.

[8:35] (1) Eng. Valdez settlement. (<Span.). =Span. (2).

(2) Span. Valdéz (Span. family name). =Eng. (1).

Valdez town is situated just below the mouth of the canyon [8:33]. Unlike Arroyo Hondo settlement, Valdez lies entirely on the north side of the creek.

[8:36] Eng. John Dunn's sulphur spring. Cf. [8:31].

[8:37] (1) *Ḍe'ojepîŋ⸗* 'coyote ears mountain' (*ḍe* 'coyote'; *'oje* 'ear'; *pîŋ⸗* 'mountain'). =Taos (2). Cf. Eng. (3), Span. (4).

(2) Taos *Tuqwaâălŭăt'ună* 'coyote ears mountain' (*tuqwa-* 'coyote'; *îălŭă-* 'ear'; *t'u* 'pile' 'mountain'; *nă* noun postfix). =Tewa (1). Cf. Eng. (3), Span. (4).

(3) Eng. Orejas mountain. (<Span.). =Span (4). Cf. Tewa (1), Taos (2).

(4) Span. Cerro Orejas 'ears mountain'. =Eng. (3). Cf. Tewa (1), Taos (2).

The mountain is said to resemble ears in some way.

[8:38] A bridge constructed in 1911 to facilitate the driving of sheep.

[8:39] (1) Eng. Cebolla spring. (<Span.). =Span. (2).

(2) Span. Ojo de la Cebolla, Bajada de la Cebolla 'onion spring' 'onion slope'. =Eng. (1).

There is a spring of sulphurous water at this place.

[8:40] (1) *Măqwolopîŋ⸗*, *Măqwalopîŋ⸗*, *Măqwalupîŋ⸗*, borrowed from the Taos language (*Măqwolo-*, etc. <Taos (2); *pîŋ⸗* 'mountain'). By some Tewa this name is perhaps applied vaguely to the whole Taos Range [8:24].

(2) Taos *Măqwalună*, of obscure etymology (*mă* unexplained; *qwalu* 'high', cf. *qwalalamă* 'it is high'; *nă* noun postfix). =Tewa (1). "One of them [referring to ruins of the Taos people] to which I was told they gave the name of Mojua-lu-na, or Mo-

[1] Budd, Taos vocabulary, MS. in Bur. Amer. Ethn.

[2] U. S. Geographical Surveys West of the 100th Meridian, Parts of Southern Colorado and Northern New Mexico, atlas sheet No. 69, 1873–1877.

jual-ua, is said to exist in the mountains".[1] Bandelier has here recorded the Taos name of Pueblo Peak. From his information the name appears to be applied also to a pueblo ruin probably situated somewhere near the peak. A Taos informant says that no such form as "Mojual-ua" is in use in the Taos language.

(3) Eng. Pueblo Peak. (<Span.). =Span. (4).

(4) Cerro del Pueblo 'mountain of the pueblo', referring to Taos pueblo. =Eng. (3).

This great peak rises immediately northeast of Taos Pueblo. It is a mountain especially sacred to the Taos. The sacred lake [8:50] is situated close to this mountain. The mountain and its Taos name in corrupted form are well known to the Tewa.

[8:41] (1) Taos *P̂akup̂aanâ*, of obscure etymology (*p̂a* 'water'; *ku* unexplained; *p̂a* 'water' 'creek'; *anâ* noun postfix). Cf. [8:42]

(2) Picuris "*Hülótĭáne* 'dry creek'."[2] =Eng. (3), Span. (4).

(3) Eng. Arroyo Seco Creek, Seco Creek. (<Span.). =Picuris (2), Span. (4).

(4) Span. Arroyo Seco 'dry arroyo'. =Picuris (2), Eng. (3). Cf. [8:42].

[8:42] (1) Taos *P̂akut'ă*, *P̂akubă*, of obscure etymology (*p̂aku-* as in [8:41] <*p̂a* 'water', *ku* unexplained; *t'ă* 'down at' 'over at'; *bă* 'up at'). "*Pâkútâ*."[3]

(2) Eng. Seco town, Arroyo Seco town. (<Span.). =Span. (3).

(3) Span. Arroyo Seco 'dry arroyo'. =Eng. (2), named after [8:41], on the banks of which it stands.

[8:43] (1) *T'awip̂o*, *T'awi'ip̂o* 'dwell pass water' (*T'awi'i*, see [8:45]; *'iŋʃ* locative and adjective-forming postfix; *p̂o* 'water' 'creek'). This name is sometimes used vaguely to include [8:52] and [8:57].

(2) Taos *'Ĭătap'ăĭp̂aanâ* 'red willow water', referring to [8:45] (*'Ĭătap'ăĭ-*, see [8:45]; *p̂a-* 'water' 'creek'; *anâ* noun postfix).

(3) Taos *T'ŭăt'ăp̂aanâ*, *T'ŭăbăp̂aanâ* 'water down at the pueblo' 'water up at the pueblo', referring to Taos Pueblo (*T'ŭăt'ă-*, *T'ŭăbă-*, see [8:45]; *p̂a* 'water' 'creek'; *anâ* noun postfix). =Eng. (7), Span. (9).

(4) Taos *Kip̂awai* 'our water' (*ki . . . wai* 'our'; *p̂a-* 'water').

(5) Jemez *Ju'lăp̂â* 'water of' (*Ju'lă-*, see [8:45], (13); *p̂â* 'water' 'creek').

(6) Cochiti *Tʃétʃʃóko̜tʃéna* 'north corner river', referring to the region of Taos (*Tʃétʃʃóko̜*, see [8:45]; *tʃéna* 'river').

(7) Eng. Pueblo Creek. (<Span.). =Taos (3), Span. (9).

(8) Eng. Taos Creek. (<Span.). =Span. (10). This name also refers to Fernandez de Taos Creek [8:52].

[1] Bandelier, Final Report, pt. II, p. 32, 1892.

[2] Spinden, Picuris notes, MS., 1910.

[3] Budd, Taos vocabulary, MS. in Bur. Amer. Ethn.

(9) Span. Rio del Pueblo, Rito del Pueblo 'pueblo creek', referring to Taos Pueblo [8:45]. =Taos (3), Eng. (7).

(10) Span. Rio de Taos, Rito de Taos 'Taos Creek'. =Eng. (8). This name is avoided by many Mexicans, since it is applied also to Fernandez de Taos Creek [8:52]. "Petites rivières de Taos".[1]

In its upper course the creek passes through a beautiful canyon. The lake [8:50], about which the Taos hold secret dances, flows into this creek. The creek is spanned by quaint log bridges at Taos Pueblo [8:45]. "I am informed by Mr. Miller that blocks or 'chunks' of obsidian, as large as a fist or larger, are found in the Arroyo de Taos. This would be about 60 miles north of Santa Fé".[2] The "Arroyo de Taos" here referred to is probably Pueblo Creek.

[8:44] (1) Eng. Lucero Creek. (<Span.). =Span. (2).

(2) Span. Rito de los Luceros, referring to the settlement [8:47]. =Eng. (1). See [8:44].

[8:45] (1) *T'awi'ǫywį* 'dwell pass pueblo' (*t'a* 'to dwell' 'to live at a place'; *wi'i* 'gap' 'pass'; *'ǫywį* 'pueblo'). To what pass or gap this name refers or why the name was originally applied is not known to the Tewa informants. The Tewa name for Picuris Pueblo [8:88] also contains postpounded *wi'i*, although the Tewa do not understand to what pass it refers. It is not impossible that Tewa *T'awi-* is a corruption of Taos *Tų̆ă-*; see Taos (4) "Ta-ui"[3], "Tôwíh".[4] Hodge[5] suggests that the Span. name Taos is derived from the Tewa form, but Span. Taos resembles Taos *Tų̆ă-* as closely as it resembles Tewa *T'awi'i*. Span. Taos is derived from Taos *Tų̆ă-;* see Taos (4) and Span. (22), below. By the San Juan a single Taos person is called *T'awi'i'i* or *T'awi'i*, while two or more are called *T'awiįɲ* (*'i'i*, *'įɲ* locative and adjective-forming postfix). At San Ildefonso a single Taos person is called *T'awi'i'i* while two or more are called *T'awi'įɲ*. The San Juan form *T'awiįɲ* 'Taos people' sounds like 'dwell mice' (*t'a* 'to dwell'; *wiįɲ* 'mouse'), and the informant took pleasure in pronouncing the name so that the second syllable sounded just like the word meaning 'mouse' or 'rat' (he rather looks down on the Taos people).

(2) San Juan *P̂iŋso'ǫywį* 'great mountain pueblo', referring to [8:24] or [8:40] (*p̂iŋ* 'mountain'; *so* 'great'; *'ǫywį* 'pueblo'). Tewa (1) is, however, the name for Taos commonly used at San

[1] Hewett, Communautés, p. 24, 1908.

[2] Bandelier: A Visit to the Aboriginal Ruins in the Valley of the Rio Pecos, in *Paps. Arch. Inst. Amer.*, Amer. ser. I, 2d ed., p. 129, note, 1883.

[3] Bandelier, in *Revue d'Ethnographie*, p. 203, 1886.

[4] Hodge, field notes, Bur. Amer. Ethn., 1899 (Handbook Inds., pt. 2, pp. 688, 691, 1910).

[5] Ibid., p. 688.

Juan. 'Taos person' is rendered by *P̂i̱nsowi"ⁱ*, Taos people by *P̂i̱nsowi̱ŋ⁄* (*'i"ⁱ*, *'i̱ŋ⁄*, *wi"ⁱ*, *wi̱ŋ⁄* locative and adjective-forming postfix). The form *P̂i̱nsowi̱ŋ⁄* sounds like 'great mountain mice' while *T'awi̱ŋ⁄* (see above, Tewa (1)), sounds like 'dwell mice' or even 'day mice' (*t'a* 'day').

(3) Taos *'Ĭălap'ăĭt'a*, *'Ĭălap'ăĭbă* 'down at or at the red willows' 'up at the red willows' (*'ĭăła* 'willow'<*'ĭă-* 'willow' cognate with Tewa *jąŋ⁄* 'willow', *ła* 'wood' probably cognate with Tewa *sǫŋ⁄* 'firewood'; *p'ăĭ* 'red'; *t'a* 'down at' 'over at'; *bă* 'up at'). The name seems to refer to ordinary willows, which are reddish, rather than to a peculiar species of willow. According to a Taos informant this is the real name of Taos Pueblo. "Red Willow Indians".[1] "ı-Tá-i-na-ma, or willow people"[2]—perhaps for *'Ĭălî̆ănâmą̆* 'willow people' (*'ĭă-* 'willow'; *î̆ănâmą̆* 'people'), a form about which no opportunity has been afforded to question a Taos Indian. "Yä'hlâhaimub'âhŭtŭlba 'red willow place'."[3] No opportunity has offered to ask a Taos Indian about this form either. The first three syllables are evidently *'Ĭălap'ăĭ-*; the syllable *b'â* is probably *p̂a* 'water'; the last syllable *ba* is probably *bă* 'up at'.

(4) Taos *T̨ŭăt'a*, *T̨ŭăbă* 'down at or at the village' 'up at the village' (*t̨ŭă-* 'house' 'houses' 'village' 'pueblo', cognate with Tewa *te* 'dwelling-place'; *t'a* 'down at' 'at'; *bă* 'up at'). It is probably from the form *T̨ŭă* that Span. Taos is derived. See Tewa (1), above, and Span. (22), below. "Taos, or Te-uat-ha".[4] "Taos, Te-uat-ha".[5] "Tegat-hâ".[6] Bandelier has here "ega" for *t̨ŭă*. "Tŭa-tá".[3] "Tai-ga-tah".[7] This spelling has "ai-ga" for *t̨ŭă*. The orthography is perhaps French and *ai* stands perhaps for the sound of *e*, which *t̨ŭ* resembles; the *g* is for *w*, as in Bandelier's form, above.

(5) Taos *Kĭt̨ŭăwai* 'our pueblo' (*ki . . . wai* 'our'; *t̨ŭă* as in Taos (4), above).

(6) Taos *T̂ăĭnâmą̆* 'the people', referring especially to the Taos people. This form is also postpounded to the Taos names for Taos Pueblo given above in order to render 'Taos people'. Thus, for instance, *'Ĭălap'ăĭt'ăĭnâmą̆*, *'Ĭălap'ăĭt'aî̆ăĭnâmą̆*, *'Ĭălap'ăĭbâî̆ăĭnâmą̆*. "Taíinamu".[3]

[1] Arny in *Indian Affairs Report* for 1871, p. 382, 1872.
[2] Miller, Pueblo of Taos, p. 34, 1898.
[3] Hodge, field notes, Bur. Amer. Ethn., 1899 (Handbook Inds., pt. 2, p. 691, 1910).
[4] Bandelier, Final Report, pt. I, p. 123, 1890.
[5] Ibid., p. 260, note.
[6] Bandelier, Gilded Man, p. 233, 1893.
[7] Jouvenceau in *Catholic Pioneer*, I, No. 9, p. 12, 1906.

(7) "'Indian name' Takhe".[1] "Taos (in der eigenen Sprache Takhe genannt)" "Taxé".[3] It may be that the forms used by Gatschet and Powell are based on Loew's form. Loew's orthography and information are often incorrect. For Taos tu̯a-?

(8) Taos "Wee-ka-nahs".[4] According to the authority[5] from which many of the synonyms of Taos herein cited are taken, this name is given by Joseph as the Taos Indians' own tribal name for themselves. Misprint and error? See [8:88], (2), (4).

(9) Picuris "Tuopa".[6] This spelling is probably for a form identical with *Tu̯ăbă;* see Taos (4), above. "Tūopá 'the northern one'."[7] This spelling is probably also for a form identical with *Tu̯ăbă;* see Taos (4), above.

(10) Picuris "Kwapíhałki 'Taos Pueblo.' It means 'chief houses or village'. Mu̯wi is the present word for chief. Kwapihał was an old word for chief".[7]

(11) Sandia "Tôwirnín".[6]

(12) Isleta "Tuwirát".[6]

(13) Jemez *Ju'lâtă* of obscure etymology (*Ju'lâ* 'Taos Indian'; *tă* locative). There is reason to believe that locative post-fixes other than *tă* may also be used, but no record of such forms appears in the writer's Jemez notes. *Ju'lâ* means 'Taos Indian,' 'Taos person'. For 'Taos Indians' 'Taos people' either the plural *Ju'lâʃ* or the compound *Ju'lâtsâ'âʃ* (*tsâ'âʃ* 'people') is used. "Yuláta".[6] This form is given as the Jemez and Pecos name of the pueblo.

(14) Pecos "Yuláta".[6] As Hodge suggests, Span. (25), below, may come from this form. There is a Jemez locative ending *bö.* Perhaps the forms Span. (25) come from a hypothetical Pecos *Ju'lâbö.*

(15) Cochiti *Tʃétʃʃókotsæ* 'north corner place' (*tʃétʃ* 'north'; *ʃóko* 'corner'; *tsæ* locative). *Tʃetʃʃóko* 'north corner' refers to the whole northern corner of the Pueblo Indian country, to the whole Taos region. The Span. name Taos (see Span. (22)) is probably also used in the Cochiti language.

(16) Sia "Tausame 'Taos people'".[8] This is probably from Span. Taos + *mæ* 'people'.

(17) Laguna "Ta-uth".[9]

[1] Loew in *Wheeler Survey Report,* VII, p. 345, 1879.
[2] Gatschet, Zwölf Sprachen, p. 41, 1876.
[3] Powell in *Amer. Naturalist,* XIV, p. 605, Aug., 1880.
[4] Joseph in *First Report Bur. Amer. Ethn.,* p. 101, 1881.
[5] Handbook Inds., pt. 2, p. 691, 1910.
[6] Hodge, ibid.
[7] Spinden, Picuris notes, MS., 1910.
[8] Spinden, Sia notes, MS., 1910.
[9] Gatschet, Laguna MS. vocabulary, Bur. Amer. Ethn., 1879.

(18) Zuñi "Topolianá-kuin 'place of cottonwood trees'".[1]

(19) Jicarilla Apache "Kóho'hlte".[2] "Kīgōtsaye 'Taos'".[3]

(20) Jicarilla Apache "daGōsīye 'at Taos'".[4] The *īye* is a locative ending; the *d* is equivalent to the *t* used in this memoir. The name seems to be merely the Jicarilla Apache pronunciation of Span. (23).

(21) Navaho "To Wolh 'water gurgles'".[5] "Ta Wolh 'water gurgles'".[6] "Tqówhŭł, 'the Taos'".[7] "Tqówhŭł 'running or swift water (?), Taos'".[8]

(22) Eng. Taos. (<Span.). =Span. (22).

(23) Span. Taos, probably from *Tą̆ă-*, the Taos name of the village; see Tewa (1), Taos (4), and Taos (5), above. The *-s* is gently sounded in New Mexican Span. Such forms as Pecos and Tanos are often used by Mexicans as singulars, although these words, and probably also Taos, are properly plural forms. "Taos".[9] "Sant Miguel".[10] "Tahos".[11] "San Geronimo de los Taos".[12] "Taosy".[13] "Taosij".[14] "Thaos".[15] "Taoros".[16] "S. Hieronymo".[17] "Taosis".[18] "San Gerónimo de los Tahos".[19] "St. Hieronimo".[20] "S. Geronimo de los Thaos".[21] "Tuas".[22] "San Geronymo de los Thaos".[23] "S. Jérome de los Taos".[24] "St Jeronimo".[25] "St Jerome".[26] "San Gerónimo Thaos".[27] "Tous".[28] "S. Jeronimo de Toas".[29] "Yaos".[30] "Tons".[31] "Taosas".[32] "Tao".[33] "Taoses".[34] "Touse".[35] "Toas".[36] "Taosites".[37] "Tacos".[38] "San Geronimo de Taos".[39] "Jaos".[40] "Taosans".[41] Gatschet[42] quotes "Taos" as the name of a Nicaraguan tribe.

[1] Cushing, 1884, quoted in Handbook Inds., pt. 2, p. 691, 1910.

[2] Hodge, field notes, Bur. Amer. Ethn., 1895, ibid.

[3] Goddard, Jicarilla Apache Texts, p. 14, 1912.

[4] Ibid., p. 121.

[5] Curtis, American Indian, I, p. 138, 1907.

[6] Handbook Inds., pt. 2, p. 691, 1910 (misquoting Curtis).

[7] Franciscan Fathers, Ethnologic Dictionary of the Navaho Language, p. 128, 1910.

[8] Ibid., p. 136.

[9] Oñate (1598) in *Doc. Inéd.*, XVI, pp. 109, 306, 1871.

[10] Oñate (1598), ibid., p. 257.

[11] Zárate-Salmerón (*ca.* 1629) quoted by Bancroft, Native Races, I, p. 600, 1882.

[12] Benavides, Memorial, p. 37, 1630.

[13] Linschoten, Descr. de l'Amérique, map 1, 1638.

[14] Sanson, l'Amérique, map, p. 27, 1657.

[15] Freytas, Peñalosa Rel. (1662), pp. 42, 74, 1882.

[16] Blaeu, Atlas, XII, p. 71, 1667.

[17] Ibid., p. 61.

[18] Ibid., p. 62.

[19] Vetancurt (1696) in Teatro Mex., III, p. 318, 1871.

[20] De l'Isle, Carte Mex. et Floride, 1703.

[21] Rivera, Diario, leg. 950, 1736.

[22] Mota-Padilla, Hist. Nueva Galicia, p. 515, 1742.

[23] Villa-Señor, Theatro Americano, II, p. 410, 1748.

[24] Vaugondy, map Amérique, 1778.

[25] Bowles, map Am., 1784.

[26] Kitchin, map N. A., 1787.

[27] Alcedo, Dic. Geog., V, p. 115, 1789.

[28] Arrowsmith, map N. A., 1795, ed. 1814.

[29] Walch, Charte America, 1805.

[30] Pike, Expedition, map, 1810.

[31] Ibid., opp. to pt. III, pp. 7, 9.

[32] Gregg, Commerce Prairies, I, p. 124, 1844.

[33] Disturnell, map Méjico, 1846.

[34] Ruxton, Adventures, p. 199, 1848.

[35] Garrard, Wahtoya, p. 131, 1850.

[36] Gallatin in *Nouv. Ann. Voy.*, 5th series, XXVII, p. 304, 1851.

[37] Davis, El Gringo, p. 311, 1857.

[38] Buschmann, New Mexico, p. 230, 1858.

[39] Ward in *Indian Affairs Report* for 1867, p. 213, 1868.

[40] Hinton, Handbook to Arizona, map, 1878.

[41] Poore in Donaldson, Moqui Pueblo Indians, p. 101, 1893.

[42] Zwölf Sprachen, p. 45, 1876.

(24) Span. "Braba".[1] "Brada".[2] As Hodge suggests,[3] Castañeda's "Braba" may be a miscopying of "Tuata", but it seems to the writer that it is probably a miscopying of Tuaba or some such spelling of the Taos name *Tų̆ăbă* (see Taos (4), above).

(25) Span. "Valladolid".[4] Taos was probably called thus by the Spaniards on account of its fancied resemblance to, or in memory of, the Spanish city of this name.

(26) Span. "Yuraba".[5] "Uraba".[6] As Hodge suggests,[3] these forms are perhaps in place of the Pecos form equivalent to *Ju'lâtă*, or rather of *Ju'lâbŏ*, which is thought to be another Jemez form.

(27) Span. "Tayberon",[7] as a name for the province of "Teos" Taos.

(28) Span. "Tejas".[8] It is not certain that Garcés refers to the Taos when he uses this word.

(29) Span. "Tejos".[9] This is identified with Taos.[10]

Bandelier describes Taos as follows: "Taos has two tall houses facing each other, one on each side of the little stream, and communicating across it by means of wooden foot-bridges."[11] Cf. the names [8:24], [8:43], [8:51], [8:52], [8:53], [8:54], [8:57], [8:58].

[8:46] Pueblo ruin about a hundred yards northeast of Taos.

Dr. H. J. Spinden has described this ruin as follows: "There is an old pueblo site about a hundred yards from Taos pueblo, on the north side of the creek, up the creek from Taos. This is said to be a part of Taos which burned down about four hundred years ago. Remains of pottery of several kinds, metates, mortars, etc., may be picked up at the ruin". The following description evidently refers to the same ruin: "Au nord du village de Taos, à quelques mètres de la *maison du nord* du village actuel, on voit les ruines du *pueblo* occupé en dernier lieu par les Indiens Taos, avant l'établissement des deux grandes constructions en terrasses qu'ils habitent aujourd'hui. Ces ruines ne sont plus que des amas d'adobe désagrégé en miettes. On ne sait pas quand le village de Taos a été rebâti sur le plan actuel, mais il est probable que ce fut dans la période historique. Cette question sera sûrement élucidée par les investigations ultérieures".[12]

[1] Castañeda, 1596, in *Fourteenth Rep. Bur. Amer. Ethn.*, pt. 1, pp. 511, 525, 1896.
[2] Curtis, Children of the Sun, p. 121, 1883 (misquoting Castañeda).
[3] Handbook Inds., pt. 2, p. 688, 1910.
[4] Castañeda, op. cit., p. 511.
[5] Relación del Suceso (*ca.* 1542), ibid., p. 575.
[6] Jaramillo (*ca.* 1542), ibid., p. 587.
[7] Oñate (1598) in *Doc. Inéd.*, XVI, p. 257, 1871, given in Handbook Inds., pt. 2, p. 691, 1910.
[8] Garcés (1775–76) diary, p. 491, 1900.
[9] Squier in *Amer. Review*, p. 522, Nov., 1848.
[10] Handbook Inds., pt. 2, p. 691, footnote, 1910.
[11] Bandelier, Final Report, pt. I, p. 266, 1890.
[12] Hewett, Communautés, p. 29, 1908.

[8:47] (1) Taos "Püawenumâ'ya'lútâ 'Placita de los Luceros'".[1]

(2) Taos "Ya'lúhânémtâ 'Placita de los Luceros', second name".[1]

(3) Luceros settlement. (< Span.). =Span.(4).

(4) Span. Luceros, Plazita de los Luceros, from the family name Lucero. =Eng. (3).

This Mexican settlement is a mile and a quarter southwest of Taos Pueblo, and just south of Prado settlement [8:48].

[8:48] (1) Eng. Prado settlement. (< Span.). =Span. (2).

(2) Span. Prado 'meadow'. =Eng. (1).

This Mexican settlement is just north of Luceros [8:47].

[8:49] North branch of Pueblo Creek or Pueblo Canyon [8:43].

[8:50] The sacred lake of the Taos Indians.

This was located for the writer by Mr. Melaquías Martinez, of Taos. Once when passing near this lake Mr. Martinez came suddenly upon a body of Indians, who leveled their rifles at him. He hastened from the spot as fast as he could go, not daring to look back. Mr. Martinez did not see Indians dancing. Two Mexican informants say that they have friends who have seen Indian men and women dancing naked about this lake. An American friend informed the writer that an old man (an American) recently came upon the Indians when they were dancing at this lake, and that they had on their ordinary dancing costumes. Mr. Martinez says that he knows the location of the lake very well, and that it drains into Pueblo Creek [8:43].

[8:51] (1) Eng. Taos Peak. (<Span.). =Span. (2).

(2) Span. Cerro de Taos 'mountain of Taos'. =Eng. (1).

"The Truchas [22:13] are slightly higher than Taos Peak. The latter is 13,145 feet, the former 13,150,[2]—both according to Wheeler. The altitude of the Jicarita [22:9] has not, to my knowledge, been determined; but the impression of those who have ascended to its top is that it exceeds the Truchas in height."[3] It would appear that either Taos Peak, Truchas Peak, or Jicarita Peak is the highest mountain of the Santa Fe-Taos Range.

[8:52] (1) Taos "Pâxwenúâpu'hwik'qu^{n} 'Fernandez Creek'".[1] "Pâxwenúâ-" is evidently the same as "Paxwinówia-" in Picuris (2) and Paqwĭănuw- in [8:54].

(2) Picuris "Paxwinówiapaxhúne (pahúa 'canyon'; paxwinówia 'spring'), Fernandez de Taos Creek'".[4] "Paxwinówia-" is evidently the same as "Pâxwenúâ-" in Taos (1) and "P̂aqwĭănuwa-" in [8:54].

[1] Budd, Taos vocabulary, MS., Bur. Amer. Ethn.

[2] The United States Geological Survey has determined the height of Truchas Peak to be 13,275 feet.

[3] Bandelier, Final Report, pt. II, p. 34, note, 1892.

[4] Spinden, Picuris notes, MS., 1910.

(3) Eng. Fernandez Creek, Fernandez de Taos Creek, Taos Creek. (<Span.). =Span. (4).

(4) Span. Rito Fernandez, Rito Fernandez de Taos, Rito de Taos, etc. See [8:54].

[8:53] (1) Eng. Fernandez Canyon, Fernandez de Taos Canyon, Taos Canyon. (<Span.). =Span. (2).

(2) Span. Cañon Fernandez, Cañon Fernandez de Taos, Cañon de Taos, etc. See [8:54].

Perhaps Picuris (2) of [8:52] is the Picuris name for the canyon instead of for the creek.

[8:54] (1) Taos "P̂aqwĭănuwaagą̇" 'down at night pool', referring to the pool of a spring situated somewhere near Taos settlement (*p̂aqwĭă-* 'lake' 'pool'; *nuwa* 'night'; *agą̇* 'down at').

The pool to which the name refers is said to have green grass about it all winter. This name is evidently applied also to Fernandez Creek [8:52] and Fernandez Canyon [8:53]. See "Pâxwenúâ-" and "Paxwinówia-" under [8:52].

(2) Eng. Fernandez de Taos, Fernandez Taos. (<Span.). =Span. (3). The name Taos is the official and commonly used form.

(3) Span. Fernandez de Taos, Fernandez Taos. Information bearing on the history of this name is lacking.

This is the town of Taos, county seat of Taos County. "The modern town of Fernandez de Taos, which lies about 3 miles west of the pueblo".[1] According to the maps "west" in the quotation above should be corrected to "southwest." "The Ranchos de Taos [8:58] lie 4 miles from Fernandez de Taos, the modern town".[2]

[8:55] (1) Eng. Taos Pass. =Span. (2).

(2) Span. Paso de Taos. =Eng. (1).

[8:56] (1) *T'anup̂o, T'anuge'i̯mp̂o* 'dwell below water' 'dwell below place water', referring to the Tano and especially to Galisteo [29:40] (*T'anu, T'anuge*, see [29:40]; *p̂o* 'water' 'creek' 'river').

(2) *T͡ʃu̯ŋge'i̯mp̂o* 'river of [29:33]' (*T͡ʃu̯ŋge*, see [29:33]; *'i̯ŋʃ* locative and adjective-forming postfix; *p̂o* 'water' 'creek' 'river').

[8:57] (1) Eng. Rio Grande of Taos Creek. (<Span.). =Span. (2).

(2) Span. Rio Grande de Taos 'great river of Taos' 'big creek of Taos'. =Eng. (1).

One would expect that this creek would also be called after [8:58].

[8:58] (1) *ɣantʃù.* (<Span.). =Span. (5).

(2) Taos "T'â'lamuna. 'los Ranchos de Taos'".[3] =Picuris (3).

[1] Bandelier, Final Report, pt. II, p. 32, 1892.

[2] Ibid., p. 33, note.

[3] Budd, Taos vocabulary, MS., Bur. Amer. Ethn.

(3) Picuris "Talamoná, 'name of the pueblo ruin at Ranchos de Taos'".[1] Evidently the same as Taos (2), above.

(4) Eng. Ranchos de Taos, Ranchos of Taos, Ranches de Taos, Ranches of Taos, Ranchos, Ranches, Francisco Ranchos, Francisco Ranches. (<Span.). =Span. (5).

(5) Ranchos de Taos, Ranchos, Ranchos de Francisco, Francisco Ranchos. "Ranchos de Taos".[2]

"The Ranchos de Taos lie 4 miles from Fernandez de Taos, the modern town".[3] "There are said to be considerable ruins near the Ranchos de Taos, and also extensive vestiges of garden plots".[4] See [8:59].

[8:59] Picuris "Talamoná 'name of the pueblo ruin at Ranchos de Taos'".[1] Budd records what is evidently the same word as the Taos name for Ranchos de Taos [8:58].

Mr. Melaquías Martinez informs the writer that the pueblo ruin is at the site of the modern Mexican town [8:58]. Dr. Spinden states as follows: "There are remains of an old pueblo near Ranchos de Taos. This pueblo ruin is apparently quite modern—walls are still standing. I was informed at Picuris that this pueblo ruin had its former population depleted by disease. Some of the remnant went to Taos and some to Picuris. The people have mixed with those of other pueblos, but there are none at present at Picuris."

[8:60] (1) Eng. Miranda Creek. (<Span.). =Span. (2).

(2) Span. Arroyo Miranda, Arroyo de Miranda 'Miranda arroyo'. Miranda is an important family name in New Mexican history.

This is a small arroyo on which the sulphur spring [8:61] is situated.

[8:61] (1) Eng. Sulphur Spring. =Span. (2).

(2) Span. Ojo de Azufre, 'sulphur spring'. =Eng. (1).

This is a sulphur spring on the arroyo [8:60].

[8:62] (1) Eng. Frijoles Creek. (< Span.). =Span. (2).

(2) Span. Rito de los Frijoles, Rito Frijoles 'bean creek'. =Eng. (1).

[8:63] (1) *K̂up'ęnd̨iwe* 'at the black stone' (*k̂u* 'stone'; *p'ęŋ* 'black'; *'iwe* locative).

The informants were one San Juan and one San Ildefonso Indian. Each of these said that there must be a black stone somewhere near the settlement, but did not know where the stone is situated.

(2) Eng. Cordova. (< Span.). =Span. (3).

(3) Span. Cordova, name of a city in Spain. =Eng. (2).

[1] Spinden, Picuris notes, MS., 1910.
[2] Bandelier, Final Report, pt. II, pp. 33, 34, 1892.
[3] Ibid., p. 33, note.
[4] Ibid., pp. 32–33.

[8:64] (1) *Poɹe'ɨmp̂ohu'u*, *Poɹe'ɨmp̂oc̃i'i* 'fishweir water-canyon' (*poɹe* 'fishweir'; *'ɨŋ⸗* locative and adjective-forming postfix; *p̂ohu'u* 'arroyo or canyon with water in it' < *p̂o* 'water', *hu'u* 'large groove' 'arroyo'; *p̂oc̃i'i* 'canyon with water in it' < *p̂o* 'water', *c̃i'i* 'canyon'). This name was given because the Tewa used to construct fishweirs in this canyon. Cf. *Poɹe'a'aqwaƀè'iwe* [8:67] and *Poɹe'iwe* [8:73].

The Cochiti used to make fishweirs in the canyon of the Rio Grande above the Keres country; see [28: White Rock Canyon].

(2) *P̂osoge'ɨmp̂ohu'u*, *P̂osoge'ɨmp̂oc̃i'i* 'water canyon of the great river', referring to the Rio Grande (*P̂osoge*, see [Large Features: 3]; *'ɨŋ⸗* locative and adjective-forming postfix; *p̂ohu'u* 'arroyo or canyon with water in it' < *p̂o* 'water', *hu'u* 'large groove' 'arroyo'; *p̂oc̃i'i* 'canyon with water in it' < *p̂o* 'water', *c̃i'i* 'canyon'). This name could be applied to any canyon through which the Rio Grande passes.

(3) *Ɖemƀuɹù'ɨmp̂ohu'u*, *Ɖemƀuɹùwɨmp̂ohu'u*, *Ɖemƀuɹù'ɨmp̂oc̃i'i*, *Ɖemƀuɹùwɨmp̂oc̃i'i* 'Embudo water canyon' (*Ɖemƀuɹù* <Span. Embudo, see Span. (6), below; *'i'ⁱ*, *wi'ⁱ* locative and adjective-forming postfix; *p̂ohu'u* 'arroyo or canyon with water in it' < *p̂o* 'water', *hu'u* 'large groove' 'arroyo'; *p̂oc̃i'i* 'canyon with water in it' < *p̂o* 'water', *c̃i'i* 'canyon'). =Eng. (5), Span. (6).

(4) Picuris "Pasxlapakwlix 'the whole Rio Grande or Embudo Canyon' (pasxlapāā 'canyon')".[1]

(5) Eng. Embudo Canyon. (<Span.). =Tewa (3), Span. (6).

(6) Span. Cañon Embudo, Cañon del Embudo, Embudo 'funnel canyon' 'funnel'. =Tewa (3), Eng. (5).

This gorge extends from the mouth of [8:43] to the mouth of [8:79], or according to other informants, to the mouth of [9:3]. "The banks of the Rio Grande, from the San Luis valley [Unmapped] to the [lower] end of the gorge of the Embudo, appear . . . not to have been settled in ancient times".[2]

[8:65] (1) *Kǫƀuc̃i'i* 'barranca corner canyon' (*kǫ* 'barranca'; *ƀu'u* 'large low roundish place'; *c̃i'i* 'canyon'). The situation of the large low roundish place from which the arroyo takes its name was not made clear to the writer.

(2) Taos *P̂ac̃ijuhŭ̆ălunâ* 'water locust creek' (*p̂a-* 'water'; *c̃iju-* 'cicada', equivalent to Tewa *ʃu*, Span. chicharra; *hŭ̆ălu-* 'arroyo', the first syllable of which seems to be cognate with Tewa *hu'u* 'arroyo'; *nâ* noun postfix). Budd's vocabulary has a form "*Hü'aluli'lâ'ku* 'arroyo Hondo'".[3] This form the Taos informant was unable to understand. It may refer to Arroyo Hondo [8:32].

[1] Spinden, Picuris notes, MS., 1910.
[2] Bandelier, Final Report, pt. II, p. 13, 1892.
[3] Budd, Taos vocabulary, MS., Bur. Amer. Ethn.

(3) Eng. Arroyo Hondo, Arroyo Hondo Arroyo, Hondo Arroyo. (<Span.). =Span. (4).

(4) Span. Arroyo Hondo 'deep arroyo or gulch'. =Eng. (3).

This is the first deep gulch entering the Rio Grande from the east above Cieneguilla [8:67]. According to Mr. Melaquías Martinez, of Taos, a Mr. London Craig owns a fine piece of land at the head of this arroyo, which he irrigates by means of springs situated where the arroyo begins [8:66]. Arroyo Hondo played an important part during the Taos rebellion of 1847. Cf. Arroyo Hondo [8:32].

[8:66] *Kǫ̨bu̯tsi'pǫ̂pi* 'spring of barranca corner canyon' (*Kǫ̨bu̯tsi'i*, see [8:65]; *pǫ̂pi* 'spring' <*pǫ̂* 'water', *pi* 'to issue').

This is the spring (or springs) on Mr. Craig's place, referred to under [8:65].

[8:67] (1) San Juan *Poɹe'a'aqwaƀè'iwe* 'fishweir slope descending place' (*poɹe* 'fishweir'; *'a'a* 'steep slope'; *qwaƀè* 'to descend'; *'iwe* 'locative'). The name would indicate that a fishweir or fishweirs were formerly built at this place. Cf. the names of Embudo Canyon, *Poɹe'i̯mpǫ̂hu'u* [8:64], and Embudo Station, *Poɹe'iwe* [8:73].

(2) Eng. Cieneguilla. (<Span.). =Span. (3).

(3) Span. Cieneguilla 'little marsh'. =Eng. (2).

This Mexican settlement lies on both sides of the little arroyo [8:68]. There is some marshy ground there; hence the Span. name. The name Cieneguilla appears never to be translated into Tewa. The San Ildefonsos seem to know the place only by its Span. name. Cf. [8:68] and [8:69].

[8:68] (1) San Juan *Poɹe'a'aqwaƀè'iwehu'u*, *Poɹe'a'aqwaƀè'iwe'i̯ŋ ɾhu'u* 'fishweir slope descending place arroyo' (*Poɹe'a'aqwaƀè'iwe*, see [8:67]; *'i''i* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo').

(2) Eng. Cieneguilla Arroyo. (<Span.). =Span. (3).

(3) Span. Arroyo de la Cieneguilla 'arroyo of [8:67]'. =Eng. (2).

[8:69] San Juan. *Poɹe'a'aqwaƀèkwajè* 'fishweir slope descending place height' (*Poɹe'a'aqwaƀè-*, see [8:67]; *kwajè* 'height'). This name refers to the mesa each side of Cieneguilla Creek; for some reason the name seems to be considerably used. Cf. [8:67].

[8:70] (1) Eng. Barranca station. (<Span.). =Span. (2).

(2) Span. Barranca 'cleft' 'barranca'. =Eng. (1).

[8:71] A bridge across the Rio Grande. This bridge, about 4 miles below Cieneguilla [8:67], is sometimes called Barranca bridge because it is near Barranca [8:70].

[8:72] (1) Eng. Comanche station. (<Span.). =Span. (2).

(2) Span. Comanche, 'Comanche'. =Eng. (1).

[8:73] (1) San Juan *Poɹe'iwe* 'at the fishweir' (*poɹe* 'fishweir'; *'iwe* locative). The name implies that there was formerly a fishweir or that there were fishweirs built in the river at this place. Cf. [8:64] and [8:67].

(2) Eng. Embudo station. (<Span.). =Span. (3).

(3) Span. Embudo 'funnel'. =Eng. (2). The name is perhaps a recent one and is taken from the canyon [8:64].

Cf. Dixon, Old Embudo, Embudo [8:78].

[8:74] Black Mesa near San Juan, see [13:1].

[8:75] (1) San Juan *P̂osajè'iwe* 'where the water bubbles or boils' (*p̂o* 'water'; *sajè* 'to boil' 'to bubble'; *'iwe* locative). This name refers to the water bubbling over the rocks at the mouth of Embudo Canyon [8:64].

(2) *Poɹe'i̱mp̂ohup'owiɹi* 'projecting points at the mouth of [8:64]' (*Poɹe'i̱mp̂ohu'u*, see [8:64]; *p'owiɹi* 'projecting point at mouth' <*p'o* 'hole' 'mouth of canyon,' *wiɹi* 'projecting corner or point').

(3) *P̂osoge'i̱mp̂ohup'owiɹi* 'projecting point at mouth of [8:64]' (*P̂osoge 'i̱mp̂ohu'u*, see [8:64]; *p'owiɹi* 'projecting point at mouth' <*p̂'o* 'hole' 'mouth of canyon', *wiɹi* 'projecting corner or point').

(4) *Ɖembu̱ɹu̱'i̱mp̂ohup'owiɹi* 'projecting points at the mouth of [8:64]' (*Ɖembu̱ɹu̱'i̱mp̂ohu'u*, see [8:64]; *p̂'owiɹi* 'projecting point at mouth' <*p'o* 'hole' 'mouth of canyon', *wiɹi* 'projecting point or corner').

(5) Eng. Embudo Canyon mouth. (<Span.). =Span. (6).

(6) Span. Boca del Cañon del Embudo 'mouth of funnel canyon'. =Eng. (5).

[8:76] San Juan *K̂u̱e̱wèkwajè* 'roundish rock height' (*k̂u* 'stone' 'rock'; *e̱wè* 'smallness and roundishness' 'small and roundish'; *kwajè* 'height'). The mesa probably gets this name from its roundish appearance.

This high mesa separates [8:79] from [9:3]. Its southernmost part rises just north of La Joya corner [9:5]. *K̂u̱e̱wèkwajè* is about the same height as Canoe Mesa [8:74]. It may be the "Table Mountain" of some Americans.

[8:77] (1) Picuris "Pāōtsōnā 'the mouth of Embudo Creek'".[1]

(2) Eng. Rinconada. (<Span.). =Span. (3).

(3) Span. Rinconada 'corner'. =Eng. (2). A Tewa translation of Rinconada would be *'Akǭmb̨u'u* (*'akǭŋɾ* 'plain'; *b̨u'u* 'large low roundish corner'), but the Tewa use the Span. name only.

The low land about the mouth of Embudo Creek [8:79] is called Rinconada.

[1] Spinden, Picuris notes, MS., 1910.

[8:78] (1) Eng. Dixon settlement. This is at present the official name.

(2) Old Embudo, Embudo. (<Span.). =Span. (4).

(3) Span. Dixon. (<Eng.). =Eng. (1).

(4) Span. Embudo Viejo, Embudo 'old funnel' 'funnel'. =Eng. (2). This name refers to Embudo Canyon [8:64].

Before the Denver and Rio Grande Railroad was built, this was the only settlement called by the name of Embudo. The naming of the station [8:73] Embudo caused confusion and led to the final adoption of Dixon as the name of the old Embudo settlement. "Embudo is a small Mexican town five miles from the railroad station of the same name".[1]

[8:79] (1) San Juan. *Ten ɾæ̨̂po*, *Ten ɾæ̨'i̯mp̂o* 'Rydberg's cottonwood water or narrow-leaved cottonwood water' (*Ten ɾæ̨* Tewa name of both Rydberg's cottonwood (Populus acuminata) and the narrow-leaved cottonwood (Populus angustifolia); *'i'ⁱ* locative and adjective-forming postfix; *p̂o* 'water' 'creek' 'river').

(2) *Ḍemḅuɹúp̂o*, *Ḍemḅuɹú'i̯mp̂o* 'Embudo water' (*Ḍemḅuɹú* <Span. Embudo, cf. [8:64]; *'i'ⁱ'* locative and adjective-forming postfix; *p̂o* 'water' 'creek' 'river').

(3) Eng. Embudo Creek. (<Span.). =Span. (4).

(4) Span. Rio Embudo, Rito Embudo 'funnel river' 'funnel creek', referring to [8:78] and [8:64]. "Rio del Embudo."[1]

Embudo Creek is formed by the joining of Pueblo Creek [8:86] and Peñasco Creek [8:85]. "One of these brooks is the Rio del Pueblo; the other the Rio del Peñasco, and they unite at a distance of a mile below the pueblo of Picuries to form the Rio del Embudo, and thus become tributary to the Rio Grande."[1]

[8:80] (1) Eng. Trampas Creek. (<Span.). =Span. (2)

(2) Rio de las Trampas 'trap river'. =Eng. (1). For the name cf. Trampas settlement [22:4], (2). No Tewa name for this creek has been found.

[8:81] (1) Eng. Ojo Zarco springs and settlement. (<Span.). =Span. (2).

(2) Span. Ojo Zarco 'light blue spring'. =Eng. (1).

"At Ojo Sarco on the Rio Grande, north of Santa Barbara [8:99], Taos County, is a fine group of mineral springs."[2]

[8:82] (1) Eng. Ojo Zarco Creek. (<Span.). =Span. (2).

(2) Span. Rito del Ojo Zarco 'creek of the light-blue spring', referring to [8:81]. =Eng. (1).

[8:83] (1) Eng. Chamizal settlement. (<Span.). =Span. (2).

(2) Span. Chamizal, adjective form of Chamizo, an unidentified shrub common in the Tewa country. =Eng. (1).

Cf. [8:84].

[1] Bandelier, Final Report, pt. II, p. 35, note, 1892.

[2] Land of Sunshine, p. 173, 1906.

[8:84] (1) Eng. Chamizal Creek. (<Span.). =Span. (2).
(2) Span. Rito Chamizal.
Cf. Chamizal settlement [8:83].

[8:85] (1) Picuris "Tuikwepapama 'river on the other side', name of the Peñasco River".[1]
(2) Eng. Peñasco Creek. (<Span.). =Span. (4).
(3) Eng. Lucia Creek. (<Span.). =Span. (5).
(4) Span. Rio del Peñasco, Rito del Peñasco 'rock river or creek' 'rocky cliff river or creek'. =Eng. (2). "Rio del Peñasco".[2] Peñasco valley".[2]
(5) Span. Rio Lucía, Rito Lucía 'Lucy River or Creek'. =Eng. (3). Why this name is applied was not ascertained.
"From these two mountains [[9:4], [9:13], [22:9], [22:13]] descend two streamlets, which run almost directly to the west, parallel with each other, for many miles, divided by wooded ridges of small width. One of these brooks is the Rio del Pueblo [8:86]; the other the Rio del Peñasco [8:85], and they unite at a distance of a mile below the pueblo of Picuries to form the Rio del Embudo [8:79], and thus become tributary to the Rio Grande".[2] The present writer has not been able to learn any Tewa name for Peñasco Creek.
Cf. Peñasco settlement [8:98].

[8:86] (1) Picuris "Tēūpōpápamá 'Pueblo canyon and Pueblo river near Picuris pueblo'."[1]
(2) Picuris "Telpupápamá 'whole Pueblo river above Picuris' (telpapá 'above'; pamá 'river')".[1]
(3) Picuris "Tónopahúkuil 'Pueblo river below the canyon' ".[1]
(4) Eng. Pueblo Creek, Pueblo River. (<Span.). =Span. (6).
(5) Eng. Picuris Creek, Picuris River. =Span. (7).
(6) Span. Rio del Pueblo, Rito del Pueblo, 'pueblo river', referring to Picuris Pueblo [8:88]. =Eng. (4). "Rio del Pueblo".[2]
(7) Span. Rio de Picuris, Rito de Picuris. =Eng. (5).
Budd's Taos "Pâ'tülshenáya 'Pueblo Canyon'"[3] presumably refers to Pueblo Canyon [8:43] above Taos Pueblo.
It is understood that the canyon extends from the vicinity of Picuris Pueblo upward to the mountains. A short distance above Picuris Pueblo there was formerly a sacred rock in the middle of the stream, which had an ancient sun-painting on its surface. In spite of the protest of the Picuris Indians this rock was blasted away a couple of years ago by the employees of a lumber company. See excerpt from Bandelier, under [8:85].

[8:87] Confluence of Pueblo Creek [8:86] and Peñasco Creek [8:85] about one mile below Picuris Pueblo [8:88].

[1] Spinden, Picuris notes, MS., 1910.
[2] Bandelier, Final Report, pt. II, p. 35, 1892.
[3] Budd, Taos vocabulary, MS., Bur. Amer. Ethn.

[8:88] (1) *P̂iɣwi'ǫɣwį* 'mountain-gap pueblo' (*p̂iɣ ʃ* 'mountain'; *wi'i* 'gap' 'pass'; *'ǫɣwį* 'pueblo'). The form with no other word postpounded is *P̂iɣwi'i*. 'Picuris person' is regularly enough *P̂iɣwi'i*[i]; 'Picuris people', *P̂iɣwi'iɣ ʃ* (*'i*[i], *'iɣ ʃ* locative and adjective-forming postfix). =Jemez (8). Pïng-gwi' 'gateway of the mountains' ".[1] Picuris can hardly be said to be situated in a gap in the mountains, and why the Tewa and Jemez names and perhaps some of the unexplained names should mean 'mountain gap' has not been made clear. Cf. *T'awi'i* 'dwell gap', the Tewa name for Taos Pueblo [8:45].

(2) Taos "Wílana."[2] =Picuris (4).

(3) Taos "Hiūtutá."[3]

(4) Picuris: "Picuries, the aboriginal names of which are both Ualana and Ping-ul-tha."[4] "Picuries, Ualana, also Ping-ul-tha."[5] "We-la-tah."[6] =Taos (2). Cf. [8:45], (8).

(5) Picuris: "Pinuëltá".[1] "Pi[n]welthá 'Picuris Pueblo.'"[7] "Pi[n]welene 'Picuris people.'"[7]

(6) Sandia "Sam-nán."[1] Cf. Isleta (7). This is apparently a plural form and may mean 'Picuris people.'

(7) Isleta "Sam-nâ'i";[1] cf. Sandia (6).

(8) Jemez *P̂ekwiletă* 'at the mountain gap' (*p̂e* 'mountain'; *kwile* 'gap' 'pass'; *tă* locative). =Tewa (1). "Pe''kwilitâ'."[1] A Picuris person is called *P̂ekwile*; two or more Picuris people are called *P̂ekwileʃ*. One also says, for instance, *P̂ekwileƀelă* 'Picuris old man' (*ƀelă* 'old man'), *P̂ekwileʦ̂â'âʃ* 'Picuris people' (*ʦ̂â'âʃ* 'people'). *P̂e* is cognate with Tewa *p̂iɣ ʃ* 'mountain'; *kwi-* is cognate with Tewa *wi'i* 'gap.'

(9) Jemez *Ota* of obscure etymology. *Otaʦ̂â'âʃ* means 'Picuris people' (*ʦ̂â'âʃ* 'people'). This name was obtained from one Jemez Indian only. If it is correct, it may be that Oñate's "Acha" (Span. (17), below) is a corruption of this name.

(10) Pecos "Pe''kwilitâ'."[1] This is given as the Jemez and Pecos name.

(11) Cochiti *Pikurí*. The informant volunteered the information that this is merely the Span. name pronounced as it is by Cochiti Indians. In New Mexican Span. the final *s* is usually faint or has disappeared altogether. Mexicans commonly say Pikurí for the written form Picurís. =Sia (12), Keresan (13), Eng. (15), and Span. (16).

[1] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 2, p. 245, 1910).

[2] Ibid., 1899 (Handbook Inds., op. cit., p. 246).

[3] Spinden, Taos notes, MS., 1910.

[4] Bandelier, Final Report, pt. I, p. 123, 1890.

[5] Ibid., p. 260.

[6] Jouvenceau in *Catholic Pioneer*, I, No. 9, p. 12, 1906.

[7] Spinden, Picuris notes, MS., 1910.

(12) Sia "Pikurís."[1] Probably from the Span. =Cochiti (11), Keresan (13), Eng. (15), and Span. (16).

(13) Keresan (dialect not stated) "Pīkuri'a"[2]. "Picuris from *Pīkuría*, its Keresan name."[2] It seems probable that this is merely the Span. name as pronounced by Keresan Indians. =Cochiti (11), Sia (12), Eng. (15), and Span. (16).

(14) Jicarilla Apache "Tók'elé."[3]

(15) Eng. Picuris. (<Span.). =Cochiti (11), Sia (12), Keresan (13), Span. (16).

(16) Span. Picurís (of unknown origin). "Picuries."[4] "Sant Buenaventura."[5] "Pecuri."[6] "San Lorenzo de los Pecuries."[7] "Pecuries."[8] "S. Lorenzo de Picuries."[9] "St. Lawrence."[10] "S. Lorenzo de los Picuries."[11] "Pecari."[12] "San Lorenzo de Picuries."[13] "Pecucio."[14] "Pecucis."[15] "Pecuris."[16] "Picaris."[17] "Pecora."[18] "Picoris."[19] "Vicuris."[20] "San Lorenzo de Pecuries."[21] "Picux."[22] "Picuni."[23] "Ticori."[24] "Pictoris."[25] "S. Lorenzo."[26] "Picuri."[27] "Picuria."[28] "Piccuries."[29] "San Lorenzo de los Picuries."[30] "Le village des Picuris."[31] "Picuris."[32]

(17) Span. "Acha."[33] "Acha" is identified with Picuris by Bandelier. It may be a corruption of Jemez *Ota;* see Jemez (8), above. Or it may come from a Pecos form cognate with Jemez *Ota.*

Picuris Pueblo stands on the north side of Pueblo Creek [8:86] about a mile above the confluence of the latter with Peñasco Creek [8:85]. Bandelier says of Picuris: "At the time of the first occupation of New Mexico, Picuries formed a considera-

[1] Spinden, Sia notes, MS., 1911.
[2] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 2, p. 245, 1910).
[3] Hodge, ibid., p. 246.
[4] Oñate (1598) in *Doc. Inéd.*, XVI, pp. 109, 257, 1871.
[5] Oñate, ibid., p. 257.
[6] MS. of 1683, quoted by Bandelier in *Arch. Inst. Papers*, III, p. 88, 1890.
[7] Vetancurt (*ca.* 1693) in Teatro Mex., p. 318, 1871 (mission name.)
[8] Vetancurt, ibid., p. 300.
[9] Jefferys, Amer. Atlas, map 5, 1776.
[10] Kitchin, map of N. A., 1787.
[11] Bowles, map of America, 1750+.
[12] Hervas (*ca.* 1800) quoted by Prichard, Phys. Hist. Man., v, p. 341, 1847.
[13] Alencaster (1805) quoted by Prince, New Mexico, p. 37, 1883.
[14] Pike, Exped., 2d map, 1810.
[15] Ibid., 3d map, 1810.
[16] Humboldt, Atlas Nouv.-Espagne, carte 1, 1811.
[17] Simpson, Exped. to Navajo country, 2d map, 1850.
[18] Calhoun, in Cal. Mess. and Corresp., p. 212, 1850.
[19] Calhoun, ibid., p. 211.
[20] Lane in Schoolcraft, Ind. Tribes, v, p. 689, 1855.
[21] Ward in *Indian Affairs Report* for 1867, p. 213, 1868.
[22] Hinton, Handbook to Ariz., map, 1878.
[23] Powell in *Amer. Naturalist*, XIV, p. 605, Aug., 1880.
[24] Gatschet in *Mag. Amer. Hist.*, p. 259, Apr., 1882.
[25] Curtis, Children of the Sun, p. 121, 1883.
[26] Bancroft, Ariz. and N. Mex., p. 281, 1889.
[27] Ibid., p. 176, map.
[28] *Indian Affairs Report*, p. 506, 1889.
[29] Ladd, Story of New Mexico, p. 201, 1891.
[30] Bandelier, Final Report, pt. II, p. 206, 1892.
[31] Hewett, Communautés, p. 29, 1908.
[32] Handbook Inds., pt. 2, p. 245.
[33] Castañeda (1596) in Ternaux-Compans, Voy. IX, p. 168, 1838.

ble village; to-day it is reduced to a mere hamlet."[1] A San Juan informant says that the principal shrine of the Picuris Indians is on top of Jicarita Mountain [22:9]. An old scalp-house (Tewa *p̂ok'owàte* 'head-skin house') is still to be seen in the plaza of Picuris. Scalps are hanging in this house in plain sight of all who enter.

[8:89] The "Old Castle," presumably called in Span. Castillo Viejo. This ruin stands just north of the pueblo. Dr. H. J. Spinden[2] furnishes the following information about it. "There are still several houses at Picuris which show pre-Spanish construction. The best example is the 'old castle' on a mound back of the pueblo. It is said to have been five stories high. It is now three, but is in an advanced stage of decay. There are still two perfect rooms, which are sealed up and which contain some sacred meal. There is a shrine on the mound of the 'old castle.' On it a fetish of clay representing an animal, a piece of an old tube pipe, and four small stones, one of them a piece of obsidian, were to be seen."

[8:90] (1) *P̂iɣwip̂iɣ* 'mountain-gap mountains' (*P̂iɣwi'i*, see [8:88]; *p̂iɣ* 'mountain').

(2) Picuris "Pi^{n}ene—the Picuris mountains are called thus; also any range of mountains is called thus."[2]

(3) Eng. Picuris Mountains. =Span. (4).

(4) Span. Sierra de Picurís 'mountains of [8:88]', q. v. =Eng. (3).

"The dark mountains of Picuries divide the ruins in the Taos country from those to which the traditions of the Picuries are attached".[3] "There is a trail leading from Taos to Picuries, but I preferred the wagon road as more commodious and as furnishing a better view of the eastern high chain. This road surmounts the crests of the Sierra de Picuries by going directly south from the Ranchos de Taos [8:58] for some distance. It follows at first a pleasant valley and a lively rivulet, and then penetrates into forests of pine on the northern slopes of the Picuries chain. These wooded solitudes afforded no room for the abode of man in ancient times. The modern traveller delights in their refreshing shade, and notices with interest the animal life that fills the thickets. The jet-black and snow-white magpie [Tewa *kwa'a*] flutters about; blue jays [Tewa *se*] appear, and variegated woodpeckers. It is so different from the arid mesas and barren mountains that we forget the painful steepness of the road. Its general direction is now to the southwest. Once on

[1] Bandelier, Final Report, pt. II, p. 35, 1892.
[2] Picuris notes, MS., 1910.
[3] Bandelier, op. cit., p. 33.

the southern slope of the Picuries range, we strike directly for the west. . . . the abrupt Sierra de Picuries, against which the pueblo leans on the south, is covered with stately forests".[1]

[8:91] Eng. United States Peak.

Wheeler[2] gives the height as 10,734 feet. It appears to be the highest peak of the Picuris Mountains [8:90].

[8:92] The old trail between Taos and Picuris.

Bandelier[3] evidently mentions this trail: "There is a trail leading from Taos to Picuries". Mr. Spinden[4] gives this information: "This trail goes over 11,000 feet high; some people can not stand it. The road attains a height of over 10,000 feet."

[8:93] Picuris "Matsoita, meaning 'muy fragoso' 'very rough'".[4]

[8:94] Picuris "Poikethá".[4]

[8:95] Picuris "Kaket'hóa, 'the old pueblo'".[5] Whether this name means old pueblo in general or is the proper name of this ruin is not clear.

Dr. Spinden furnishes the following native description: "The old pueblo is on the ridge between Pueblo and Peñasco Rivers. This old pueblo was established after the flood. It continued to increase until Cortés came. The people of this pueblo went to the east. But five families went west to California. Most of the Indians of this pueblo went to Red River [8:19] and founded a new pueblo close to a very high mountain. It was a very long time ago when they were last heard of. There are old remains on top of a flat ridge between Rio Pueblo and Rio Peñasco about 1 mile below Smith's store. Bowlder foundations extend over a large area. Pottery fragments are common. It is black and white painted pottery with geometric designs. A common element is standing triangles with parallel lines. Also incised black pottery was found. The incisions are horizontal lines a quarter to half an inch apart. Also a few samples of corrugated ware were picked up. Remains of small grinding stones were fairly common."

[8:96] Picuris "Qūta, lower bench of the tongue of land between Pueblo Creek and Peñasco Creek".[4]

"From these two mountains [22:9] [22:13] descend two streamlets, which run almost directly to the west, parallel with each other, for many miles, divided by wooded ridges of small width".[5]

[1] Bandelier, Final Report, pt. II, pp. 34–35, 1892.

[2] U. S. Geographical Surveys west of the 100th meridian, parts of southern Colorado and northern New Mexico, atlas sheet No. 69, 1873–1877.

[3] Bandelier, op. cit., p. 34.

[4] Spinden, Picuris notes, MS., 1910.

[5] Bandelier, op. cit., p. 35.

[8:97] Picuris "We^{n}to^{n}ta, 'high hill', upper bench of the tongue of land between Pueblo Creek and Peñasco Creek".[1] See quotation from Bandelier under [8:96].

[8:98] (1) Eng. Peñasco settlement. (<Span.). =Span. (2).
(2) Span. Peñasco, 'rock' 'rocky cliff'. =Eng. (1).
Cf. Peñasco Creek [8:85]. Whether there is a rocky cliff in the vicinity is not known to the writer.
"Peñasco, about 2½ miles southeast of Picuries, is higher than Taos [8:54], while Embudo [8:78] is more than a thousand feet lower".[2]

[8:99] (1) Eng. Santa Barbara settlement. (<Span.). =Span. (2).
(2) Span. Santa Barbara, 'Saint Barbara'. =Eng. (1).
Cf. "Sierra de Santa Barbara" under [22:unlocated], page 355.

[8:100] (1) Eng. Junta Creek. (<Span.). =Span. (2).
(2) Span. Rito de la Junta, 'confluence creek'. =Eng. (1).

Unlocated

"Bear Mountains." The Taos informant said there are certain mountains south of Taos Pueblo which the Taos call by a name in their language which means 'bear mountains.'

Picuris "Kú'pamâ, 'eye of a bear,' the name of a canyon."[1]

Picuris "Kalene Creek; Kalene means 'here sits a wolf.'"[1]

Taos "Híutütt'â, 'a ruined pueblo on Red River.'"[3]

Pueblo ruin in the Taos Mountains. "The ruins of the Taos people are to be sought along the base of its high mountains. One of them, to which I was told they gave the name of Mojua-lu-na, or Mojual-ua, is said to exist in the mountains."[4] See Pueblo Peak [8:40].

Picuris "Qūomá, a mountain of the Picuris range north-northeast of the Government school-house at Picuris pueblo."[1]

(1) Eng. Sora settlement. (<Span.). =Span. (2).
(2) Span. Sora. =Eng. (1). The Span. dictionaries give "sora, a kind of drink prepared from maize." Or for Span. Zorra, 'fox'?
A Mexican town on Petaca Creek [8:5] somewhere above Petaca settlement [8:7].

Taos "Tü'luia 'Plaza Rota, in Rio Hondo.'"[3] Rio Hondo refers perhaps to Arroyo Hondo [8:32]. A Span. dictionary gives "rota" as meaning 'route' and 'rattan.'

[1] Spinden, Picuris notes, MS., 1910.

[2] Bandelier, Final Report, pt. II, p, 35, note, 1892. Wheeler gives the altitude of Peñasco as 7,452 feet, and the Denver and Rio Grande Railway gives the height of Embudo as 5,809 feet.

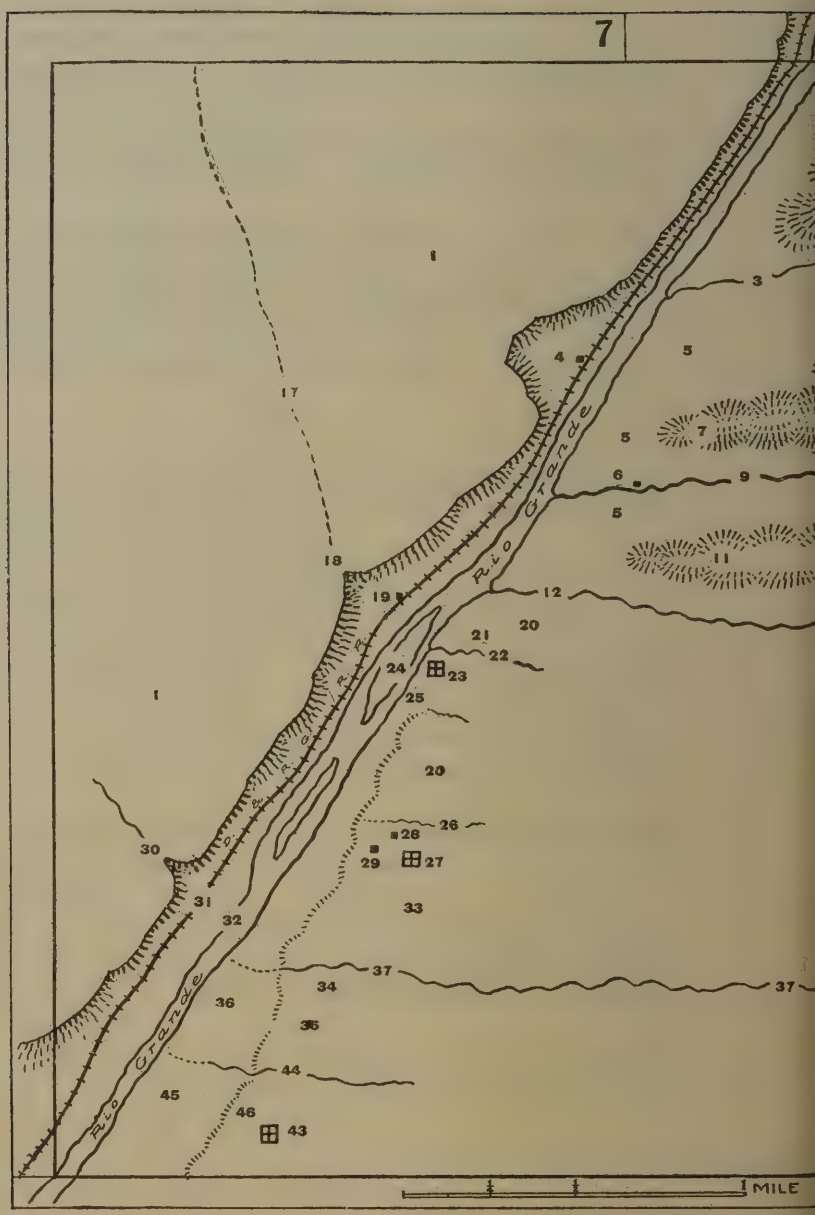
[3] Harry Budd, Taos vocabulary, in Bur. Amer. Ethn.

[4] Bandelier, op. cit., p. 32.

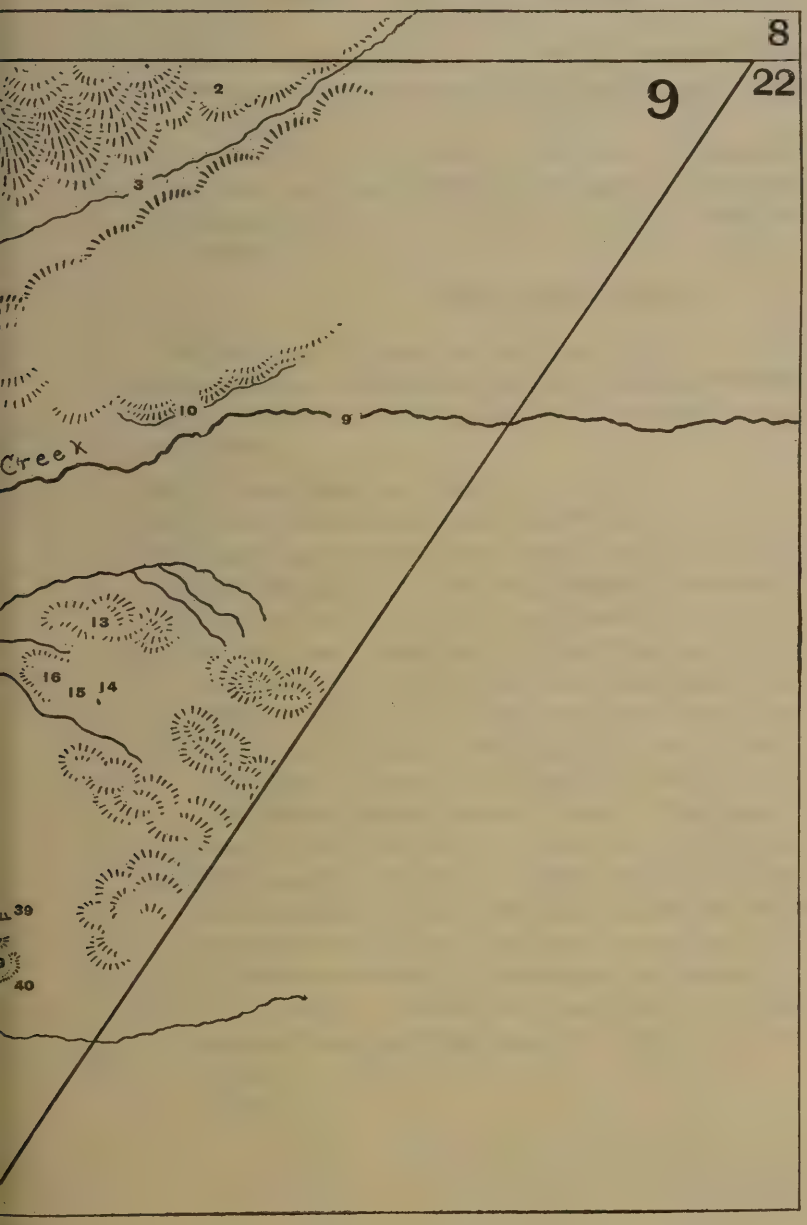
MAP 9

VELARDE REGION

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ON

MAP 9

VELARDE REGION

Unlocated pueblo ruin near Picuris Pueblo. "The ruins of a pueblo exist on one of the mesas near by, but I had no time to investigate them, and have only seen many fragments of pottery and of grinding-slabs from that locality."[1] Perhaps identical with [8:95].

Unlocated sulphur springs. "Five miles south of Taos . . . are sulphur springs of rare medicinal value."[2] Perhaps identical with [8:61].

Unlocated sulphur springs. "Between Peñasco [8:98] and Mora [Mora in Mora County, not on any of the accompanying maps] on the Rio Pueblo [8:86], are sulphur springs of rare medicinal value."[3]

[9] VELARDE SHEET

All the region shown on this sheet (map 9) is claimed by the Tewa of San Juan. Three Tewa pueblo ruins are included. The sheet is named from Velarde [9:6], which is perhaps the most widely known settlement.

[9:1] Canoe Mesa, see [13:1].

[9:2] San Juan *K̂uḇewèkwajè*, see [8:76].

[9:3] San Juan *Johu'u* 'cane cactus arroyo' (*jo* 'cane cactus' 'Opuntia arborescens'; *hu'u* 'large groove' 'arroyo').

[9:4] (1) San Juan *Kop'eḇe'e* 'boat corner' 'bridge corner', referring to the Span. name (*kop'e* 'boat' 'bridge' <*ko* unexplained, *p'e* 'stick' 'log'; *ḇe'e* small low roundish place). Cf. Span. (4).

(2) Eng. Brady. This name, now the official one, was given to the place several years ago and is in common use.

(3) Eng. Canoa. (< Span.). =Span. (4). Cf. Tewa (1).

(4) Span. Canóa, 'canoe' 'boat'. The name is perhaps taken from Canoe Mesa [9:1]. =Eng. (3). Cf. Tewa (1).

[9:5] (1) San Juan *Tsigùḇu'u* 'chico corner' (*tsigù* an unidentified bush very common in New Mexico, called by the Mexicans of the Tewa country chico; *ḇu'u* 'large low roundish place').

There is much chico growing at this place.

(2) Picuris "Phahű'tĕnă, 'hole in the ground.'"[4] Perhaps a translation of the Span. name. =Span. (4).

(3) Eng. La Hoya, La Joya. (<Span.). =Span. (4). Cf. Picuris (2).

(4) Span. La Hoya, New Mexican Span. La Joya, 'the dell' 'the hollow.' =Eng. (3). Cf. Picuris (2). The Span. name is still in common use as a designation of the whole locality. It was

[1] Bandelier, Final Report, pt. II, pp. 35–36, 1892.
[2] Land of Sunshine, Santa Fe, pp. 173–175, 1906.
[3] Ibid., p. 175.
[4] Spinden, Picuris notes, MS., 1910.

formerly also used as the name of the settlement [9:6], which was recently changed from La Hoya to Velarde because of confusion with La Hoya on the Rio Grande below Albuquerque. In New Mexican Span. words beginning with a vowel or *h* are frequently pronounced with an initial *j*. Hence the current misspelling "La Joya" for La Hoya. Hoya is a much applied geographical term in New Mexican Span., being the nearest Span. equivalent of Tewa *ƀu'u*, *ƀe'e*. "La Joya (ten miles north of San Juan)".[1]

[9:6] (1) Eng. Velarde settlement. (<Span.). =Span. (2).

(2) Span. Velarde (family name). =Eng. (1).

This place was formerly called La Hoya settlement; see [9:5]. Because of confusion with La Hoya on the Rio Grande south of Albuquerque the name of the post office was recently changed to Velarde, this being now the official name and adopted by Mexicans living in the vicinity. The name Velarde was chosen because of a prominent Mexican family named Velarde, which resides at the place.

[9:7] (1) San Juan *Kutʃijà'oku* 'Cuchilla Hill' (*Kutʃijà* <Span. (2); *'oku* 'hill'). Cf. Span. (2).

(2) Span. Cuchilla, 'narrow sharp ridge'. Cf. Tewa (1).

The bladelike point of [9:8] is called by this name. Some apply the name vaguely to the whole hill. See [9:8].

[9:8] San Juan *Tsigùƀuge'ịmp̂ịŋʃ* 'chico corner mountain', referring to [9:5] (*Tsigùƀu'u*, see [9:5]; *ge* 'down at' 'over at'; *'i*[i] locative and adjective-forming postfix; *p̂ịŋʃ* 'mountain'). This hill or mountain is perhaps sometimes called by the same names as [9:7]. Perhaps the Mexicans would call it Cerro de La Hoya, but such a name might refer to any mountain or large hill near La Hoya, while the Tewa name given above does not.

[9:9] (1) San Juan *'Omæŋgę'ịŋʃhu'u* "crooked chin place arroyo' (*'Omæŋgę*, see [22:unlocated]; *'i*[i] locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo').

(2) Eng. Truchas Creek. (<Span.). =Span. (3).

(3) Span. Rito de las Truchas, 'trout creek.' Probably so called from the presence of trout therein; but cf. Truchas settlement [22:11], which is probably named from the creek, although the reverse may be true.

This long creek has perennial water only in its upper course. See *'Omæŋgę* [22:unlocated], and Truchas settlement [22:11].

[9:10] San Juan *'Omæŋgęhugeîoƀa* 'cliffs at crooked chin place arroyo' (*Omæŋgęhu'u*, see [9:9]; *ge* 'down at' 'over at'; *îoƀa* 'cliff').

These very noticeable cliffs are on the north side of the creek [9:9] about two miles from the Rio Grande.

[1] Bandelier, Final Report, pt. II, pp. 63–64, 1892.

[9:11] San Juan *K̂uso'jowihu'ge heɬa 'Omæŋgęhugę'iŋʃ'oku* 'hills of [9:9] and [9:12]' (*K̂uso'jowihu'u*, see [9:12]; *ge* 'down at' 'over at'; *heɬa'a* 'and'; *'Omæŋgęhu'u*, see [9:9]; *'i'ⁱ* locative and adjective forming postfix; *'oku* 'hill').

[9:12] San Juan *K̂uso'jowihu'u* 'great rock gap arroyo' (*K̂uso'jowi'ⁱi*, see [9:15]; *hu'u* 'large groove' 'arroyo').

[9:13] San Juan *Jagemą̊'oku* of obscure etymology (*jage* 'between'; *mą̊* unexplained; *'oku* 'hill').

[9:14] San Juan *K̂uso'jo* 'great stone' (*k̊u* 'stone'; *so'jo* 'great', form agreeing with *k̊u*, mineral singular).

This stone is what remains of the woman who fed the water-man according to the myth related under [**10**:26]. Fleeing from *'Oke'oŋwįkeji* [**10**:26] over the old trail to Picuris, she reached the site of this stone, where she became petrified as she lay down on the ground to rest. The stone lies on a little height about a dozen yards east of *K̂uso'jowi'ⁱi* [**9**:15] through which the old trail to Picuris passes. It is a hard grayish-white stone, about the size of a person. The length is five feet, its diameter averages about a foot and a half. Its surface is smooth and roundish. The stone lies north-northwest and south-southeast. The head end, which is to the south-southeast, is slightly higher than the other end. Arms, breasts, and other features (female) are clearly to be made out, as the old Indian informant showed the writer. The stone would weigh a thousand pounds, perhaps. Some small fragments of stone lie on the ground just southwest of the stone. These are said to be what remains of two ears of corn which the old woman had with her as provisions during her flight. This stone is a *k'ajè*, or sacred thing. A wagon road passes a few rods east of the spot. Mexicans travel on this road, knowing nothing of the existence of the old woman. The stone has given names to [**9**:12], [**9**:15], and [**9**:16].

[9:15] San Juan *K̂uso'jowi'ⁱi* 'great stone gap,' referring to the *K̂uso'jo* [**9**:14] (*wi'ⁱi* 'gap' 'pass').

The old trail to Picuris passes through this gap. The trail is deeply worn in the gap. The petrified old woman lies near by, to the east.

[9:16] San Juan *K̂uso'jo'oku* 'great stone hills', referring to the *K̂uso'jo* (see [**9**:14]; *'oku* 'hills').

[9:17] *Jutàp̂o* 'Ute trail' (*Jutà* 'Ute'; *p̂o* 'trail').

This is the old and still well-worn trail to the Ute Indian country. It climbs Canoe Mesa [**9**:1] opposite the pueblo ruin [**9**:23], passing up the *Jutàp̂o'iŋʃhu'u* [**9**:18]. It crosses Canoe Mesa [**9**:1], going toward the north, and Comanche Creek [**6**:12] at a place not determined, and passes thence to the country where the Ute formerly ranged.

[9:18] San Juan *Jutàp̂o'i̯ŋ ʃhu'u* 'Ute trail arroyo' (*Jutàp̂o*, see [9:17]; *'i'i* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo'). See [9:17].

[9:19] (1) Eng. Lyden station.

(2) Span. Bosque, 'forest', the Span. name referring to the locality both west and east of the Rio Grande. See [9:20].

[9:20] (1) San Juan *Ɓokè*. (<Span.). =Eng. (2), Span. (3).

(2) Eng. Bosque. (<Span.). =Tewa (1), Span. (3).

(3) Span. Bosque, 'forest.' =Tewa (1), Eng. (2).

This name is applied to the locality on both sides of the river, including Lyden, which is on the west side. The name Lyden seems never to be applied to the settlement on the east side of the river, which is always called Bosque. See [9:21].

[9:21] San Juan *Ɓokèp'ek'aɓu'u* 'Bosque corral corner' (*Ɓokè*, see [9:20]; *p'ek'a* 'corral' <*p'e* 'stick' 'timber', *k'a* 'fence' 'enclosure'; *ɓu'u* 'large low roundish place').

[9:22] San Juan *Sæʃuhu'u* 'corn-silk arroyo', referring to [9:23] (*Sæʃu*, see [9:23]; *hu'u* 'large groove' 'arroyo').

This is a large arroyo.

[9:23] San Juan *Sæʃu'o̜ŋwi̜keji* 'corn-silk pueblo ruin' (*sæʃu* 'corn-silk' < *sæ* 'corn-silk', *ʃu* perhaps connected with *ʃu̯* 'to fly'; *'o̜ŋwi̜keji* 'pueblo ruin' <*'o̜ŋwi̜* 'pueblo', *keji* 'ruin' postpound).

"They [the Tewa of San Juan] also state that there are two ruins at La Joya [9:5], (ten miles north of San Juan), one of which they call 'Sä-jiu Uing-ge', and the other 'Pho-jiu Uing-ge'."[1]

"Poihuge (maison du clan de l'eau), et Saihuge (maison du clan du tabac) à dix milles au nord des villages actuels sur le même côté de la rivière."[2]

The ruin consists of low mounds on a low bluff beside the river. Potsherds and other débris are strewn along the edge of the bluff for a distance of 200 yards or more. The ruin is being eroded by the river, and much of it is already gone. An irrigation ditch runs at present at the foot of the bluff between the bluff and the water of the river. The sandy island [9:24] is opposite the ruin.

[9:24] (1) San Juan *Ɓokèp̂oja.e* 'Bosque Island' (*Ɓokè*, see [9:20]; *p̂oja.e* 'island' <*p̂o* 'water', *ja.e* 'in the middle of' 'in').

(2) San Juan *Sæʃup̂oja.e* 'corn-silk island' (*Sæʃu*, see [9:23]; *p̂oja.e* 'island' <*p̂o* 'water', *ja.e* 'in the middle of' 'in').

This is a large, low sandy island opposite the ruin [9:23].

[9:25] San Juan *Sæʃuɓu'u* 'corn-silk corner' (*Sæʃu*, see [9:23]; *ɓu'u* 'large low roundish place').

This is a little dell beside the river just below [9:23]. A small arroyo which has its mouth here might be called *Sæʃuɓuhu'u* (*hu'u* 'arroyo').

[1] Bandelier, Final Report, pt. II, pp. 63–64, 1892.

[2] Hewett, Communautés, p. 30, 1908.

[9:26] Nameless arroyo. The San Juan informant could not remember its name.

[9:27] Nameless pueblo ruin.

Many fragments of Indian pottery are strewn here on the ground. Part of a wall composed of adobe bricks was found at the place. The site is an open plain. It is not certain that this is the ruin of an Indian pueblo. The San Juan informant could not remember the name of this ruin, but said that he had heard the name of either this or another ruin somewhere in this vicinity. It may be that this is *Popoðì'ǫŋwįkeji;* see under [9:unlocated]. Mr. Juan de Dios Romero, whose home is in this region, told the writer that he knows of Mexicans finding Indian metates at a place not far from the river and about midway between [9:27] and [9:34]. There used to be two Mexican houses at the place where the metates were found, but nobody lives there now.

[9:28] Farmhouse of Mr. Felipe Lopez, given in order to locate [9:27].

[9:29] Farmhouse of Mr. Manuel Martinez, given in order to locate [9:27].

[9:30] San Juan *P̂oðæ̨n ɾutebu'iŋkǫ* 'barranca of Avañu dwelling-place corner', referring to [9:31](*P̂oðæ̨n ɾutebu'u*, see [9:31]; *'i''i* locative and adjective-forming postfix; *kǫ* 'barranca' 'arroyo with a noticeable bank').

This gulch runs straight back from Alcalde station.

[9:31] (1) San Juan *P̂obæ̨n ɾutebu'u*, 'Avañu dwelling-place corner', referring to the pool [9:32] (*P̂oðæ̨n ɾute*, see [9:32]; *bu'u* 'large low roundish place').

(2) Eng. Alcalde station. (< Span.). =Span. (3).

(3) Span. Alcalde 'magistrate' 'judge'. =Eng. (2). This name was recently given and properly belongs to Alcalde settlement [10:15] on the east side of the river.

There are a station and windmill at [9:31].

[9:32] San Juan *P̂oðæ̨n ɾute, P̂oðæ̨n ɾutepokwį* 'Avañu dwelling-place' Avañu dwelling-place pool' (*P̂oðæ̨n ɾu* San Juan form of the San Ildefonso *'Aðan ɾu* 'horned-snake divinity', probably < *p̂o* 'water', *pæ̨n ɾu* 'snake'; *te* 'dwelling-place '; *p̂okwį* 'pool' 'lake' < *p̂o* 'water', *kwį* unexplained).

West of the station and windmill and by the river's edge is a depression as large as a span of horses, where water may collect. This was believed by the Tewa of San Juan to be one of the dwelling-places of *'Aðan ɾu* 'horned-snake divinity'.

[9:33] San Juan *Sųnḍaùp'ek'awįŋ ɾ 'akǫnnu* 'plain of the corral of the soldiers' (*Sųnḍaùp'ek'a*, see [9:34]; *'i''i, wi''i*; locative and adjective-forming postfix; *'akǫnnu* 'plain' < *'akǫŋ ɾ* 'plain', *nu* unexplained).

This is a wide, level, barren plain.

[9:34] (1) San Juan *Sɣnd̨aùp'ek'a'iwe* 'at the corral of the soldiers', translating the Span. name. =Eng. (2), Span. (3).

(2) Eng. Corral of the Soldiers, translating the Span. name, Corral de Los Soldados. =Tewa (1), Span. (3).

(3) Corral de los Soldados, 'corral of the soldiers'. =Tewa (1), Eng. (2). Cf. [9:33], [9:36], [9:37].

Some American soldiers had their barracks at this place at some time or other, when, the informants did not know; hence the name. This place is about a mile below Bosque [9:20].

[9:35] (1) Eng. Los Luceros settlement. (<Span.). =Span. (2).

(2) Span. Los Luceros (a family name). =Eng. (1).

The northernmost houses of Los Luceros are at [9:34]; the most southerly are at [9:44].

[9:36] San Juan *Sɣnd̨aùp'ek'aɓu'u* 'corner by the corral of the soldiers' (*Sɣnd̨aùp'ek'a*, see [9:34]; *ɓu'u* 'large low roundish place').

This name refers to the low place by the river about and below the mouth of [9:37]. The mesa almost merges into the bottomlands here, so slight is its elevation.

[9:37] San Juan *Sɣnd̨aùp'ek'a'i ŋkǫhu'u* 'barranca arroyo of the corral of the soldiers' (*Sɣnd̨aùp'ek'a*, see [9:34]; *'i'i* locative and adjective-forming postfix; *kǫhu'u* 'barranca arroyo' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo').

To this large arroyo the spring [9:38] is tributary.

[9:38] (1) San Juan *Tsiɡùp̂onu'u*, *Tsiɡùp̂onup̂opi* 'down by the chico water' 'spring down by the chico water' (*Tsiɡù* unidentified species of bush, called by the Mexicans of the Tewa country chico; *p̂o* 'water'; *nu'u* 'below' 'down at'; *p̂opi* 'spring' <*p̂o* 'water,' *pi* 'to issue').

(2) Eng. Ballejos spring. (<Span.). =Span. (3).

(3) Span. Ojo de los Vallejos, Barrancas de los Ballejos, 'Ballejos Spring' 'Vallejos Barrancas' (Vallejos, Span. family name, name of a Mexican family which used to live near this place). =Eng. (2).

This spring is the only water in the vicinity and is used for watering sheep. The place is almost due west of Alcalde station [9:31]. The old San Juan informant formerly spent much time herding sheep about this spring. When the spring did not have enough water, the sheep had to be driven down to the river to water them. The whole region south of *K̂uso'jo* [9:14] is loosely called *Tsiɡùp̂onu'u*. See [9:39], [9:40], [9:41], and [9:42].

[9:39] San Juan *Tsiɡùp̂onuɡe'i'i t̂oɓa'e* 'little cliffs or banks down by the chico water' (*Tsiɡùp̂onu'u*, see [9:38]; *ɡe* 'down at' 'over at'; *'i'i* locative and adjective-forming postfix; *t̂oɓa* 'cliff' 'bank'; *'e* diminutive).

The spring and pool are surrounded on the north and east by peculiar little cliffs.

[9:40] San Juan *Tsigùp̂onugè'i'ⁱoku'e* 'little hills down by the chico water' (*Tsigùp̂onu'u*, see [9:38]; *gè* 'down at' 'over at'; *'i'ⁱ* locative and adjective-forming postfix; *'oku* 'hill'; *'e* diminutive).

Southeast of the spring and pool is a range of very small hills.

[9:41] San Juan *Tsigùp̂onugè'imp̂okwį'e* 'little pool down by the chico water' (*Tsigùp̂onu'u*, see [9:38]; *gè* 'down at' 'over at'; *'i'ⁱ* locative and adjective-forming postfix; *p̂okwį* 'pool' 'lake' <*p̂o* 'water', *kwį* unexplained; *'e* diminutive).

This is a small round pool which drains to the south. Northeast and west of it are small knolls of bluish, pebbly earth. Grass grows luxuriantly in a small patch south of the pool. The little arroyo [9:42] can be traced from the spring.

[9:42] San Juan *Tsigùp̂onu'gè'ịykǫ* 'barranca down by the chico water' (*Tsigùp̂onu'u*, see [9:38]; *gè* 'down at' 'over at'; *'i'ⁱ* locative and adjective-forming postfix; *kǫ* 'barranca' 'banked arroyo'). See [9:41].

[9:43] San Juan *P'i'ogè'ǫywį'keji* 'pueblo ruin down at the woodpecker place' (*p'i'o* 'woodpecker', Span. 'carpintero'; *gè* 'down at' 'over at'; *'ǫywįkeji* 'pueblo ruin' <*'ǫywį* 'pueblo', *keji* 'ruin' postpound). The whole region about the ruins is called *P'i'ogè*. There are several names of animals compounded with *gè*. Thus *Tsiᵭegè* 'down at the bird place' [17:34], for instance. "Pio-ge."[1] "Pioge."[2]

The pueblo ruin lies perhaps a hundred yards southeast of the farm of Mr. Isador Lopez. A wagon road runs between this farm and the ruin. A ditch about 15 feet deep has been cut through the ruin from north to south. This ditch was constructed for irrigation purposes about seven years ago, but owing to financial difficulties of the company which dug it, the ditch has never been utilized. The pueblo was of adobe and the ruin consists of low mounds. Bandelier[1] says of *P'i'ogè:* "Pio-ge, three miles north of San Juan. This is smaller than Abiquiu [3:38]; but the disposition of its buildings appears to have been similar. Considerable pottery has been exhumed from Pio-ge, and handsome specimens are in Mr. Eldodt's possession. Among them are sacrificial bowls with the turreted rim that characterizes those vessels, and the symbolic paintings of the rain-clouds, of water-snakes, and of the libella. Similar fetiches of alabaster have also been unearthed. Pio-ge is claimed by the Tehuas of San Juan as one of their ancient villages, and they assert that it was abandoned previous to Spanish times."

"Quatre endroits sont bien connus des Indiens de San Juan pour avoir été habités anciennement par quelques-uns de leurs clans: Pioge, à trois milles au nord de San Juan."[2] *P'i'ogè* has given the name to the small arroyo [9:44].

[1] Bandelier, Final Report, pt. II, p. 63, 1892. [2] Hewett, Communautés, p. 30, 1908.

[9:44] San Juan *P'i'ogè'iykǫ* 'barranca down at the woodpecker place' (*P'i'ogè*, see [9:43]; *'i'i* locative and adjective-forming postfix; *kǫ* 'barranca' 'cleft arroyo').

[9:45] San Juan *'Awap'abu'u* 'cattail corner' (*'awap'a* 'cattail', unidentified species; *bu'u* 'large low roundish place'). This name is applied to the low land by the river south of the vicinity of the mouth of [9:44] and north of the vicinity of the mouth of [10:6]. Cattails (*'awap'a*) were seen growing at the upper end of this area. The corner has given its name to [9:46] and to [10:6].

[9:46] San Juan *'Awap'akwajè* 'cattail heights', referring to [9:45] (*'awap'a* 'cattail', as in [9:45]; *kwajè* 'height'). This name refers to the higher land east of [9:45]. The ruin [9:43] is said to stand on *'awap'akwajè*.

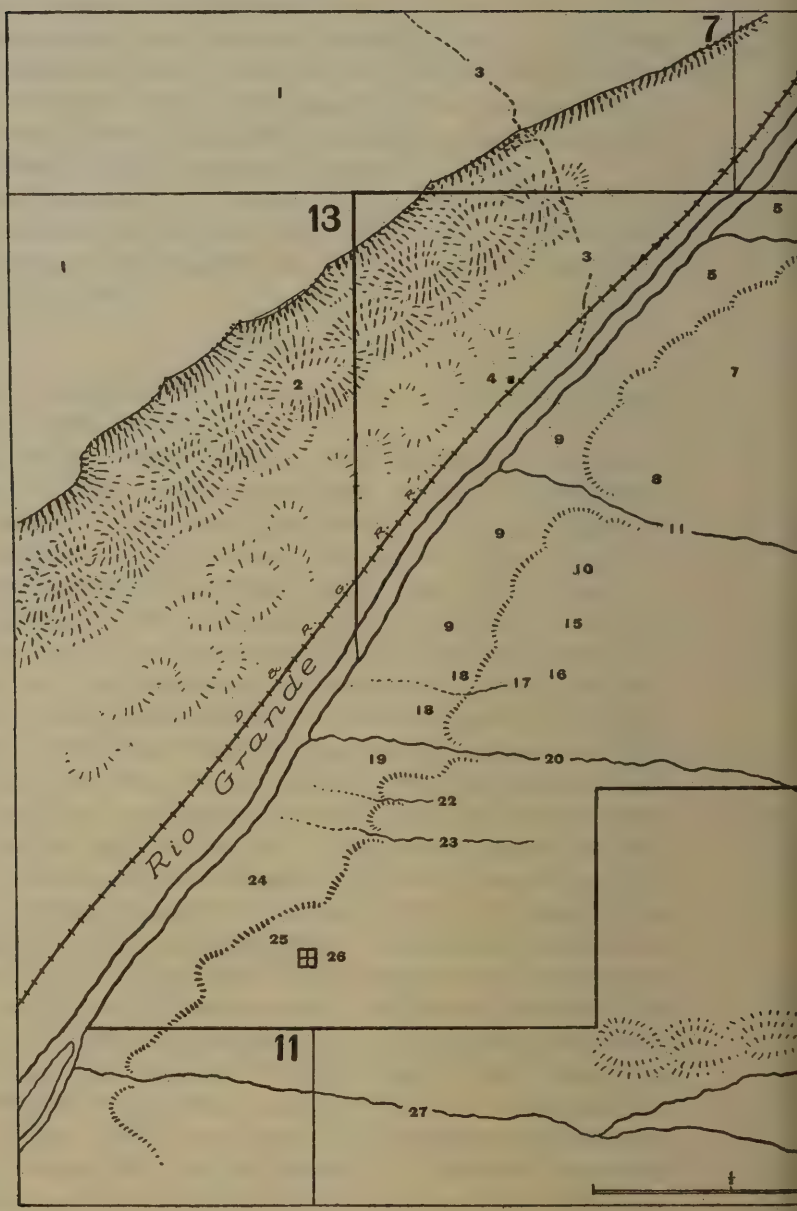
UNLOCATED

A pueblo ruin mentioned by Bandelier as "Pho-jiu Uing-ge" and by Hewett as "Poihuge."

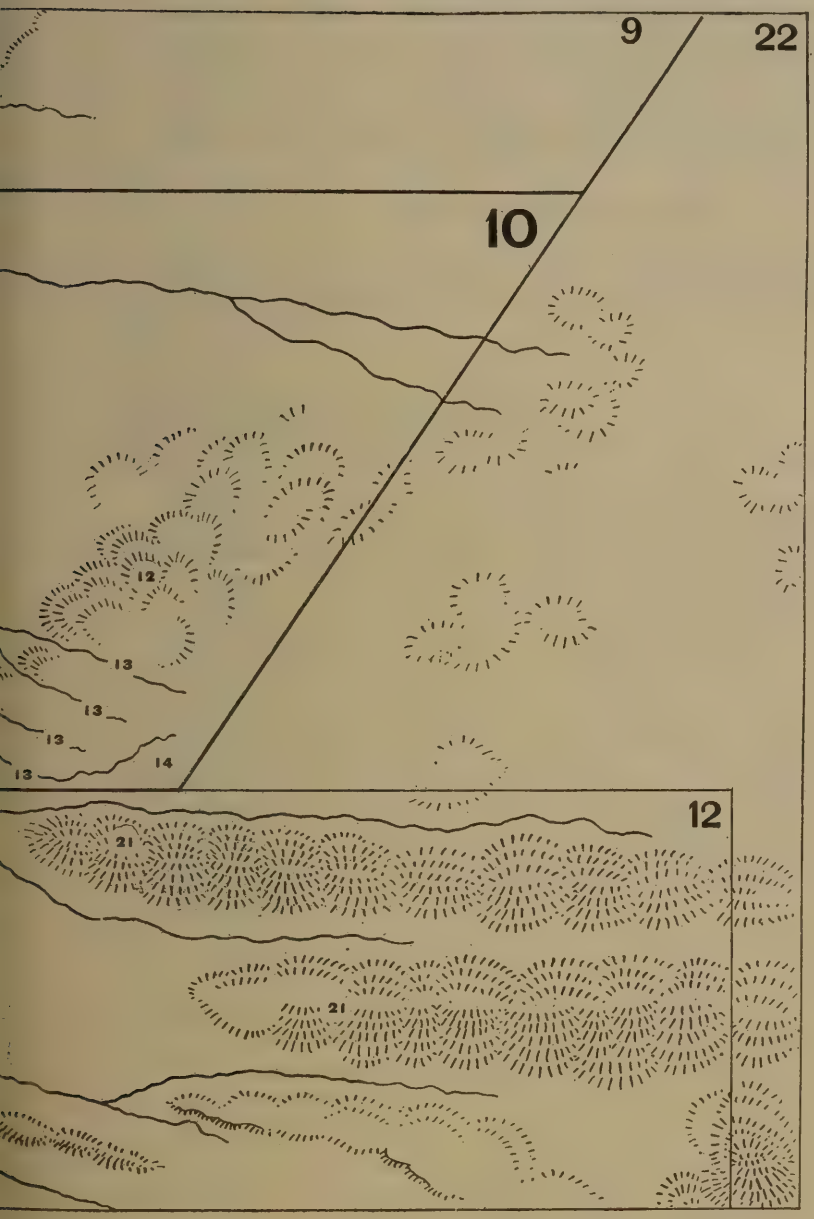
"They [the Tewa of San Juan] also state that there are two ruins at La Joya (10 miles north of San Juan), one of which they call 'Sä-jiu Uing-ge' [9:23], and the other 'Pho-jiu Uing-ge'."[1] "Quatre endroits sont bien connus des Indiens de San Juan pour avoir été habités anciennement par quelques-uns de leurs clans . . . Poihuge (maison du clan de l'eau)."[2] No form like "Poihuge" can mean in Tewa "house of the water clan," and what is more perplexing no Tewa can make any meaning out of "Pho-jiu." The writer labored with these forms persistently among the San Juan Indians. The San Juan informants suggest that "Pho-jiu" is for *Poʃu'u*, the name of the pueblo ruin [3:9] situated near Abiquiu; and they think that "Poihuge" must be the same name with the locative *ge* postfixed, as is often done. Bandelier may quite easily have made this mistake. There is, however, another plausible explanation, and that is that "Pho-jiu" may be for *Popoðì*; see *Popoðì'ǫywikeji*, page 205. *Popoðì* may have been changed to *Poʃu'u* by Bandelier's informant because of influence of *Sæʃu*, with which it was associated. *Sæʃu* may have called to his mind *Poʃu'u*, although the latter is a ruin in the Chama River drainage, especially since *Poʃu'u* and *Popoðì* both contain *po* 'squash' as their first syllable. Or the writer's informants may all be wrong. But it would be strange if there were a pueblo ruin named *Poʃu'u* near Abiquiu and another by the same name near La Hoya [9:5]. One should also notice in connection with these names Hewett's "Poihuuinge", which he locates in the Chama River drainage; see "Poihuuinge" under [5:unlocated], page 157.

[1] Bandelier, Final Report, pt. II, pp. 63–64, 1892. [2] Hewett, Communautés, p. 30, 1908.

MAP 10
OLD SAN JUAN REGION


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MAP 10

OLD SAN JUAN REGION

San Juan *Popoðì'ǫywi̧keji* 'squash flower pueblo ruin' (*po* 'squash' 'pumpkin'; *poðì* 'flower'; *'ǫywi̧keji* 'pueblo ruin' <*'ǫywi̧* 'pueblo', *keji* 'ruin', postpound). This name was known to three San Juan informants. They agreed that this 'ruin' is located somewhere near *Sæfu'ǫywi̧keji* [**9**:23]. It may be the nameless and problematic ruin [**9**:27] the name of which the informant could not remember. At any rate it is almost certain that it is the name for which Bandelier's "Pho-jiu" is intended.

[10] OLD SAN JUAN SHEET

This sheet (map 10) shows a tract just north of San Juan Pueblo. One pueblo ruin, Old San Juan [**10**:26], is included, from which the sheet has been named.

[**10**:1] Canoe Mesa, see [**13**:1].

[**10**:2] San Juan *Qwaxeʌi*, see [**13**:3].

[**10**:3] *Tsewiʔpo* 'eagle gap trail', so called because it passes north of but near [**7**:24] (*Tsewiʔi*, see [**7**:24]; *ʔpo* 'trail').

This is an old trail. It is the one frequently taken when going by trail from the vicinity of San Juan to Ojo Caliente or El Rito regions. The trail winds its way up Canoe Mesa [**10**:1] just back of *Nąmp'onu'u* [**10**:4] and almost directly opposite the old ruin of *P'i'oge* [**9**:43]. The trail is perhaps also called by the San Juan *Nąmp'onuʔpo* (*Nąmp'onu'u*, see [**10**:4]; *ʔpo* 'trail'). It is probably to this trail that Bandelier[1] refers when he says: "A trail leads across it [Canoe Mesa] to the Rio Grande from Ojo Caliente".

[**10**:4] (1) San Juan *Nąmp'onu'u* 'down at the holes in the earth", referring to holes of some sort in the ground at the foot of the cliff of Canoe Mesa [**10**:1] at this place.(*nąǫ* 'earth'; *p'o* 'hole'; *nu'u* 'below', applied to distinguish the place from the height of Canoe Mesa [**10**:1], which overhangs it).

(2) Eng. Estaca settlement. (<Span.). =Span. (3).

(3) Span. Estaca 'the stake'. =Eng. (2). In what connection this name is applied is unknown. "La Staka".[2]

The most southerly house of this place is the large residence of Mr. Juan Lopez, which is approximately opposite Alcalde [**10**:15]; the place extends to the north to the point at which the *Tsewiʔpo* trail [**10**:3] climbs the mesa. The hill or slope called *Qwaxeʌi* [**10**:2] lies between the place and the cliff of the mesa [**10**:1].

[**10**:5] San Juan *'Awap'aɓu'u*, see [**9**:45].

[1] Bandelier, Final Report, pt. II, p. 63, note, 1892.

[2] U. S. Geographical Surveys West of the 100th Meridian, Parts of Southern Colorado and Northern New Mexico, atlas sheet No. 69, 1873–1877.

[10:6] San Juan *'Awap'aḫu'iŋkǫ* 'cattail corner arroyo' (*'Awap'aḫu'u*, see [9:45]; *'i''i* locative and adjective-forming postfix; *kǫ* 'barranca' 'arroyo with banks').

This is a broad and straight arroyo which gets its name because its mouth is at [10:5].

[10:7] (1) Eng. La Villita settlement. (<Span.). =Span. (2).

(2) Span. La Villita 'the little town.' =Eng. (1). A few Mexican houses at this place are called by this pretentious name. No San Juan Tewa name for this place could be learned.

[10:8] (1) Eng. Los Pachecos settlement. (<Span.). =Span. (2).

(2) Span. Los Pachecos (Span. family name). =Eng. (1).

There are a few Mexican houses at this place.

[10:9] San Juan *'Anŋḫu'u* of obscure etymology (*'anŋ* unexplained; *ḫu'u* 'large low roundish place'). *'Anŋ* appears also in a number of other names; see [10:10], [10:11], [10:12], [10:13], [10:14], and [10:15].

[10:10] San Juan *'Anŋk̂eɹi* of obscure etymology (*'anŋ*, see [10:9]; *k̂eɹi* 'height'). This name is applied to the higher land east of [10:9].

[10:11] San Juan *'Anŋkǫ* of obscure etymology (*'anŋ*, see [10:9]; *kǫ* 'barranca' 'arroyo with banks').

This arroyo passes about half a mile north of Alcalde settlement [10:15].

[10:12] San Juan *'Anŋ'oku* of obscure etymology (*'anŋ*, see [10:9]; *'oku* 'hill').

The group of hills here referred to is about 2 miles from the Rio Grande.

[10:13] San Juan *'Anŋ'okukǫ* of obscure etymology (*'anŋ*, see [10:9]; *'oku* 'hill'; *kǫ* 'barranca' 'arroyo with banks').

[10:14] San Juan *'Anŋ'okuḫu'u* ''*Anŋ* (unexplained) hill corner' (*'anŋ*, see [10:9]; *'oku* 'hill'; *ḫu'u* 'large low roundish place').

This low place lies between *'Anŋ'oku* [10:12] and *Hŋ̨sekwajè* [10:21]. It is said to be barren, with no trace of the works of man in sight.

[10:15] (1) San Juan *'Anŋḫu'u* ''*Anŋ* (unexplained) town' (*'anŋ*, see [10:9]; *ḫu'u* 'town').

(2) *'Ą̨kaḍèḫu'u* 'Alcalde town' (*'Ą̨kaḍè*, see Span. (4); *ḫu'u* 'town'). =Eng. (3), Span. (4).

(3) Eng. Alcalde settlement. (<Span). =Tewa (2), Span. (4).

(4) Span. Alcalde, Plazita Alcalde 'magistrate' 'judge.' =Tewa (2), Eng. (3). Span. alcalde is translated in Tewa by the word *tsoḍi''i*, but the name of Alcalde settlement is never translated.

This is an old Mexican settlement.

[10:16] San Juan *Pi'ɨwiɹi* 'clay point' (*pi'ɨ* 'a kind of pottery clay,' see *Nąpi'ɨ* under MINERALS; *wiɹi* 'projecting corner or point'). This name is given to a small point of land projecting toward the south, situated about midway between [10:15] and [10:20]. Cf. [10:17] and [10:18].

[10:17] San Juan *Pi'ɨwiɹi'ɨŋɾhu'u* 'clay point arroyo' (*Pi'ɨwiɹi*, see [10:16]; *'i'ⁱ* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo').

[10:18] San Juan *Pi'ɨwiɹiɓu'u* 'clay point corner' (*Pi'ɨwi'ɹi*, see [10:16]; *ɓu'u* 'large low roundish place').

[10:19] San Juan *Qwoɹenæɓu'u* 'corner where it cuts through' (*qwoɹe* 'to cut through' as a stream cuts through earth or sand; *næ* locative; *ɓu'u* 'large low roundish place'). Cf. [10:20].

[10:20] San Juan *Qwoɹenækǫhu'u* 'barranca arroyo where it cuts through' (*Qwoɹenæ*, see [10:19]; *kǫhu'u* 'barranca arroyo' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo').

This large arroyo flows out from *Hųt̂sekwajè* [10:21], and in its upper part might perhaps be called *Hųt̂sekǫhu'u*. See [12:2].

[10:21] San Juan *Hųt̂sekwajè*, see [12:2].

[10:22] Small nameless arroyo.

[10:23] San Juan *Piðik̂utsæ'iŋɾhu'u* 'arroyo where the meat is or was pounded' (*piði* 'meat'; *k̂utsæ* 'to pound' 'to peck'; *'i'ⁱ* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo').

[10:24] San Juan *'Anɾɨbu'u* 'sunflower corner' (*'anɾɨ* 'sunflower', probably <Span. añile 'sunflower', used instead of the old Tewa name *t'ą̆mpoðì* 'sun flower' (*t'ą̆ŋɾ* 'sun'; *poðì* 'flower'); *ɓu'u* 'large low roundish place'). Why the name was originally applied was not known to the informants. Cf. [10:25] and [10:26].

[10:25] San Juan *'Anɾɨk̂eɹi*, *'Anɾɨɓuk̂eɹi*, *'Anɾɨɓu'oke k̂eɹi* 'sunflower height' 'sunflower corner height' 'sunflower height where Old San Juan is' (*'anɾɨ* 'sunflower', *'Anɾɨɓu'u*, see [10:24]; *'oke*, see [10:26]; *k̂eɹi* 'height'). The higher land east of [10:24] is called thus.

Old San Juan Pueblo ruin [10:26] is at this place.

[10:26] San Juan *'Oke'ǫŋwɨkeji*, *'Anɾɨɓu'oke'ǫŋwikeji* ''*Oke* (unexplained) Pueblo ruin' ''*Oke* (unexplained) Pueblo ruin at sunflower corner [10:24]' (''*Oke* unexplained, name of San Juan Pueblo, see San Juan Pueblo under [11], pages 211–15; *'ǫŋwɨkeji* 'pueblo ruin' <*'ǫŋwɨ* 'pueblo', *keji* 'ruin' postpound; *'Anɾɨɓu'u*, see [10:24]).

No previous mention of this pueblo ruin can be found. The San Juan informants say that San Juan Indians speak of it more frequently than they do of any other pueblo ruin, for it is old San Juan, and the San Juan people used to live there before they

migrated south to build a pueblo [**11**:17], also called *'Oke* and now in ruins, and more recently to build the present pueblo of San Juan, which they now inhabit and to which they still apply the old name *'Oke*, the present pueblo being the third to which this name has been applied.

'Anʃi̱bu'oke'o̱ywi̱kejí, above, was abandoned because of a flood, according to the San Juan informants. It was once a very populous pueblo. In those old days there were certain religious ceremonies which required that a man be shut up without food or water for twelve days. A certain man, inhabitant of the ancient pueblo, was once shut up according to this custom; he was confined in a dark room, and a man and a woman were appointed to watch him and see that he neither drank nor ate. On the eleventh day he burst out of the room like a madman, and crazed for want of water, running to a marshy place at *'Anʃi̱bu'u* [**10**:24], just below the old pueblo, he lay down and drank and drank of the water. This was a bad omen. After a while the man burst, and water from his body gushed over all the highlands and lowlands and obliterated the whole pueblo. One can still see at the ruin traces of this catastrophe. The inhabitants fled, and built a new *'Oke* village at [**11**:17] about a mile farther south. The woman who had been guarding the fasting man also took to flight, following the old trail which leads to Picuris. Where this trail passes through a gap in the hills the woman lay down on the ground to rest, when she was suddenly transformed into a stone, which can still be seen lying near the pass. This stone is called *K̂uso'jo* 'great stone'; see [**9**:14]. The gap referred to is *K̂uso'jowï'i* 'great stone gap' [**9**:15]. According to an old custom, the woman carried a couple of ears of corn with her to sustain her on her journey. These also turned to stone, and may be seen beside the petrified old woman. No names of the persons who figure in this myth could be obtained.

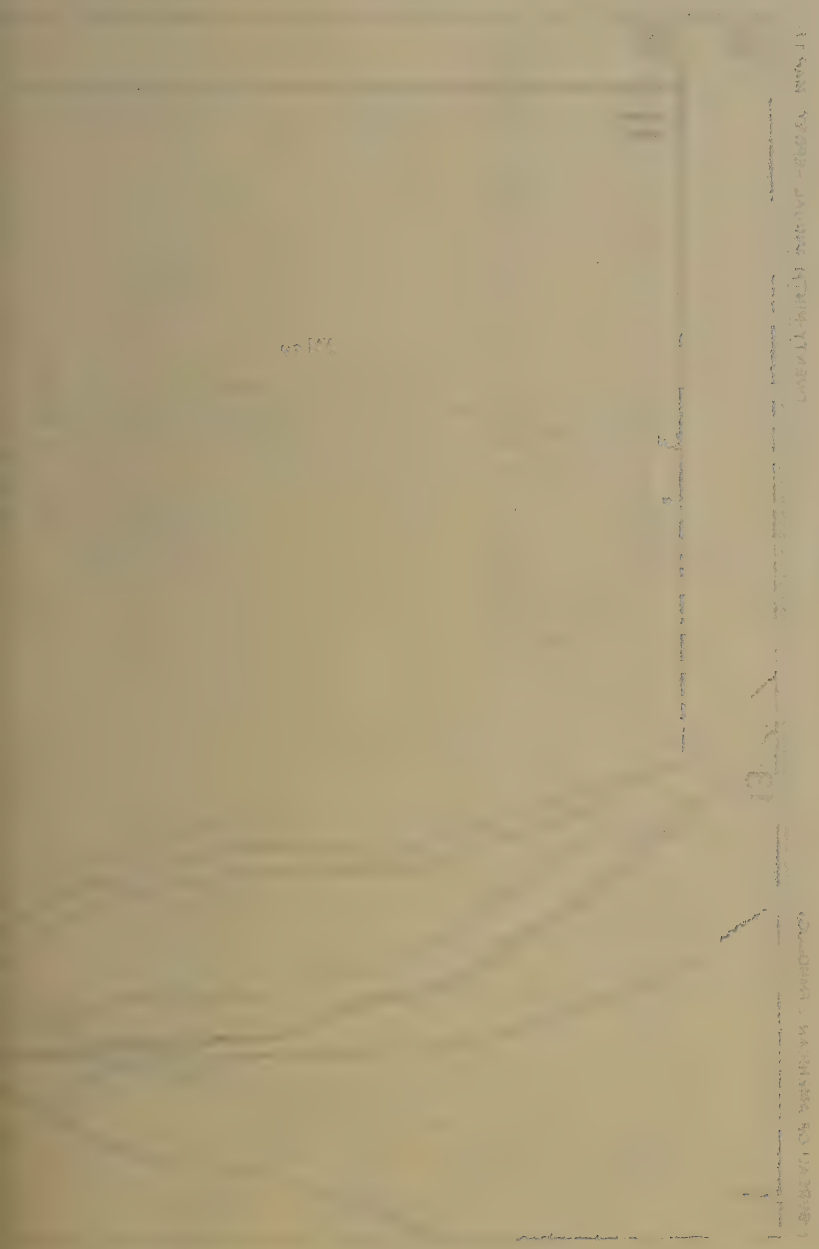
The site of the ruin is on a low highland not far from the river. Not even a mound could be distinctly traced, so completely obliterated is the ruin. Some fragments of gray and black unpainted pottery were picked up.

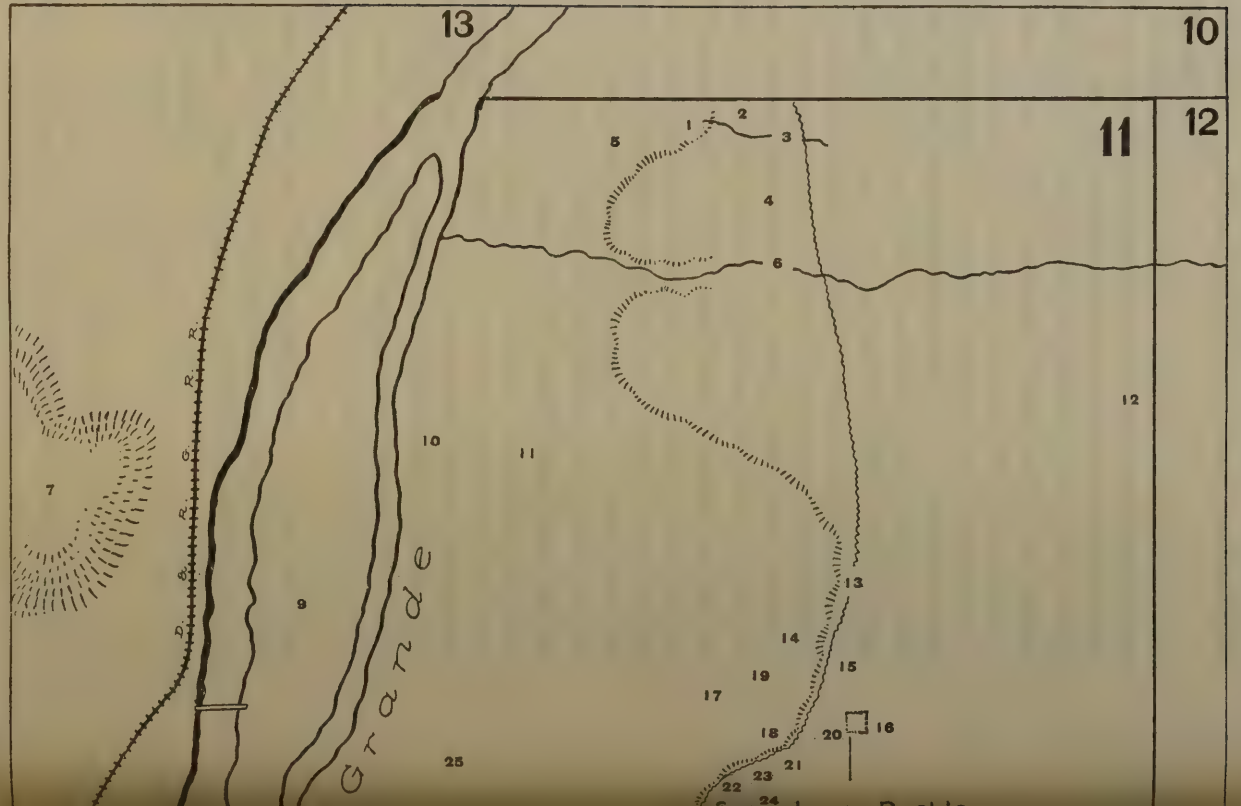
[**10**:27] San Juan *Ko̱p'agï'i̱ŋʃ*, see [**11**:6].

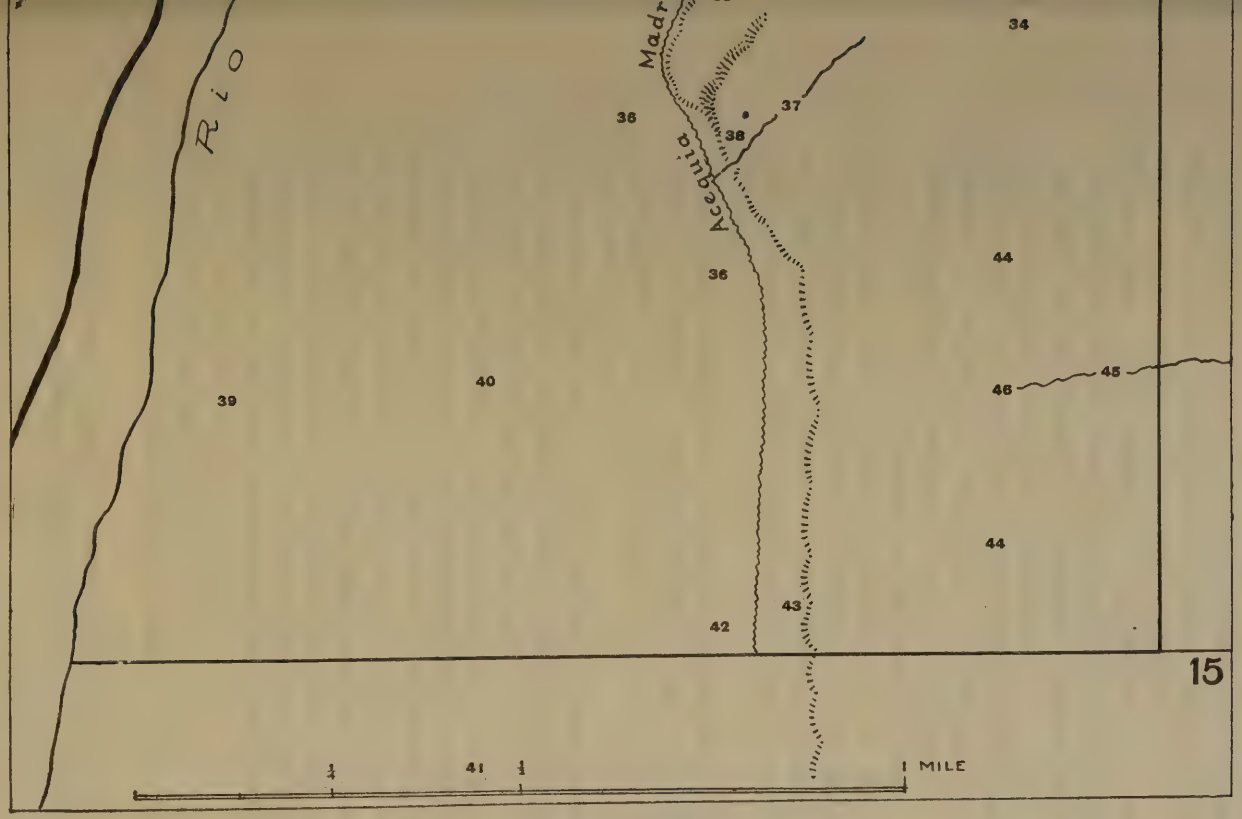
[**11**] SAN JUAN SHEET

This sheet (map 11) shows the country in the immediate vicinity of San Juan Pueblo. So far as could be learned, only one pueblo ruin is included in the area shown. On the lowlands east of the Rio Grande and west and southwest of San Juan Pueblo the San Juan Indians do most of their farming.

MAP 11
SAN JUAN REGION



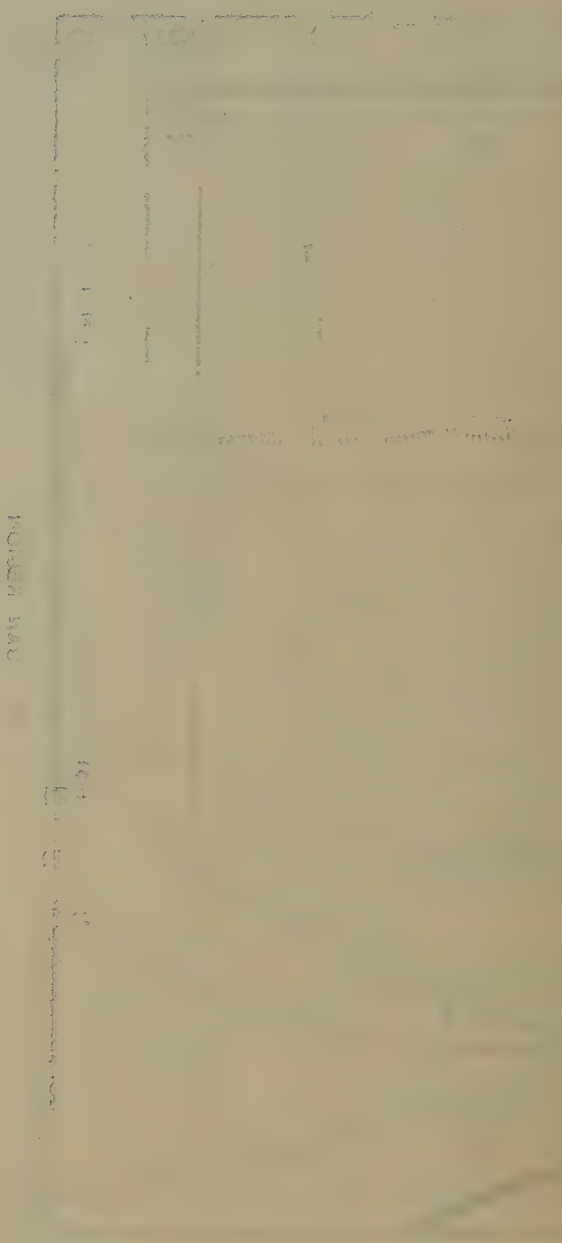

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SAN JUAN REGION

MAP 11

SAN JUAN REGION



[**11**:1] San Juan *Tsik'owaḇe'e* 'little corner of the fireflies' (*tsiko'wa* said to mean 'firefly'; *ḇe'e* 'small low roundish place').

This little corner merges into *'An ɾ ịḇu'u* [**10**:24]. Mr. Julian Sanchez owns the land and has his house a short distance east of the low place on *Tsik'owakwajè* [**11**:2]. This low place appears to have given [**11**:2] and [**11**:3] their names.

[**11**:2] San Juan *Tsiko'wakwajè*, *Tsiko'waḇekwajè* 'firefly height' 'height of the little corner of the fireflies' (*Tsik'owa*, *Tsik'owaḇe'e*, see [**11**:1]; *kwajè* 'height'). This name is applied to the high land north and northeast of *Tsik'owaḇe'e* [**11**:1].

[**11**:3] San Juan *Tsik'owaḇe'ịŋkǫ* 'arroyo of the little corner of the fireflies' (*Tsik'owaḇe'e*, see [**11**:1]; *'i''ⁱ* locative and adjective-forming postfix; *kǫ* 'barranca' 'arroyo with banks').

This little gulch is tributary to *Tsik'owaḇe'e* [**11**:1].

[**11**:4] San Juan *Kǫp̂æŋge*, *Kǫp'aɡi''ịŋkǫp̂æŋge* 'beyond the arroyo' 'beyond the wide gulch arroyo' (*Kǫ* abbreviated from *Kǫp'aɡi''ịŋkǫ*, see [**11**:6]; *p̂æŋge* 'beyond'). This name refers especially to the locality which lies immediately north of the lower *Kǫp'aɡi''ịŋ ɾ* [**11**:6].

[**11**:5] San Juan *Kǫp̂æŋgeḇu'u*, *Kǫp'aɡi''ịŋkǫp̂æŋgeḇu'u* 'low corner beyond the arroyo' 'low corner beyond the wide gulch arroyo' (*Kǫp̂æŋgeḇu'u*, *Kǫp'aɡi''ịŋkǫp̂æŋgeḇu'u*, see [**11**:4]; *ḇu'u* 'large low roundish place'.)

[**11**:6] San Juan *Kǫp'aɡi''ịŋ ɾ*, *Kǫp'aɡi''ịŋkǫ* 'broad arroyo' 'broad gulch arroyo' (*kǫ* 'barranca' 'arroyo with banks'; *p'aɡi* 'broad'; *'ịŋ ɾ* locative and adjective-forming postfix).

This is a large and straight arroyo with barrancas at many places along its course. In the names [**11**:4] and [**11**:5] it is often referred to simply by *kǫ* 'the arroyo'. Its mouth is opposite the upper end of the sandy island [**11**:9]. Its upper course is called *Kǫp̂ik̂aɡi''ịŋkǫ;* see [**12**:7]. One should compare the name *Kǫp'aɡi-'ịŋkǫ* with *Kǫp̂'aɡekǫhu'u* [**19**:3], the San Ildefonso name of the lower part of Pojoaque Creek, which lies north of San Ildefonso Pueblo just as this [**11**:6] lies north of San Juan Pueblo.

[**11**:7] San Juan *Jop'e'i''ᵛoku*, see [**13**:17].

[**11**:8] Pueblita Pueblo, see [**13**:15].

[**11**:9] San Juan *P̂ojaɹi* 'the island' (*p̂o* 'water'; *jaɹi* 'in the midst of' 'in').

This large sandy island is crossed by the wagon road which connects Chamita settlement [**13**:28] with San Juan Pueblo.

[**11**:10] *P̂ok̂e* 'water neck' 'water brink' (*p̂o* 'water'; *k̂e* 'neck' 'height'). The river bank in the vicinity of San Juan is known by this name.

[**11**:11] San Juan *P̂ofu̇p̂okwage* 'level bank by the bend in the river' (*p̂o* 'water'; *fu'u* 'projecting corner or point', in this instance referring to a bend in the river; *p̂o* 'water'; *kwage* 'high and level place').

[**11**:12] San Juan *'Oke'akǫnnu* 'plain of' *Oke* or San Juan Pueblo' (*'Oke*, see San Juan Pueblo, below; *'akǫnnu* 'plain' <*'akǫŋf* plain; *nu* unexplained). The entire plateau on which the present pueblo of San Juan stands is called thus. Cf. [**12**:6].

[**11**:13] (1) San Juan *K̄wi'o Jija* 'mother ditch', translating the Span. name (*kwi'o* 'irrigation ditch'; *jija* 'mother'). =Span. (2).

(2) Span. Acequia Madre 'mother ditch'. =Tewa (1).

This is the chief irrigation ditch of the San Juan Indians, and is therefore called by this poetic name. A part of it is shown on the map.

[**11**:14] San Juan *J̨ą̆ŋk'ęm'ḇu'u* of obscure etymology (*j̨ą̆ŋf* 'willow'; *k'ęŋf* unexplained; *ḇu'u* 'large low roundish place').

Cf. [**11**:15] and [**11**:16].

[**11**:15] San Juan *J̨ą̆ŋk'ęywiɹi* of obscure etymology (*J̨ą̆ŋk'ęŋf*, see [**11**:14]; *wiɹi* 'projecting corner or point'). Cf. [**11**:14]. This name applies to a sort of projecting point of higher land east of the ditch [**11**:13].

[**11**:16] San Juan *Penibege* 'dead body corner' 'graveyard' (*peni* 'corpse' 'dead body'; *ḇe'e* 'small low roundish place'; *ge* 'down at' over at').

This is the Roman Catholic graveyard at San Juan at present in use. In earlier times interments were made in the churchyard [**11**:22]. The graveyard is on the level ground just north of the north end of the race-track [**11**:20]. It is surrounded by a fence.

[**11**:17] San Juan *K̄ûtigi'i'i* 'bunched stones place' (*k̂u* 'stone'; *t̂igi* 'in a bunch' 'bunched', as in *T̄igi'i̇ŋf*, San Ildefonso name for the Pleiades; '*i'i* locative and adjective-forming postfix). This name refers to the bunches or groups of stones, which are said to be all that remain of the second pueblo called by the name *'Oke*. See *K̄ûtigi'oke'ǫŋwi̇keji* under [**11**:unlocated], p. 219. The whole locality about this as yet unlocated ruin is called *K̄ûtigi'i'i*. A number of Mexican houses are at the place. See *K̄ûtigikwajè* [**11**:23], this name being applied to the height on which the present San Juan Pueblo is built.

[**11**:18] San Juan *Pejeḇu'u* of obscure etymology (*pe* is said to sound like *pe*, 'an unidentified species of rodent resembling the field-mouse'; *je* unexplained; *ḇu'u* 'large low roundish place'). Cf. [**11**:19].

This low corner lies just west of the rise to the higher land and east of *K̄ûtigi'i'i* [**11**:17].

[11:19] San Juan *Pejeḫu'a'a* 'slope by [11:18]' (*Pejeḫu'u*, see [11:18]; *'a'a* 'steep slope'). It is said that the bottom [11:18] rises somewhat to the north at this place; hence the name.

[11:20] San Juan *P̂impije'iŋʃ'æp̂o* 'northern race-track' (*p̂impije* 'north' <*p̂iŋʃ* 'mountain', *pije* 'toward', *'i'ⁱ* locative and adjective-forming postfix; *'æp̂o* 'race-track' <*'æ* 'to run,' *p̂o* 'trail' 'track').

This is the northern race-track of the San Juan Indians; it runs north and south. For the southern one see [11:33]. Mrs. Perlina Sizer Cassidy, of Santa Fe, New Mexico, informs the writer that there are at the northern end of this race-track two stones, one on each side, marking the starting place. The one on the eastern side is a shaft of sandstone nearly a foot in diameter, about 2½ feet high, and approximately square. The one on the western side, about 30 feet from the other, is of a kind of granite formation of pyramidal form, about 1½ feet high, with base of rounded triangular form, each side of which is about 2 feet long. At about 2 o'clock on St. John's day, 1912, after a race run on this track was finished, three women were observed by Mrs. Cassidy to pour water with meal in it over these stones and rub them with their hands. This water was what remained in the ollas from which the racers had been drinking. Why there should be two race-tracks at San Juan and whether this one is considered to belong to the Summer or to the Winter phratry, or to both or neither, are questions which, so far as the writer knows, have not been determined.

[11:21] San Juan *'Okekwajè* ' *'Oke* (unexplained) height' (*'Oke*, see San Juan Pueblo, pp. 211–215; *kwajè* 'height'). The extreme northeastern corner of San Juan Pueblo is called thus. This place is said to be called Aguapa by the Mexicans, a term for which no explanation has been obtained.

[11:San Juan Pueblo] (1) *'Oke'ǫŋwį* of obscure etymology (*'oke* unexplained; *'ǫŋwį* 'pueblo'). The original etymology of *'oke* is no longer known to the Tewa. *'Oke* sounds exactly like 'hard metate' (*'o* 'metate'; *ke* 'hardness' 'hard'). One should also notice the *t̂se'oke* name of a certain Tewa religious officer, which is said to mean 'hard metate face' (*t̂se* 'face'; *'o* 'metate'; *ke* 'hard'). In most of the forms quoted below the noticeable aspiration at the end of the *o* just before the *k* is represented by a letter such as *h* or Span. *j*. Dr. J. Walter Fewkes seems to have noticed some peculiarity, since he writes ʳ. A single San Juan person is called regularly *'Oke'i'ⁱ*; two or more San Juan people are called regularly *'Oke'iŋʃ*, but the San Juan Tewa and perhaps some other Tewa sometimes say *'Okeŋʃ* (*'i'ⁱ*, *'iŋʃ* locative and adjective-forming postfix). The name *'Oke* was originally applied to the pueblo

ruin [**10**:26] and after that pueblo was destroyed, to the unlocated pueblo ruin at [**11**:17], the present pueblo of San Juan being according to the tradition the third to which the name has been applied. See the general discussion below. The forms of *'Oke* quoted from various sources[1] all apply to the present San Juan, no mention of the pueblo ruins to which this name is applied being there made. "Ohque."[2] "Ochi."[3] "Oj-qué."[4] "San Juan de los Caballeros, or Oj-ke."[5] "San Juan, Jyuo-tyu-te Oj-ke."[6] The writer has not had opportunity to question Tewa about "Jyuo-tyu-te." The spelling has a non-Tewa appearance. "Ohke, 'up-stream place'."[7] The meaning given is certainly incorrect. "O'ke'."[8] Given as the Hano Tewa name of San Juan. "Kaj-kai;"[9] this is given as the native name.

(2) San Juan *K̃ûtigikwajè'o̧ŋwi̧*, *K̃ûtigikwajè'oke'o̧ŋwi̧* 'bunched stone height pueblo' 'bunched stone height pueblo of *'Oke* (unexplained)' (*K̃ûtigikwajè*, see [**11**:23]; *'Oke*, see Tewa (1), above; *'o̧ŋwi̧* 'pueblo'). This name is applied to distinguish the present San Juan from the first- and second-built pueblos, now in ruins, which were called by the same name.

(3) Taos "Pâkabalŭyŭ, 'where the Rio Grande opens into a plain'".[7] Cf. Picuris (4), Isleta (6).

(4) Picuris "Pakuqhalaí".[10] "Pákupala".[11] Cf. Taos (3), Isleta (6).

(5) Picuris "Topĭ̃ne 'San Juan people'".[11]

(6) Isleta "Pakŭ'parai".[10] Cf. Taos (3), Picuris (4).

(7) Jemez *Są̆hwą̆* (<Span.). The writer is convinced that this is the only name for San Juan commonly used at the present day by the Jemez. See Jemez (8).

(8) Jemez *ʃjăp̂ăgi'ĭ* of obscure etymology (*ʃjă* unexplained; *p̂â* 'water'; *gi'ĭ* 'down at' 'over at'). This is an old and abandoned name formerly applied to San Juan, as nearly as the informant could remember. It seems likely that it is however the old Jemez name of Santa Clara Pueblo; see [**14**:71]. The people of *ʃjăp̂ăgi'ĭ* were called *ʃjăp̂ăt͡sâ'âʃ* (*t͡sâ'âʃ* 'people').

(9) Cochiti *Sanhwan*. (<Span.). =Span. (14).

(10) Sia "Sanhwan".[12] (<Span.). =Span. (14).

[1] Chiefly through Handbook Inds., pt. 2, p. 443, 1910.
[2] Smith, Cabeça de Vaca, p. 163, 1871.
[3] Gatschet in *Mag. Amer. Hist.*, p. 259, April, 1882.
[4] Bandelier in Ritch, New Mexico, p. 201, 1885.
[5] Bandelier, Final Report, pt. I, p. 123, 1890.
[6] Ibid., note, p. 260.
[7] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 2, p. 443, 1910).
[8] Fewkes in *Nineteenth Rep. Bur. Amer. Ethn.*, p. 614, 1900.
[9] Jouvenceau in *Catholic Pioneer*, I, No. 9, p. 12, 1906.
[10] Hodge, op. cit., p. 444.
[11] Spinden, Picuris notes, MS., 1910.
[12] Spinden, Sia notes, MS., 1910.

(11) Oraibi Hopi *Jų'paka Téwa* 'last Tewa' (*jų'paka* 'last'; *Téwa* 'Tewa'). San Juan is the village of the Tewa passed last of all when going up the Rio Grande Valley; hence the name.

(12) Navaho "Kĭn Klĕchíní 'red house people'".[1] "Khĭ́nłichíni, the red house people, the San Juan".[2] "Khĭ́nłichí́, red house, San Juan."[3]

(13) Eng. San Juan. (<Span.). =Span. (14).

(14) Span. San Juan, San Juan de los Caballeros 'Saint John' 'Saint John of the gentlemen'. =Eng. (13). Bandelier[4] explains why "de los Caballeros" was added to the saint name: "The village [**13**:27] was definitively forsaken in 1598, for the benefit of the Spaniards, who established themselves in the houses temporarily, until they could build their own abodes. This occurred with the consent of the Indians, who voluntarily relinquished the place to join their brethren at San Juan; and it was partly on account of this generous action that the title 'De los Caballeros' was bestowed upon the Tehuas of the latter village".[5] "Sant Joan".[6] "Sant Joan Batista".[7] "San Juan de los Caballeros".[8] "Saint-Jean de Chevaliers".[9] "St. Johns".[10] "San Juan".[11] "S. John".[12] "S. Joanne".[13] "S. Jean".[14] "S. Iean".[15] "San Juaners".[16] "San Juan de los Cabelleros".[17] "San Juaneros".[18] "San Juan de Cabalenos".[19]

[1] Curtis, American Indian, I, p. 138, 1907.

[2] Franciscan Fathers, An Ethnologic Dictionary of the Navaho Language, p. 128, 1910.

[3] Ibid., p. 136.

[4] Bandelier, Final Report, pt. II, pp. 61–62, 1892.

[5] "*Historia de la Nueva Mexico* (fol. 141)—

Aqui los Indios mui gustosos,
Con nosotros sus casas dividieron,
Y luego que alojados y de asiento,
Haziendo vezindad nos assentamos.

Also—

Hazía un gracioso Pueblo bien trazado
Á quien San Juan por nombre le pusieron,
Y de los caualleros por memoria,
De aquellos que primero lebantaron,
Por estas nueuas tierras y regiones,
El sangriento estandarte donde Christo,
Por la salud de todos fue arbolado.

This disposes of the fable that the title 'Caballeros' was given to the San Juan Indians for their loyalty to Spain during the insurrection of 1680. On the contrary, the Indians of San Juan were among the most bitter and cruel of the rebels; and their participation in the risings of 1694 and 1696 is well known".—BANDELIER, ibid.

[6] Oñate (1598) in *Doc. Inéd.*, XVI, p. 256, 1871.

[7] Ibid., pp. 109, 116.

[8] Cordova (1619) trans. in Ternaux-Compans, Voy., X, p. 440, 1838; Villa-Señor, Theatro Amer., II, p. 418, 1748.

[9] Cordova, op. cit.

[10] Heyleyn, Cosmography, p. 1072, 1703.

[11] Shea, Cath. Miss., p. 82, 1870.

[12] D'Anville, Map. N. A., Bolton's ed., 1752.

[13] Morelli, Fasti Novi Orbis, p. 31, 1776.

[14] Vaugondy, Map Amérique, 1778.

[15] Crepy, Map Amérique Septentrionale, 1783 (?).

[16] Davis, Span. Conquest New Mexico, p. 289, 1869.

[17] Villa-Señor (1748) quoted by Shea, Cath. Miss., p. 83, 1855.

[18] ten Kate, Reizen in N. A., p. 221, 1885.

[19] Donaldson, Moqui Pueblo Indians, p. 91, 1893.

According to San Juan tradition, the present pueblo is the third one which has been called *'Oke*. The first *'Oke* Pueblo is [**10**:26], the ruins of which are about a mile north of the present San Juan. When this pueblo was destroyed by a miraculous flood, the inhabitants built a second pueblo called *'Oke* at *K̃utigi'i'i* [**11**:17], the ruin of which has not been located. This second pueblo was only a few hundred yards northwest of the third and present pueblo of *'Oke*, which is situated on the height or mesa near *K̃utigi'i'i*, the latter name applying to a low place. Why the second-built pueblo was abandoned for the present site was not known to the informants. The now ruined pueblo of *Jųyge* [**13**:27] and the pueblo of *'Oke* (the present San Juan) used to be "like brothers," it is said. When *Jųyge* was abandoned its inhabitants went to live at *'Oke* or at Pueblita [**13**:15]. When *Jųyge* was permanently abandoned seems not to be known to the historians. Bandelier[1] says: "Yuge-uingge must have been still occupied in 1541, for Castañeda says, in *Cibola*, p. 138: 'Mais ceux de Yuque-yunque abandonnèrent deux beaux villages qu'ils possédaient sur les bords du fleuve, et se retirèrent dans les montagnes . . . On trouva beaucoup de vivres dans les deux villages abandonnés' ".

Bandelier obtained the following interesting tradition from the San Juan Indians: "Indian folk-lore has much to say about Yuge-uingge. The Tehuas relate that when their ancestors journeyed southward from Cibobe, and the division into summer and winter people occurred, of which I have spoken in the First Part of this Report [p. 303], the summer people, under the guidance of the Pay-oj-ke or Po-a-tuyo, settled at Yuge-uingge; but the winter people, after wandering over the eastern plains for a long while, at last went in search of their brethren, and established themselves near San Juan in sight of the other's village at Chamita. Finally it was agreed upon that a bridge should be built across the Rio Grande, and the official wizards went to work and constructed it by laying a long feather of a parrot over the stream from one side, and a long feather of a magpie from the other. As soon as the plumes met over the middle of the stream, people began to cross on this remarkable bridge; but bad sorcerers caused the delicate structure to turn over, and many people fell into the river, where they became instantly changed into fishes. For this reason the Navajos, Apaches, and some of the Pueblos refuse to eat fish to this day. The story goes on to tell that both factions united and lived together at Oj-ke on the east bank".[2]

The present writer obtained a somewhat different version of the same tale, which is given under *Sîpop'e*, MYTHIC PLACES,

[1] Bandelier, Final Report, pt. II, p. 61, note, 1892.

[2] Ibid., pp. 60–61.

pages 571–72. The informant of San Juan who related this tale knew nothing of *Jųŋge* [13:27] being settled by Summer people and *'Oke* by Winter people. He said that he supposed that both these places were settled by the same kind of people. He did not know that the feather bridges were made at San Juan; he had heard merely that they were made somewhere across the Rio Grande. The informant said that both *Jųŋge* and *'Oke* (at its various sites) were inhabited for a very long time, but that at last *Jųŋge* was abandoned, the people being merged into the *'Oke* villagers, as stated above. The informant was an old man, and his statements were honestly made.

The San Juan Indians will invariably tell one that San Juan was the chief Tewa village in olden days. Councils (Span. juntas) of villagers from all the Tewa pueblos, from Tano pueblos, Taos and Picuris, used to be held at San Juan. It was from San Juan that word was sent out when the Tewa tribe declared war. The Tewa of the other pueblos do not contradict these statements. San Juan, it will be remembered, played a leading part in the rebellion of 1680.

In ancient times, it is said, the people of San Juan used to raise melons, corn, cotton, etc., on the highlands east of San Juan, in places which are now barren indeed. It was dry farming and crops were not certain; but usually plenty of rain fell in those times.

According to the informants, the Tewa of San Juan are of pure blood, not mixed with non-Pueblo blood as are the Taos. This information was received in one instance unsolicited. Yet Bandelier[1] says: "at San Juan the Yutas [Ute] and Apaches [Jicarilla Apache] . . . have assiduously contributed to the propagation of the species." As regards the architecture of San Juan the same authority says: "Santo Domingo, San Juan, Santa Ana, and especially Acoma, consist of several parallel rows of houses forming one to three streets."[2] There is only one estufa at San Juan; this is in the northern part of the village. It is a rectangular structure, above ground, and contains no permanent paintings in its interior.

The elevation of San Juan, according to the Wheeler Survey, is 5,601 feet.[3]

There is a post office at present at San Juan Pueblo, but the official name of the post office is Chamita.

The name *'Oke* is also applied by the San Juan to a bright star seen in the southern skies; see STARS, page 49.

[1] Final Report, pt. I, pp. 261–262, 1890.
[2] Ibid., p. 265.
[3] Gannett, Dictionary of Altitudes, p. 650, 1906.

[11:22] San Juan *Misàte* 'mass-house' 'church' (*misà* 'mass' <Span. misa 'Roman Catholic mass'; *te* 'dwelling-place').

This is the Roman Catholic church. Its entrance faces the east. It is sometimes distinguished from the chapel across from it by being called *Misàte hejí'i'ⁱ* 'the large church' (*heji* 'large'; *'i'ⁱ* locative and adjective-forming postfix). Across the street from this church, east of it, is a Roman Catholic chapel, which has its entrance toward the west. This is called *Misàte'e* (*'e* diminutive) by the San Juan Indians to distinguish it from the church. In front of the church stands a statue of the Mother of Jesus, which is called by the San Juan Indians *Nǫ̆'į̣mb̨i Kwijo* 'our lady', translating the Span. "Nuestra Señora" (*nǫ̆'į̣mb̨i* 'our'; *kwijo* 'old woman', used here to show reverence).

[11:23] San Juan *K̂ut̂iǫ̨ikwajè* 'bunched stone height', referring to *K̂ut̂iǫ̨i'i'ⁱ* (*K̂ut̂iǫ̨i*, see [11:17]; *kwajè* 'height'). This name refers to the whole high locality on which the pueblo of San Juan is built, the present pueblo itself sometimes being distinguished as *K̂ut̂iǫ̨ikwajè'oke;* see San Juan Pueblo, above. See also [10:26] and [11:17].

[11:24] San Juan *Kǫ̣tehejí'i'ⁱ* 'the big store' (*kǫ̣te* 'store' <*kǫ̣* 'to trade', *te* 'dwelling-place' 'house' 'building'; *heji* 'large'; *'i'ⁱ* locative and adjective-forming postfix).

This is the store of Reuth, Eldodt & Co.

[11:25] San Juan *'Aǫ̨e* 'down at the slope' (*'a'a* 'steep or short slope'; *ǫ̨e* 'down at' 'over at'). All the lowland sloping toward the river west of San Juan Pueblo is called thus. This is the form used when the speaker is at San Juan and the place is below him.

[11:26] San Juan *P̂otsa* 'marsh' (*p̂o* 'water'; *tsa* 'to cut through'). Although *p̂otsa* is applied to any marsh, when used at San Juan, unless otherwise indicated, the word refers to this place. There is some swampy ground, and several cottonwood trees stand at the place.

[11:27] San Juan *'Akǫ̣ŋǫ̨e'į̣ŋkǫ̣* 'the arroyo down at the plain' 'the arroyo over at the plain' 'the arroyo of the plain', referring to *'Oke'akǫ̣nnu* [11:12] (*'akǫ̣ŋ⁄* 'plain'; *ǫ̨e* 'down at' 'over at'; *'i'ⁱ* locative and adjective-forming postfix; *kǫ̣* 'barranca' 'arroyo with banks').

This arroyo runs in front of (north of) the residence of Mr. Samuel Eldodt, the merchant, of San Juan. See [11:28] and [11:29].

[11:28] San Juan *Kǫ̣qwoǫ̨e* 'down where the arroyo cuts through' 'delta of the arroyo', referring to [11:27] (*kǫ̣* 'barranca' 'arroyo with banks'; *qwo* 'to cut through'; *ǫ̨e* 'down at' 'over at'). This name is instantly understood by a San Juan Indian as referring to a definite locality. See [11:27].

[11:29] San Juan *Kǫnuge* 'down below the arroyo', referring to [11:27] (*kǫ* 'barranca' 'arroyo with banks'; *nu'u* 'below'; *ge* 'down at' 'over at'). This name refers to quite a large and indefinite locality below (i. e., west of) the end [11:28] of the arroyo [11:27]. See [11:27] and [11:28].

[11:30] San Juan *'Eldòδi teqwa* 'dwelling house of Eldodt' (*'Eldò* <German Eldodt; *δi* possessive postfix; *teqwa* 'house' <*te* dwelling-place', *qwa* indicating state of being a receptacle).

This is the red-brick residence of Mr. Samuel Eldodt. He has a collection of rare Indian objects from existing pueblos and pueblo ruins, which he courteously allowed the writer to examine and use for purposes of study.

[11:31] San Juan *'Eɹàk̂eɹi* 'threshing-floor height' (*'eɹà* 'threshing-floor' <Span. era 'threshing-floor', which in turn is derived from Latin area, of same meaning; *k̂eɹi* 'height').

This is a high place southeast of Mr. Eldodt's house where wheat is threshed in Mexican fashion by driving animals over it.

[11:32] San Juan *'Ekwelàteqwa* 'school house' (*'ekwelà* 'school' <Span. escuela 'school'; *teqwa* 'house' <*te* 'dwelling place', *qwa* denoting state of being a receptacle).

This is the Government schoolhouse for Indian children. It is south of the pueblo.

[11:33] San Juan *'Akǫmpije'iɣ'æp̂o* 'southern race-track' (*'akǫmpije* 'south' <*'akǫɣ* 'plain', *pije* 'toward'; *'i'i* locative and adjective-forming postfix; *'æp̂o* 'race-track' <*'æ* 'to run', *p̂o* 'track' 'trail').

This is the southern ceremonial race-track of the San Juan Indians. It lies on the level, barren height of *Tsigù'akǫnnu* [11:34] and extends in a north and south direction as does the northern race-track. See [11:20].

[11:34] San Juan *Tsigù'akǫnnu*, *Tsigùkwajè* 'chico plain' 'chico height' (*Tsigù* an unidentified species of bush, called chico by the Mexicans of the Tewa country; *'akǫnnu* 'plain' <*'akǫɣ* 'plain', *nu* unexplained; *kwajè* 'height'). This name is given to the high, barren plain southeast of San Juan Pueblo. Chico bushes grow on it; hence the name.

This may also be regarded as a part of *'Oke'akǫnnu* [11:12]. South of [11:34] is *Tsigùb̨u'u* [11:44], q. v.

[11:35] San Juan *'Ekwelàp̂æɣge'erà* 'threshing-floors beyond the school', referring to the Government schoolhouse [11:32] (*'ekwelà* 'school' <Span. escuela 'school'; *p̂æɣge* 'beyond'; *'era* 'threshing-floor' <Span. era 'threshing-floor').

There are several threshing-floors at the locality known by this name.

[11:36] San Juan *Nuge* 'down below', so called because of its low and southerly location (*nu'u* 'below'; *ge* 'down at' 'over at').

Mr. Tomasino Martinez lives about where the more southerly of the two circles suggesting this name is placed.

[**11**:37] San Juan *K̂uqwanuge'iŋkǫ* 'drag-stone-down arroyo' (*k̂u* 'stone'; *qwa* 'to drag'; *nuge* 'down' 'from a higher place to a lower place across a surface' <*nu'u* 'below', *ge* 'down at' 'over at' 'down to' 'over to'; *'iŋ* locative and adjective-forming postfix; *kǫ* 'barranca' 'arroyo with banks').

Who dragged a stone down, and under what circumstances, is probably forever forgotten. It is not impossible that the arroyo itself did the dragging of a stone or stones referred to by this name.

This arroyo is quite deep where it cuts through the edge of the highland. It starts at *Tsigù'akǫnnu* [**11**:34] and loses itself in the lowlands of *Nuge* [**11**:36]. See [**11**:38].

[**11**:38] San Juan *P'ewawiŋd̨iwe* 'where the cross stands' (*p'ewa* 'cross' <*p'e* 'stick', *wa* unexplained; *wiŋ* 'to stand'; *'iwe* locative).

On the high corner just north of [**11**:37] where the latter leaves the highland stands a wooden cross, said to have been erected by Mexicans in connection with a funeral procession.

[**11**:39] San Juan *K̂e'aṗo* 'badger water' (*k̂e'a* 'badger'; *ṗo* 'water').

This is a low place near the bank of the Rio Grande.

[**11**:40] San Juan *Piŋge* 'in the middle', referring in some way to the middle or central portion of the lowlands.

[**11**:41] San Juan *ʃugo.b̨e'e* 'little corner of the mosquitoes' (*ʃugo* 'mosquito'; *b̨e'e* 'small low roundish place').

[**11**:42] San Juan *Puwab̨u'u* 'cultivated land corner' (*puwa* 'cultivated land' 'land under state of cultivation'; *b̨u'u* 'large low roundish place').

It is at this place that the clay-pit [**11**:43] is situated.

[**11**:43] San Juan *Pi'inaṗok'ǫnd̨iwe* 'where the clay is dug', referring to a peculiar kind of clay (*pi'inaṗo* 'moist clay' 'clay that is moist when it is dug out' <*pi'i* 'reddish pottery-clay', *naṗo* as in *naṗoṫa* 'adobe'; *k'ǫŋ* 'to dig'; *'iwe* locative).

This is the source of the clay used in making the common red pottery of San Juan. See *N̨api'i*, under MINERALS. The clay-pits are at the place called *Puwab̨u'u* [**11**:42].

[**11**:44] San Juan *Tsigùb̨u'u* 'chico corner' (*tsigù* name of an unidentified bush which is called chico by the Mexicans of the Tewa country; *b̨u'u* 'large low roundish place'). See [**11**:34].

[**11**:45] San Juan *Pute'iŋkǫ*, see [**12**:20].

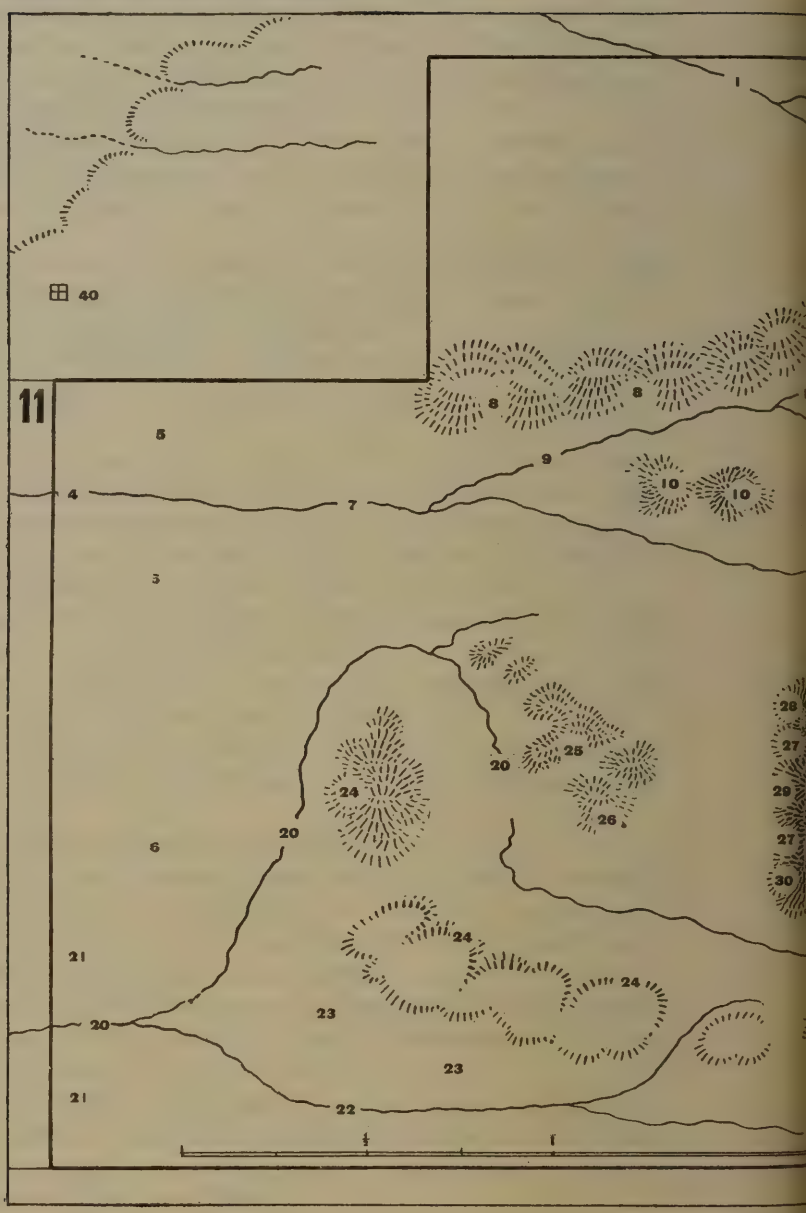
[**11**:46] San Juan *Pute'iŋkǫqwoge* 'delta of jackrabbit hole arroyo' [**11**:45] (*Pute'iŋkǫ*, see [**12**:20]; *qwoge* 'delta' < *qwo* 'to cut through', *ge* 'down at' 'over at').

Pute'iŋkǫ is here lost in the lowlands of *Tsigùb̨u'u* [**11**:44].

MAP 12

SAN JUAN HILL REGION

BUREAU OF AMERICAN ETHNOLOGY



SAN JU


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MAP 12

SAN JUAN HILL REGION

UNLOCATED

San Juan *K̂ut̂iqi'ǫyw̨ikeji*, *K̂ut̂iqi'oke'ǫyw̨ikeji*, *'Oke'ǫyw̨ikeji* 'bunched stones pueblo ruin' 'bunched stones pueblo ruin of *'Oke* (unexplained)' 'pueblo ruin of *'Oke* (unexplained)' (*K̂ut̂iqi*, see [**11**:17]; *'ǫyw̨ikeji* 'pueblo ruin' <*'ǫyw̨i* 'pueblo', *keji* 'ruin' postpound; *'Oke*, see San Juan Pueblo, above).

This pueblo ruin of the second-built village called *'Oke* is said to be somewhere in the vicinity of the place called *K̂ut̂iqi'i'i* [**11**:17], in the lowlands a short distance northwest of the present San Juan Pueblo. The site was not visited by the writer. See discussion under [**10**:26] and San Juan Pueblo, above.

[**12**] SAN JUAN HILL SHEET

This sheet (map 12) shows a small area of arid hill country east of San Juan Pueblo. The hill [**12**:27] is the chief ceremonial hill of the San Juan villagers.

[**12**:1] San Juan *Qwoɹenɤkǫhu'u*, see [**10**:20].

[**12**:2] San Juan *Hu̧t̂sekwajè* 'yellow one-seeded juniper height' (*hu̧* 'one-seeded juniper' 'Juniperus monosperma'; *t̂se* 'yellowness' 'yellow', absolute form of *t̂seji'i*, *t̂se̹iu̧ɾ* 'yellowness' 'yellow'; *kwajè* 'height'). These two long ridges bear this name. Cf. [**12**:3].

[**12**:3] San Juan *Hu̧t̂sekǫ* 'yellow one-seeded juniper arroyos', referring to [**12**:2] (*Hu̧t̂se*, see [**12**:2]; *kǫ* 'barranca' 'arroyo with banks').

These arroyos join, forming *Qwoɹenɤkǫhu'u* [**10**:20].

[**12**:4] San Juan *Kǫp'aqi'iu̧ɾ*, see [**11**:6]. Only the lower course of the arroyo is called by this name.

[**12**:5] San Juan *'Aqekwajè'akǫu̧ɾ* 'plain of the height above the slope' (*'aqe* 'down at the slope' <*'a'a* 'steep slope' 'short slope'; *qe* 'down at' 'over at'; *kwajè* 'height'; *'akǫu̧ɾ* 'plain').

Just why this name is applied did not seem to be clear to either of the two informants. It refers to the generally level plain north of [**12**:7] and east of [**10**:26].

[**12**:6] San Juan *'Okekwaqe'akǫu̧ɾ* 'plain of the high flat place by *'Oke* (unexplained)', referring to San Juan Pueblo (*'Oke*, see San Juan Pueblo, under [**11**], pp. 211–215; *kwaqe* 'high flat place' 'mesa top'; *'akǫu̧ɾ* 'plain').

[**12**:7] San Juan *Kǫp̂ik̂aqi* 'red starving arroyo' (*kǫ* 'barranca' 'arroyo with banks'; *p̂i* 'redness' 'red'; *k̂aqi* 'starving' 'becoming or having become thin from starvation').

The connection in which this name was originally given was not known to the informants. This arroyo and its height [12:8] are reddish in places. The arroyo is nothing but the upper part of [12:4]. Cf. [12:8].

[12:8] San Juan *Kǫp̂ikąi'iŋkwajè*, *Kǫp̂ikąi'iŋkwajè'oku* 'red starving arroyo height' 'hills of red starving arroyo height' (*Kǫp̂ikąi*, see [12:7]; *'i'ⁱ* locative and adjective-forming postfix; *kwajè* 'height'; *'oku* 'hill').

This reddish height is north and northeast of the arroyo from which it appears to take its name. See [12:7].

[12:9] San Juan *Jąmp'aniǩǫ*, *Jąmp'a'iŋkǫ* 'broad willow arroyo' (*jąŋ* 'willow'; *p'a* 'broadness' 'broad' 'largeness and flatness' 'large and flat', here evidently referring to the shape of a willow tree or a group or number of willow trees; *'iŋ, niǩ* locative and adjective-forming postfix, the San Juan dialect sometimes having *niǩ* for *iŋ; kǫ* 'barranca' 'arroyo with banks'). See [12:13].

Whether the name originally applied to the arroyo or to the height [12:13] it is of course impossible to determine. No willow trees were to be seen either in the dry gulch or on the height. See [12:13].

[12:10] (1) San Juan *Woǩiui* 'medicine piles' (*wo* 'medicine' 'magic'; *ǩiui* 'pile' or 'heap' of roundish shape). Why this name is applied appeared not to be known to the informants. Perhaps it refers to the occurrence of the medicinal plant referred to by name (2), below.

(2) San Juan *'Agǫjop'e'oku* 'contrayerba hills' (*'agǫjop'e* 'contrayerba' 'Dorstenia contrayerba', a kind of weed the stalks of which are chewed, the cud being applied to sores and swellings by the Indians <*'agǫjo* 'star', *p'e* 'stick' 'stalk' 'plant'; *'oku* 'hill').

[12:11] San Juan *Pap̂iǩe'e* 'red fish corner', referring to [12:12] (*Pap̂i*, see [12:12]; *ǩe'e* 'small low roundish place').

[12:12] San Juan *Pap̂ikwajè* 'red fish height', said to be applied because the height looks like the reddish spine of a reddish fish, although the writer could not see the resemblance (*pa* 'fish'; *p̂i* 'redness' 'red'; *kwajè* 'height').

[12:13] San Juan *Jąmp'akwajè* 'broad willow height' (*Jąmp'a*, see [12:9]; *kwajè* 'height'.

[12:14] San Juan *Tiuitą'ᵑhiŋɾæ'i'ⁱ* 'little shield painting' (*tiui* 'shield'; *tą'ᵑ* 'painting'; *hiŋɾæ* 'small'; *'i'ⁱ* locative and adjective-forming postfix).

This little hill is as round as a shield and is of reddish and yellowish color as if painted. The 'large shield painting' hill [12:33] is, however, not of shield shape. Cf. [12:15] and [12:33].

[12:15] San Juan *Tɨɹitą'ᵍhinɾæ̨kǫ* 'little shield painting arroyo' (*Tɨɹitą'ᵍhinɾæ̨*, see [12:14]; *kǫ* 'barranca' 'arroyo with banks'). This little gulch takes its name from [12:14].

[12:16] San Juan *Nąmpibɨɹi* 'pile of red earth' (*nąŋɾ* 'earth'; *pi* 'redness' 'red'; *bɨɹi* 'roundish pile of small size').

This is a small roundish hill of bright red color which is conspicuous afar off.

[12:17] San Juan *Toθa*, *Tasęntųŋwæ̨jotoθa* 'the cliffs' 'the cliffs of the tall *tasęŋɾ* grass species place', referring to [12:19] (*toθa* 'cliff' 'vertical bank'; *Tasęntųŋwæ̨jo*, see [12:19]).

These cliffs are high and noticeable, and give the upper part of the dell of [12:7] a markedly barren appearance. The cliffs are yellowish and reddish in color. See [12:18] and [12:19].

[12:18] San Juan *Toθapæ̨ŋge*, *Tasęntųŋwæ̨jotoθapæ̨ŋgę* 'beyond the cliffs' 'beyond the cliffs of the tall *tasęŋɾ* grass species place', referring to [12:17] (*Toθa*, *Tasęntųŋwæ̨jotoθa*, see [12:17]; *pæ̨ŋge* 'beyond').

This name refers to quite a large region of arid, broken country.

[12:19] San Juan *Tasęntųŋwæ̨jo'oku* 'hills of the tall *tasęŋɾ* grass species' (*tasęŋɾ* 'an unidentified species of grass which is very good for grazing purposes and grows waist-high under very favorable conditions, called by the Mexicans zacate azul' <*ta* 'grass', *sęŋɾ* unexplained; *tųŋwæ̨jo* 'very high' <*tųŋwæ̨* 'high', *jo* augmentative; *'oku* 'hill').

These hills are much higher than any other hills shown on the map. They can be seen distinctly from places far west of the Rio Grande. There are two peaks or heights.

[12:20] San Juan *Pute'iŋkǫ* 'jackrabbit hole arroyo', referring to [12:25] (*Pute*, see [12:25]; *'i'ⁱ* locative and adjective-forming postfix; *kǫ* 'barranca' 'arroyo with barrancas').

The lower course [11:45] and end [11:46] of this arroyo are shown on map [11].

[12:21] San Juan *Tsiguɓu'u*, see [11:44].

[12:22] San Juan *K̂utsą̆ŋwæ̨ɓu'iŋkǫ* 'blue rock arroyo' (*K̂utsą̆ŋwæ̨ɓu'u*, see [12:23]; *'i'ⁱ* locative and adjective-forming postfix; *kǫ* 'barranca' 'arroyo with banks'). The name appears to be taken from [12:23], in which the arroyo lies.

The arroyo is tributary to [12:20].

[12:23] San Juan *K̂utsą̆ŋwæ̨ɓu'u* 'blue stone corner' (*k̂u* 'stone'; *tsą̆ŋwæ̨* 'blueness' 'blue' 'greenness' 'green'; *ɓu'u* 'large low roundish place').

The informants said that there were bluish or greenish stones in this low place. The place has given names to [12:22] and [12:24].

[12:24] San Juan *K̂utsą̆ŋwæ̨ɓukwajè* 'blue stone corner height' (*K̂utsą̆ŋwæ̨ɓu'u*, see [12:23]; *kwajè* 'height'). Cf. [12:22] and [12:23].

[12:25] San Juan *Puteʼoku* 'rabbit hole hill' (*pu* 'rabbit'; *te* 'dwelling-place' 'warren' 'rabbit hole'; *ʼoku* 'hill'). This name applies also to the small hills surrounding the larger hill on which the circle is placed. See [12:26].

[12:26] San Juan *K̂ukʻǫnd̨iwe* 'stone quarry' (*k̂u* 'stone'; *kʻǫyʃ* 'to dig'; *ʼiwe* locative).

There is a quarry at this place from which stone has been taken to build the church and other buildings at San Juan Pueblo. The quarry is said to belong to Mr. Samuel Eldodt, of San Juan Pueblo.

[12:27] San Juan *ʼOkutɥɥwæjo* 'high hill' (*ʼoku* 'hill'; *tɥɥwæjo* 'very high' < *tɥɥwæ* 'high', *jo* augmentative).

This is the sacred high hill of the San Juan Indians. It has two shrines on its top; see [12:28] and [12:30]. The unidentified medicine-plants *k̂ɥteb̨i* and *tiwo* were found growing on this hill.

[12:28] The northern peak of [12:27] hill. On this summit is a shrine of stones arranged like a letter U, about a yard in length, with the opening toward San Juan Pueblo.

[12:29] The middle peak of [12:27] hill.

There is no shrine on this peak.

[12:30] The southern peak of [12:27] hill.

There is on this summit a large V-shaped stone shrine with the opening toward San Juan Pueblo. Where the two lines of the V meet is erected a large slab of yellowish stone.

[12:31] San Juan *ʼOkutɥɥwæjop̂æŋge*, *ʼOkutɥɥwæjop̂æŋgeb̨uʼu* 'beyond the high hill' 'corner beyond the high hill' (*ʼOkutɥɥwæjo*, see [12:27]; *p̂æŋge* 'beyond'; *b̨uʼu* 'large low roundish place').

These names refer to a more or less definite locality beyond, i. e., east of, [12:27]. Cf. [12:32].

[12:32] San Juan *ʼOkutɥɥwæjop̂æŋgekwajè* 'heights beyond the high hill' (*ʼOkutɥɥwæjop̂æŋge*, see [12:31]; *kwajè* 'height'). This name may be used to include [12:33], which has also a name proper to itself.

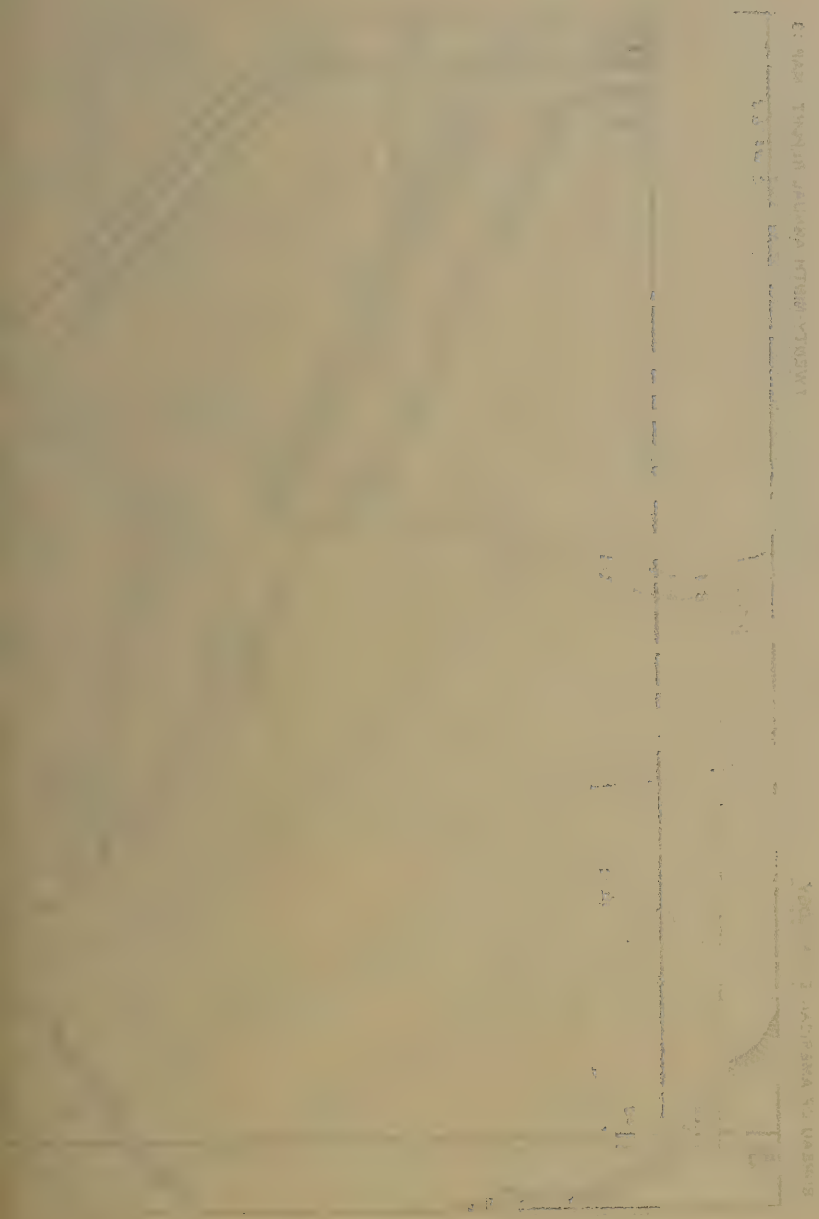
[12:33] San Juan *Tɯitą̇ʼᵍhejiʼiʼⁱ* 'large shield painting' (*Tɯitą̇ʼᵍ*, see [12:14]; *heji* 'largeness' 'large'; *ʼiʼⁱ* locative and adjective-forming postfix).

This is the large shield painting as distinguished from the 'small shield painting' [12:14]. [12:33] is long and not shield-shaped, while [12:14] is round like a shield. As noted under [12:32], this hill is sometimes included with the hills designated [12:32] under the descriptive name of *ʼOkutɥɥwæjop̂æŋgekwajè*.

[12:34] San Juan *T̂oƀapʻokwajèt̂oƀa* 'cliff hole height cliffs' (*T̂oƀapʻokwajè*, see [12:36]; *t̂oƀa* 'cliff'). Cf. [12:35].

MAP 13

CHAMITA REGION




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CHAMITA REGION

MAP 13

CHAMITA REGION

[12:35] San Juan *T̂oƀapʿo*, *T̂oƀapʿoʾiʾi* 'cliff hole' 'at the cliff hole' (*ƫoƀa* 'cliff'; *pʿo* 'hole'; *ʾiʾi* locative and adjective-forming postfix).

There is a cave in the cliff at this place. This 'cliff hole' has given names to [12:34] and [12:36].

[12:36] (1) San Juan *T̂oƀapʿokwajè* 'cliff hole height' (*T̂oƀapʿo*, see [12:35]; *kwajè* 'height'). The hills, or perhaps more properly the western hill only, are so called because of the well-known cave [12:35].

(2) San Juan *ʾAgapʿekwajè*, *ʾAgapʿe͡ŝikwajè*, of obscure etymology (*ʾAgapʿe*, *ʾAgapʿe͡ŝiʾi*, see [12:37]; *kwajè* 'height'). This name is surely taken from that of [12:37].

[12:37] San Juan *ʾAgapʿe͡ŝiʾi* of obscure etymology (*ʾaga* an unexplained word which occurs also in [22:54]; *pʿe* 'stick'; *ƫ̂siʾi* 'canyon').

This is said to be a deep gulch, tributary to [12:20].

[12:38] San Juan *Saƫ̂poƀuʾu* 'corner of the thin or watery excrement' (*sa* 'excrement'; *ƫ̂po* 'water'; *ƀuʾu* 'large low roundish place').

This is a large hollow in the hills which extends far to the southeast toward Santa Cruz Creek. Cf. [12:39].

[12:39] San Juan *Saƫ̂pokwajè*, *Saƫ̂pokwajèʾoku* 'height of the thin or watery excrement' 'hills of the height of the thin or watery excrement' (*saƫ̂po*, see [12:38]; *kwajè* 'height'; *ʾoku* 'hill').

[12:40] *ʾOkeʾǫŋwiƙeji*, see [10:26].

Unlocated

San Juan *P̂iƀuʾu* 'red corner' (*p̂i* 'redness' 'red'; *ƀuʾu* large low roundish place').

This is said to be a dell in the hills east of and not very far from San Juan Pueblo.

[13] CHAMITA SHEET

The area shown on this sheet (map 13) lies about the confluence of the Chama and Rio Grande, west of San Juan Pueblo [13:24]. Canoe Mesa [13:1] occupies the upper part of the sheet. The whole of the area shown was formerly claimed and occupied by the San Juan Indians.

The entire region west of San Juan Pueblo, west of the Rio Grande, is called *ʾOtʿǫnnæ̨* 'on the other side' (*ʾotʿǫŋ* unexplained; *næ̨* locative) by the San Juan Indians. They use also the Span. name Chamita, as do Mexicans and Americans, to indicate the territory west of the Rio Grande, west of San Juan. Chamita is more strictly the name of the Mexican settlement [13:28].

[13:1] (1) *Tsi̧kwajè, Tsi̧kwage* 'basalt height' 'basalt mesa' (*tsi̧* 'basalt'; *kwajè* 'height'; *kwage* 'large flat high place' 'mesa').

(2) Eng. Canoe Mesa, Canoa Mesa. (<Span.). =Span. (4).

(3) Eng. Black Mesa, Black Mesa near San Juan. =Span. (5). Cf. [18:19]. "Black Mesa".[1] "Black Mesa (Mesa Canoa)".[2]

(4) Span. Mesa de la Canoa, Mesa Canoa 'Canoe Mesa' 'boat mesa'. =Eng. (2). "Mesa de la Canoa".[3] "Black Mesa (Mesa Canoa)".[4]

(5) Span. Mesa Prieta 'black mesa'. =Eng. (3). Cf. [18:19]. The mesa is commonly called thus by Mexicans of the vicinity. Mr. Thomas S. Dozier of Española informs the writer that this is the name which appears on deeds and land grants; he has seen a large blueprint map which had this name on it.

This high mesa with its dark cliffs is one of the most striking geographical features of the Tewa region. It is called Black Mesa from its color, and Canoe Mesa presumably because of its oblong boatlike shape. The name Black Mesa is better avoided, lest it be confused with other mesas of the region called by this name. The Tewa of all the villages call it *Tsi̧kwajè*, or *Tsi̧kwage*. Bandelier[3] says of the mesa: "In the east an extensive plateau, covered by a layer of black trap, separates this valley [the Chama Valley] from the Rio Grande; it is called the 'Mesa de la Canoa', and there are no vestiges of antiquity on its surface so far as I am aware, but there are rents and clefts in its eastern side that I have reason to believe are used to-day by the Indians of San Juan for sacrificial purposes". Canoe Mesa is crossed by at least two important trails; the *Jutàp̂o* [9:17] and the *Tsewip̂o* [10:3]. It is probably to the latter trail that Bandelier[5] refers when he says: "A trail leads across it [Canoe Mesa] to the Rio Grande from Ojo Caliente". See [5:54], [7:23], [13:2].

[13:2] San Juan *Tsi̧wiɬi, Tsi∫u'u* 'basalt point', referring to [13:1] (*tsi̧* 'basalt'; *wiɬi* 'projecting corner or point'; *∫u'u* 'projecting point').

[13:3] San Juan *Qwak̂eɬi* 'housetop height' (*qwa* showing state of being a receptacle, as in *teqwa* 'house', *p̂oqwa* 'reservoir for water', *qwasu̧* 'houserow of a pueblo'; *k̂eɬi* 'height' 'top'). It is said that this long hill is so called because of its resemblance to a house or row of houses; also, that *Qwak̂eɬii'̂oƀa* (*i'oƀa* 'cliffs') is either another name of the hill or a name of a locality near the hill. See [13:4].

[1] Hewett, Antiquities, pl. XVII, 1906.

[2] Jeançon, Explorations in Chama Basin, New Mexico, *Records of the Past*, X, p. 92, 1911.

[3] Bandelier, Final Report, pt. II, p. 63, 1892.

[4] Jeançon, op. cit.

[5] Bandelier, op. cit., note.

[13:4] A large white house with a red roof, owned by a Mexican. The southern end of *Qwaǩeɹi* [13:3] is almost due west of this Mexican villa.

[13:5] San Juan *T̂a'nɾæntɥywæjo'oku*, *T̂a'nɾæntɥywæjoɓoɹi* 'hill of the tall *ta'nɾæyɾ* bushes' (*ta'nɾæyɾ* an unidentified species of bush; *tɥywæjo* 'very high' <*tɥywæ* 'high', *jo* augmentative; *'oku* 'hill'; *ɓoɹi* 'large roundish pile' 'hill'). The adjective refers to the bushes, not to the hill. See [13:6].

[13:6] San Juan *Piɓiwi'i* 'meat gap' (*piɓi* 'meat'; *wi'i* 'gap' 'pass'). This gap gives the name to *Piɓiwi'ɨɥkǫ* [13:7].

[13:7] San Juan *Piɓiwi'ɨɥkǫ* 'meat gap arroyo' (*Piɓiwi'i*, see [13:6]; *'ɨɥɾ* locative and adjective-forming postfix; *kǫ* 'barranca' 'arroyo with barrancas'). Why the arroyo was thus named, was not known to the informants.

[13:8] San Juan *Jeʃukǫhu'u* of obscure etymology (*jeʃu* unexplained; *kǫhu'u* 'arroyo with barrancas' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo').

This arroyo is lost in the fields north of Pueblito [13:15].

[13:9] San Juan *T̂oɓap'okwajèɓoɹi* 'the roundish height of the cave in the cliff', referring to [13:9] (*T̂oɓap'o*, see [13:9]; *kwajè* 'height'; *ɓoɹi* 'large roundish pile'). See [13:10].

[13:10] San Juan *T̂oɓap'o* 'cliff hole' (*t̂oɓa* 'cliff'; *p'o* 'hole').

This cave is situated on the southern side and near the top of a peculiar round knob [13:9]. The cave opens to the south. Its floor is level. The mouth is 8 feet wide; the depth of the cave is 6 feet. From the innermost part of the cave and on the level of its floor a small tunnel-like hole runs back horizontally 5 feet or more. There is a niche in the western wall of the cave. The roof of the cave is arching, low, and sooty.

[13:11] San Juan *T̂oɓap'ôkeɹi* 'cliff hole height' (*T̂oɓap'o*, see [13:10]; *ôkeɹi* 'height', here referring to a narrow ridge).

This ridge incloses the low roundish place [13:13]. It is a thin neck of hill; one can walk along its top as along the ridge-pole of a house. See [13:12].

[13:12] San Juan *T̂oɓaʃ̂sæ'i'i* 'at the white cliff' (*t̂oɓa* 'cliff'; *ʃ̂sæ* 'whiteness' 'white'; *'i'i* locative and adjective-forming postfix).

At the place indicated by the circle, on the eastern slope of [13:11], is this white cliff. See [13:11] and [13:12].

[13:13] (1) San Juan *T̂oɓap'oɓu'u* 'cliff hole corner', referring to [13:10] (*T̂oɓap'o*, see [13:10]; *ɓu'u* 'large low roundish place').

(2) San Juan *T̂oɓaʃ̂sæɓu'u* 'white cliff corner', referring to [13:12] (*T̂oɓaʃ̂sæ*, see [13:12]; *ɓu'u* 'large low roundish place'). This arid low place gives the arroyo [13:14] its name.

[13:14] (1) San Juan *T̂oðap'o'ɨɣkǫ* 'cliff hole arroyo', referring to [13:10] (*T̂oðap'o*, see [13:10]; *'ɨɣ ʃ* locative and adjective-forming postfix; *kǫ* 'barranca' 'arroyo with barrancas').

(2) San Juan *T̂oðaɬsæ'ɨɣkǫ* 'white cliff arroyo', referring to [13:12] (*T̂oðaɬsæ*, see [13:12]; *'ɨɣ ʃ* locative and adjective-forming postfix; *kǫ* 'barranca' 'arroyo with barrancas').

[13:15] (1) San Juan *K̂un ʃæ'ǫɣwɨ* 'turquoise pueblo' (*k̂un ʃæ* 'turquoise' 'kalaite'; *'ǫɣwɨ* 'pueblo'). This name is applied also to the pueblo ruin [29:23]. Compare also "à la Puenta [3:19], on voit la grande ruine de Kwengyauinge (maison de la turquoise bleue)".[1] See [3: unclassified].

(2) San Juan' *Ot'ǫnnæ'ǫɣwɨ* 'pueblo on the other side' (*'ot-' ǫnnæ* 'on the other side' <*'ot'ǫɣ ʃ* unexplained, *næ* locative; *'ǫɣwɨ* 'pueblo'). This name is much used by the San Juan people.

(3) Eng. Pueblito settlement. (<Span.). =Span. (4).

(4) Span. Pueblito 'little pueblo'. =Eng. (3).

San Juan is the only Tewa pueblo which has a suburb—Pueblito. Pueblito is a genuine little Tewa pueblo, built about a courtyard or plaza, but inhabited by Indians who are identical with the San Juan in origin, dialect, and customs. Bandelier[2] says of Pueblito: "The Indians of San Juan to-day still hold a portion of the arable lands about Chamita, and a small colony of them dwell on the west side of the Rio Grande at the so-called 'Pueblito'". A summer village of the Acoma is also called Pueblito in Span.[3]

[13:16] San Juan *Ḍesiwikwajè* 'stinking coyote gap height' (*Ḍesiwi'i*, see [13:18]; *kwajè* 'height').

[13:17] San Juan *Jop'e'i''oku* 'hill adorned with cane cactus' (*jo* 'cane cactus' 'Opuntia arborescens'; *p'e* 'adorned' 'fixed up'; *'i''* locative and adjective-forming postfix; *'oku* 'hill').

The railroad track lies close under this hill.

[13:18] San Juan *Ḍesiwi'i* 'stinking coyote gap' (*ḍe* 'coyote'; *si* said to mean 'stinking'; *wi'i* 'gap' 'pass').

This place has given names to [13:16], [13:19], and [13:26].

[13:19] San Juan *Ḍesiwikǫhu'u* 'stinking coyote barranca arroyo' (*Ḍesiwi'i*, see [13:18]; *kǫhu'u* 'barranca arroyo' <*kǫ* 'barranca', *hu'u* large groove' 'arroyo'). [13:26] is called by the same name.

[13:20] San Juan *Kǫp'aɑi'ɨɣ ʃ*, see [11:6].

[13:21] The San Juan name (which unfortunately has been mislaid by the writer) means 'where the water is deep'.

[13:22] San Juan *Teṗokop'e* 'wagon road bridge' (*teṗo* 'wagon road' <*te* 'wagon', *ṗo* 'road'; *kop'e* 'bridge' 'boat' <*ko* 'to bathe', *p'e* 'stick' 'log').

[1] Hewett, Communautés, p. 42, 1908.

[2] Final Report, pt. II, pp. 62-63, 1892.

[3] See Handbook Inds., pt. 2, p. 316, 1910.

[**13**:23] San Juan *P̂ojaʌi*, see [**11**:9].

[**13**:24] San Juan Pueblo, see under [**11**], page 211.

[**13**:25] San Juan *Pute'iŋkǫ*, see [**12**:20].

[**13**:26] San Juan *Ḍesiwikǫhu'u* 'stinking coyote gap barranca arroyo' (*Ḍesiwi'i*, see [**13**:18]; *kǫhu'u* 'barranca arroyo' <*kǫ* 'barranca,' *hu'u* 'large groove' 'arroyo').

[**13**:27] (1) San Juan *Jųŋgę'ǫŋwį̄keji* of obscure etymology (*jųŋge* means clearly enough 'down at the mocking bird place' <*jųŋ* 'mocking bird', *ge* 'down at' 'over at,' just as the name of the pueblo ruin *P'i'oge* [**9**:43] means 'down at the place of the woodpecker' and that of the pueblo ruin *Tsirege* [**17**:34] means 'down at the place of the bird'; but although the San Juan informants agree that this is unquestionably the meaning, they state that when they use the word they never think of a mocking bird or of any etymology at all; *'ǫŋwį̄keji* 'pueblo ruin' <*'ǫŋwį̄* 'pueblo,' *keji* 'ruin' postpound). The forms quoted below from various sources are intended for *Jųŋgę'ǫŋwį̄ge* (*ge* 'down at' 'over at'): "Yuqueyunque."[1] This is a poor spelling, indeed. The writer may have been influenced by Span. yunque 'anvil' <Latin incus 'anvil.' "'Yuque-Yunque' are the *Tehuas* [Tewa], north of Santa Fé."[2] "Yuque-yunque, or Chamita.'"[3] "'Yuque-yunque'."[4] "Yunque is but a contraction of Yuge-uingge. Escalante says, in *Carta al Padre Morfi* [April 2, 1778], par. 2: 'Una Villa de Españoles, que era de San Gabriel del Yunque, primero y despues de Santa Fé.'"[5] *Jųŋge* is not a contraction but a portion of the name *Jųŋgę'ǫŋwį̄ge*. London would hardly be called a contraction of London town. "Yuqueyunk."[6] "Yuqui Yanqui."[7] "Ynqueyunque."[8] "Juke-yunque."[9] "Yunque."[10] "Yuge-uingge."[11] "Yuge-uing-ge."[12] "Yugeuinge."[13] "'Yun-que.'"[14] "Yugeuingge (Tewa: 'village of the ravine')."[15] This etymology cannot be correct. It is based on *jų* 'to pierce.'

(2) Span. "Sant Francisco de los Españoles."[16]

[1] Castañeda (1596) in *Fourteenth Ann. Rep. Bur. Amer. Ethn.*, p. 525, 1896.
[2] Bandelier (quoting Castañeda), Historical Introduction, pp. 23–24, 1881.
[3] Bandelier, Final Report, pt. II, p. 31, 1892.
[4] Ibid., p. 61, note.
[5] Ibid., p. 60, note.
[6] Gallatin in *Trans. Amer. Ethn. Soc.*, II, p. lxxi, 1848.
[7] Kern in Schoolcraft, Ind. Tribes, IV, map, pp. 38–39, 1854.
[8] Davis, Span. Conquest of New Mexico, pp. 185, 221, 225, 1869.
[9] Loew (1875) in *Wheeler Surv. Rep.*, VII, p. 344, 1879.
[10] Bandelier in Ritch, N. Mex., p. 210, 1885.
[11] Bandelier, Final Report, pt. II, pp. 48, 58, 60, 61, 1892.
[12] Ibid., pt. I, p. 123, 1890.
[13] Hewett: Antiquities, p. 38, 1906; Communautés, p. 30, 1908.
[14] R. E. Twitchell in *Santa Fe New Mexican*, Sept. 22, 1910.
[15] Hodge in Handbook Inds., pt. 2, 1007, 1910.
[16] Oñate (1598) in *Doc. Inéd.*, XVI, p. 116, 1871.

(3) Span. "Sant Gabriel."[1] "San Gabriel."[2] "Sant Gabriele."[3]

"The pueblo was voluntarily relinquished to the Spaniards under Oñate in 1598, the inhabitants joining their kindred at San Juan. In the year named the first white settlement in the West was here made, under the name 'San Francisco de los Españoles,' and on September 8 the chapel was consecrated. In the following year the name was changed to San Gabriel, which has been retained by the Mexicans as the name of the place to this day. San Gabriel was abandoned in the spring of 1605 and Santa Fé founded as the seat of the New Mexican provincial government."[4] The older Indians of San Juan are still familiar with the name San Gabriel.[5]

[13:28] (1) Eng. Chamita settlement. (<Span.). =Span. (2).

(2) Span. Chamita, diminutive of Chama <San Juan *Tsą̆mą̆;* see discussion under [5:7]. "The name Chamita dates from the eighteenth century, and was given in order to distinguish it from the settlements higher up on the Chama River."[6] "Chamita."[7] "La ville mexicaine de Chamita."[8] The Tewa use the Mexican name only.

The name Chamita is applied definitely to the settlement [13:28]; also vaguely to the whole region about this settlement. See [5:7], [13:27], [13:31].

[13:29] Chamita warehouse or station.

[13:30] (1) San Juan *Jų̨ų̨ge'oku'e* 'little hills of [13:27]' (*Jų̨ų̨ge*, see [13:27]; *'oku* 'hill'; *'e* diminutive). This is the old name.

(2) San Juan *Tsamità'oku'e* 'little hills of [13:28]' (*Tsamità*, Span. Chamita, see [13:28]; *'oku* 'hill'; *'e* diminutive).

These hills are mentioned under the name first given, in a San Juan myth.

[13:31] San Juan *Tat'ǫŋ̂kɛɹi* 'grass shooting up height' (*ta* 'grass'; *t'ǫŋ* 'to shoot upward,' said to refer here to the slope of the land itself; *k̂ɛɹi* 'height').

At the grassy rise known by this name Mr. Romelo de Herrera has a store. Mexicans at the place said that they include this under the name Chamita. The arroyo indicated on the map, west of the circle indicating this place, is presumably named *Tat'ǫŋ̂kɛɹihu'u* or *Tat'ǫŋhu'u* (*hu'u* 'large groove' 'arroyo').

[1] Oñate (1598) in *Doc. Inéd.*, XVI, p. 116, 1871.

[2] Shea, Cath. Miss., p. 78, 1870.

[3] Bandelier in *Papers Arch. Inst.*, I, p. 19, 1888.

[4] Hodge in Handbook Inds., pt. 2, p. 1007, 1910.

[5] For a ground plan of the ruin see Bandelier, Final Report, pt. II, pl. I, fig. 10, 1892. For a description see the same work, pp. 58–63, and Hewett, Antiquities, No. 38, 1906. See also San Juan Pueblo under [11].

[6] Bandelier, Final Report, pt. II, p. 62, note, 1892.

[7] Ibid., p. 59 et passim.

[8] Hewett, Communautés, p. 30, 1908.

[13:32] The San Juan have a special name for this locality, but the information is not available.

[13:33] San Juan *Kwæ̨kų̨mp̂o* 'the railroad' (*kwæ̨kų̨ŋʃ* 'iron' 'metal' unexplained; *p̂o* 'trail' 'road').

[13:34] San Juan *Kwæ̨kų̨mp̂okop'e* 'the railroad bridge' (*Kwæ̨kų̨mp̂o*, see [13:33]; *kop'e* 'bridge' 'boat' < *ko* 'to bathe', *p'e* 'stick' 'log').

[13:35] San Juan *'Ą̆ʃuge* 'down at the alkali point' (*'ą̆* 'alkali'; *ʃu'u* 'horizontally projecting point'; *ge* 'down at' 'over at').

The V-shaped alkaline meadow at the confluence of the Chama and Rio Grande rivers is called by this name. It is here that *'Ą̆nʃæ̨kwijo*, the Old Salt Woman, used to dwell and give of her body to the people, according to San Juan mythology. See [29:110]. The San Juan do not gather salt from this place at the present time. The place is, indeed, very scantily supplied with alkali or salt, a fact may explain the origin of the myth, which relates that Old Salt Woman forsook the place. See [29:110], Salt, under MINERALS; cf. [13:36], [18:15].

[13:36] San Juan *P̂ojege* 'down where the waters meet' (*p̂o* 'water'; *je* 'to meet'; *ge* 'down at' 'over at').

This name applies to the confluence and the adjacent locality. As used at San Juan Pueblo it often refers especially to the fields of San Juan Indians bordering on the Rio Grande, just east of the confluence.

[13:37] San Juan *Qweƀèjegenugek̂eɹi*, sometimes abbreviated to *Qweƀènugek̂eɹi* 'height of kick down together low place' (*Qweƀèjegenuge*, see [13:38]; *k̂eɹi* 'height').

The wagon road leading up the Chama Valley on the north side of the river passes over this height before plunging into [13:38].

[13:38] San Juan *Qweƀejegenuge* 'kick down together low place' (*qweƀè* 'to kick an object' as in the kicking-race game; *je* 'to meet', said to refer here to the objects kicked; *ge* 'down at' 'over at'; *nu'u* below'). The name probably refers to the kicking of objects in a direction toward each other and downward at this place, in connection with the playing of some game, it is said. Cf. [13:37].

[13:39] San Juan *Tsį̨kǫ* 'basalt arroyos' (*tsį̨* 'basalt'; *kǫ* 'barranca' 'arroyo with barrancas').

These short and broken gulches extend from the mesa-cliff to the river. The place is strewn with blocks and masses of basalt. Cf. [13:1], [13:2].

[13:40] (1) Eng. Duende settlement. (< Span.). = Span. (2).

(2) Span. Duende 'dwarf'. = Eng. (1). Why the name 'dwarf' was given is not known.

There is no San Juan Tewa name for this Mexican settlement. The Tewa word meaning 'dwarf' is *p'ininí*, but is never applied to this place.

[**13**:41] San Juan *ʃunʃæk'ǫnd̨iwehu'u*, see [**2**:34].

[**13**:42] San Juan *Sipuwiɬi*, see [**2**:36].

[**13**:43] San Juan *Sipuwiɬihu'u*, see [**2**:37].

[**13**:44] (1) San Juan *Hų'inæ* 'where the one-seeded juniper' (*hų* 'one-seeded juniper, Juniperus monosperma'; *'iŋʃ* locative and adjective-forming postfix; *næ* locative). The use of two locative elements in this word appears to be irregular. The one-seeded juniper still grows at the place. This is the old name of the place. People at San Juan Pueblo often say *Hų'inæ 'ot'ǫnæ* (*'ot'ǫnæ* 'on the other side' 'on the other side of the river', referring to the Rio Grande).

(2) Eng. San José, San José des Chama settlement. (<Span.). =Span. (3).

(3) Span. San José, San José de Chama 'Saint Joseph' 'Saint Joseph of Chama', referring to Chama River. =Eng. (2).

This settlement extends for two or three miles in a northwesterly-southeasterly direction. The Mexican houses are along the irrigation ditch, which runs where the higher irrigated lands to the southwest merge into the lower irrigated lands nearer the Chama River. The ditch is perhaps half a mile from the river. See [**13**:45].

[**13**:45] The Roman Catholic church at San José de Chama. This is situated at the southern end of the settlement.

[**13**:46] (1) San Juan *'Akǫnnutæ* 'stretched plain' (*'akǫnnu* 'plain' <*'akǫnʃ* 'plain', *nu* locative; *tæ* 'state of being stretched' 'stretched'). Cf. Span. (2).

(2) Sp. Loma Tendida 'stretched hill' 'flat hill' 'mesa'. Cf. Tewa (1), which is evidently a translation of this idiomatic Span. expression.

[**13**:47] San Juan *Tek'aƀèhu'u* 'break wagon arroyo' (*te* 'wagon'; *k'aƀè* 'to break'; *hu'u* 'large groove' 'arroyo').

San Juan Indians go much to the mesa *Tek'aƀèkwajè* [**2**:40] for firewood. To reach the height they drive up this small arroyo, the wagon road of which is very rough and hard on wagons. See [**2**:40].

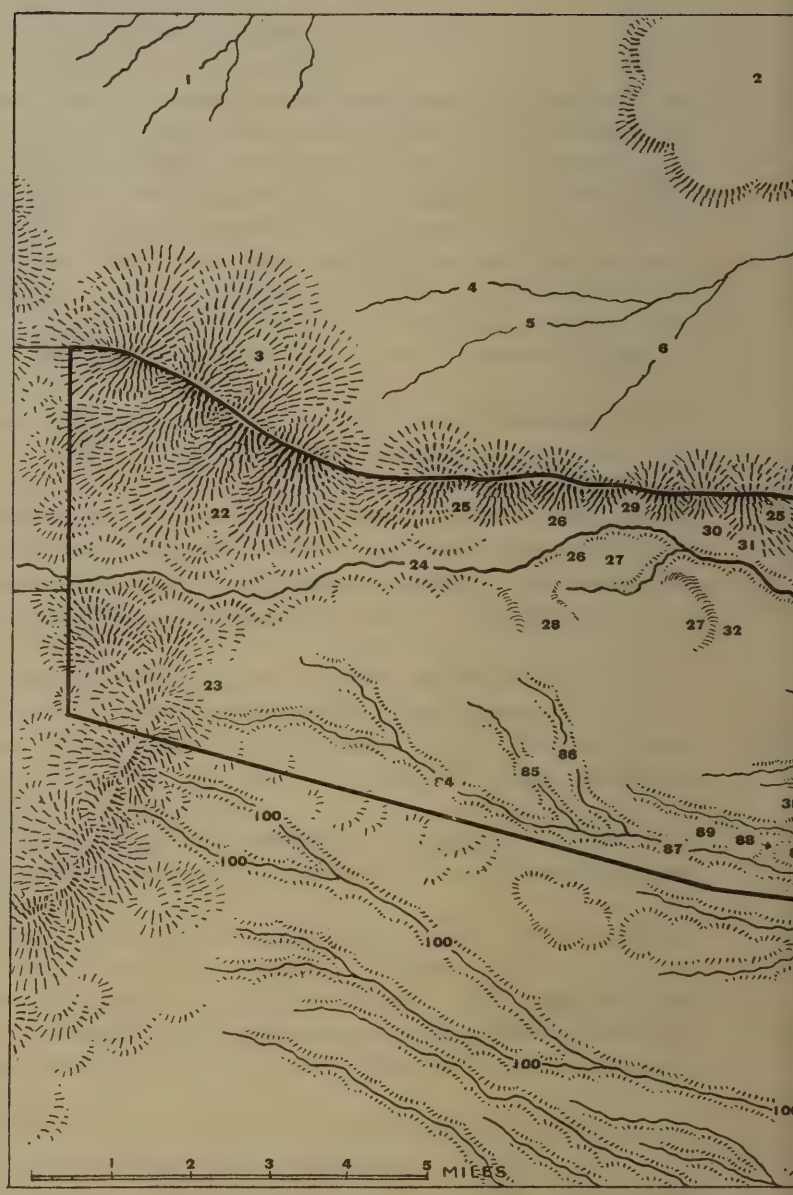
[**13**:48] (1) *Mąhųƀuwiɬi, Mąhųwiɬi* 'owl corner point' 'owl point' (*Mąhųƀu'u*, see [**14**:11]; *wiɬi* 'projecting corner or point').

(2) *Watʃèwiɬi* 'point of [**14**:11]' (*Watʃè* <Span. Guache, see [**14**:11]; *wiɬi* 'projecting corner or point').

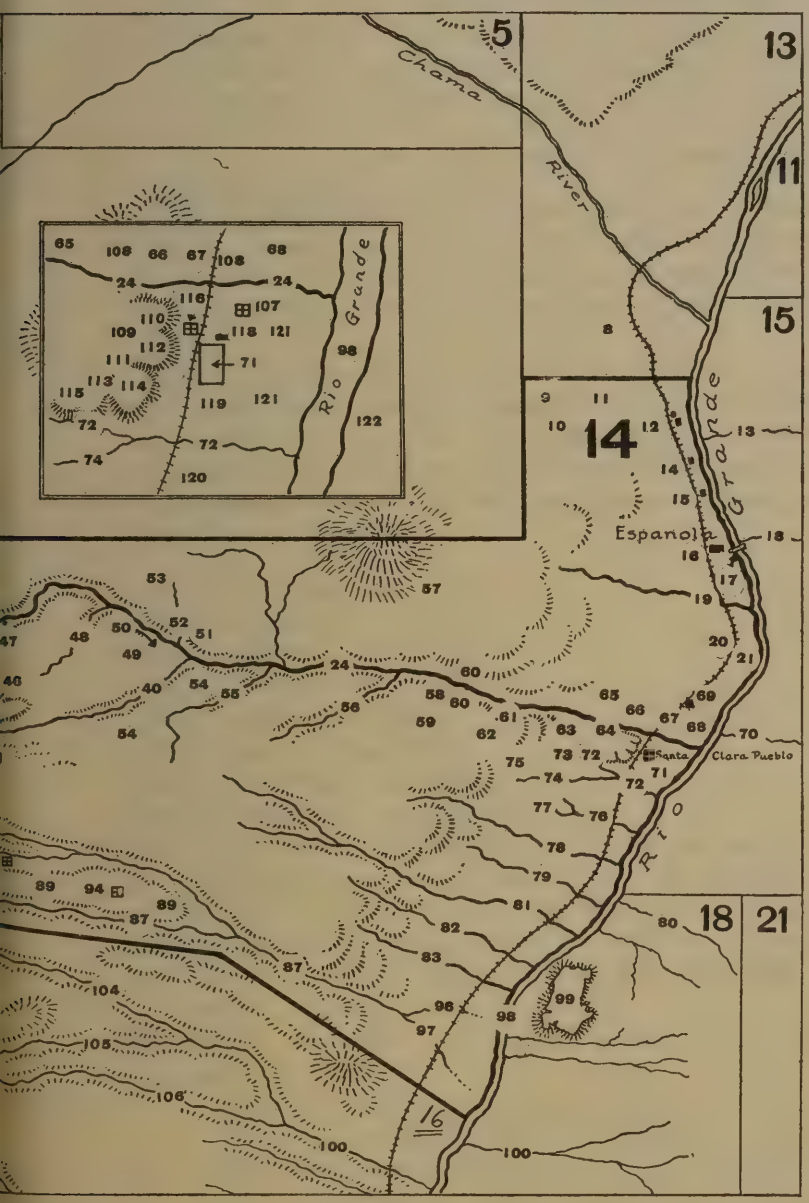
This long projecting tongue of mesa separates Guache settlement from San José de Chama [**13**:44]. See [**14**:11].

MAP 14
SANTA CLARA WEST REGION

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SANTA


5
13
11
15
14
18
21
Chama
River
Rio Grande
Española
Santa Clara Pueblo
Rio
16

REGION

MAP 14
SANTA CLARA WEST REGION

UNLOCATED

San Juan *P̂otε̂kegε'ǫywikeji* 'pueblo ruin down at the edge of the ugly water' (*p̂o* 'water'; *te* 'ugliness' 'ugly'; *k̂egε* 'down at the edge of' <*k̂e* 'neck' 'height', *gε* 'down at' 'over at'; *'ǫywi̧keji* 'pueblo ruin' <*'ǫywi̧* 'pueblo', *keji* 'ruin' postpound). This form was obtained from a single San Juan informant, now dead, as the name of a pueblo ruin somewhere near Chamita.

[14] SANTA CLARA WEST SHEET

The central feature of this sheet (map 14) is Santa Clara Creek [**14**:24]. Roughly speaking, the area of the sheet proper was claimed by the Santa Clara people, and a large percentage of the places included in this area have names which are known to the Santa Clara Indians only.

Santa Clara Pueblo [**14**:71] is shown, also the important Mexican and American settlement of Española [**14**:16], and a number of pueblo ruins which are claimed by the Tewa and in some cases rather definitely by the Santa Claras as the homes of their ancestors.

The Santa Claras claim also considerable territory east of the Rio Grande; see sheet [**15**].

[**14**:1] *ʃu̧p̂i̧nnugε,* see [**2**:12].
[**14**:2] *Sæ̨bekwajè*, see [**2**:22].
[**14**:3] *Tε̂okwajè*, see [**2**:14].
[**14**:4] *Kumą̨ntsihu'u*, see [**2**:16].
[**14**:5] *Kąg̨i̧p̂o*, see [**2**:17].
[**14**:6] *Kwæ̨tsi'i*, see [**2**:19].
[**14**:7] Oso Creek, see [**5**:35].
[**14**:8] *Mą̨hu̧bu̧wiʌi*, see [**13**:48].
[**14**:9] *Mą̨hu̧bu'i̧ŋkǫ*, *Mą̨hu̧'i̧ŋkǫ* 'owl corner arroyo' 'owl arroyo' (*Mą̨hu̧bu'u*, see [**14**:11]; *'i̧ŋʃ* locative and adjective-forming postfix; *kǫ* 'barranca' 'arroyo with barrancas'). See [**14**:11].
[**14**:10] *Mą̨hu̧bukwajè'oku*, *Mą̨hu̧'oku* 'hills of the height by owl corner' 'owl hills' (*Mą̨hu̧bu'u*, see [**14**:11]; *kwajè* 'height'; *'oku* 'hill'). See [**14**:11].
[**14**:11] (1) *Mą̨hu̧bu'u* 'owl corner' (*mą̨hu̧* 'owl'; *bu'u* 'large low roundish place').

(2) Eng. Guache settlement and vicinity. (>Span.). =Span. (3).

(3) Span. Guache, of obscure etymology. =Eng. (2). So far as it has been possible to learn, "Guache" has no meaning in Span., and is not a corruption of any Tewa name. Cf., however, Guachepanque [**14**:20].

This Mexican settlement merges into Placita Larga [**14**:12] on the south, and is separated from San José de Chama [**13**:44] on the north by *Mąhųbuwiᵾi* [**14**:8].

[**14**:12] (1) *'Qywiheji*, *Ƀuheji* 'long pueblo' 'long town', translating the Span. name (*'ǫywį* 'pueblo', hardly properly applied to a Mexican settlement; *heji* 'length' 'long'; *ƀu'u* 'town'). =Eng. (2), Span. (3).

(2) Eng. Placita Larga. (<Span.). =Tewa (1), Span. (3).

(3) Span. Placita Larga 'long town'. =Tewa (1), Eng. (2).

Mr. L. Bradford Prince of Santa Fe, New Mexico, has a ranch near this place.

[**14**:13] *Woðe'iŋkǫ*, see [**15**:13].

[**14**:14] (1) Eng. Angostura settlement. (<Span.). =Span. (2).

(2) Span. Angostura 'narrow place'. =Eng. (1).

[**14**:15] (1) *K̂utepa'iwe* 'stone wall place' (*k̂utepa* 'stone wall' <*k̂u* 'stone'; *tepa* 'wall'; *'iwe* locative). Cf. Eng. (2), Span. (3).

(2) Eng. Corral de Piedra. (<Span.). =Span. (3). Cf. Tewa (1).

(3) Span. Corral de Piedra 'stone corral'. =Eng. (2). Cf. Tewa (1). Both the Tewa and the Span. names are descriptive and may have originated independently.

[**14**:16] (1) *Ƀutsą̆ƀi'i'i*, *Ƀutsą̆ƀi'iwe* 'new town place' (*ƀu'u* 'town'; *tsą̆ƀi* 'newness' 'new'; *'i'i* locative and adjective-forming postfix; *'iwe* locative). This name is felt to be the opposite of *Ƀukeji* or Guachepanque [**14**:20], the latter name meaning 'old town'.

(2) Eng. Espanola. (<Span.). =Span. (3). The "official" spelling of the name omits the tilde.

(3) Span. Española 'Spanish', agreeing with some such feminine form as placita 'town', which is understood. =Eng. (2).

The Santa Clara people definitely claim Española as within the territory formerly considered as belonging to them. Española contains two large stores and a number of American inhabitants. The Indians of Santa Clara and San Ildefonso pueblos do most of their shopping here.

[**14**:17] *Ƀutsą̆ƀi'i'ikop'e*, *Ƀutsą̆ƀ'i'itep̂okop'e* 'new town bridge' 'new town wagon bridge' (*Ƀutsą̆ƀi'i'i*, see [**14**:16]; *kop'e* 'bridge' 'boat' <*ko* 'to bathe', *p'e* 'stick' 'log'; *tep̂o* 'wagon road' <*te* 'wagon', *p̂o* 'trail' 'road').

This is the only wagon bridge between San Juan Pueblo and Buckman [**20**:19]. When the Rio Grande is so high as to make the fords near San Ildefonso dangerous the San Ildefonso people in driving to Española take the road on the eastern side of the Rio Grande, which is not so good as that on the western side, crossing by means of this bridge.

[**14**:18] Santa Cruz Creek, see [**15**:18].

[**14**:19] Santa Clara *Tųŋwæjokǫhu'u* 'high arroyo' (*tųŋwæjo* 'very high' <*tųŋwæ* 'high', *jo* augmentative; *kǫhu'u* 'arroyo with barrancas' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo'). Why this name is applied was not known to the informants.

[**14**:20] (1) Santa Clara *P̂otsip̨ą́'ᵊ́gę* 'down at the mud string place' (*p̂otsi* 'mud' <*p̂o* 'water', *tsi* unexplained; *p̨ą́'ᵊ́* 'thread' 'string' 'cord', used also figuratively; *gę* 'down at' 'over at'). Span. (4) is a corruption of this name. The Santa Claras of the present day do not fully understand the meaning of the name, and the informants have puzzled much over it. The reference is perhaps to a muddy string, or to mud lying in the form of a string. The word *p̂otsi* is applied to any mud except regularly made adobe mud, the latter being called *nap̂o̱a*.

(2) *Ɓukeji* 'old town' (*ɓu'u* 'town'; *keji* 'old' postpound). This name is felt to be the opposite of *Ɓutsą̆ɓi'i'ⁱ*, Española [**14**:16], the latter name meaning 'new town'. The name *Ɓukeji* is used especially in conversation when it is feared that Mexicans would overhear and understand Guachepanque.

(3) Eng. Guachepanque. (<Span.). =Tewa (1), Span. (4).

(4) Span. Guachepanque. (<Tewa (1)). =Tewa (1), Eng. (3).

The settlement of Guachepanque lies mostly on the edge of the low mesa. The Santa Claras distinguish the lowlands lying in this vicinity by the river as *P̂otsip̨ą́'ᵊ́genuge*, see [**14**:21]. The Santa Claras usually pass through Guachepanque when going to Española. If talking Span., they sometimes use low tones when passing this place, for fear that the Mexicans will overhear. This is, of course, mere sentiment.

[**14**:21] Santa Clara *P̂otsip̨ą́'ᵊ́genuge* 'down below the mud string place', referring to [**14**:20] (*P̂otsip̨ą́'ᵊ́ge*, see [**14**:20]; *nu'u* 'below'; *ge* 'down at' 'over at'). As explained under [**14**:20], this name is applied to the lowlands by the river at [**14**:20].

[**14**:22] Santa Clara Peak, see [**2**:13].

[**14**:23] *P̂i̱tep̂iŋ⌟* 'loathsome penis mountain' (*p̂i̱* for *p̂i̱da* 'head of the penis'; *te* 'loathsomeness' 'loathsome'; *p̂iŋ⌟* 'mountain').

[**14**:24] (1) *K'ap̂op̂ohu'u*, *K'ap̂o'i̱mp̂ohu'u*, *K'ap̂op̂o̱si'i*, *K'ap̂o'i̱mp̂o̱si'i* 'creek of Santa Clara Pueblo [**14**:71]' 'canyon of Santa Clara Pueblo [**14**:71]' (*K'ap̂o*, see [**14**:71]; *'i̱ŋ⌟* locative and adjective-forming postfix; *p̂ohu'u* 'arroyo with water in it' <*p̂o* 'water', *hu'u* 'large groove' 'arroyo'; *p̂o̱si'i* 'canyon with water in it' <*p̂o* 'water', *o̱si'i* 'canyon'). *P̂ohu'u* is used of the more open, *p̂o̱si'i* of the more closed-in, parts of the creek. Merely *p̂ohu'u* or *p̂o̱si'i* is often used by the Santa Claras, it being understood to which creek or canyon the reference is made. Santa Clara Creek is appropriately named, for Santa Clara Pueblo is at its

mouth, and it is claimed by the Santa Clara Indians as their own creek. Cf. Eng. (2), Span. (3).

(2) Eng. Santa Clara Creek. (<Span.). =Span. (3). Cf. Tewa (1).

(3) Span. Rito de Santa Clara, Arroyo de Santa Clara, Cañon de Santa Clara 'creek, arroyo or canyon of [**14**:71]'. =Eng. (2). "Les rivières . . . Santa Clara."[1] Bandelier's "Arroyo de Santa Clara"[2] certainly does not apply to Santa Clara Creek; see under [**14**:116].

[**14**:25] *K̂usunɾupîŋɾ*, see [**2**:15].

[**14**:26] Santa Clara *'Apiîpiḇu'u* 'naked red corner' (*'api* 'nakedness' 'naked'; *îpi* 'redness' 'red'; *ḇu'u* 'large low roundish place'). This name refers to a low place on both sides of the creek. It is said to be reddish. Cf. [**14**:27].

[**14**:27] Santa Clara *'Apiîpiḇukwajè* 'naked red corner height' (*'Apiîpiḇu'u*, see [**14**:26]; *kwajè* 'height').

[**14**:28] Santa Clara *Tse'ewaɹi* 'wide gap of the little eagle' (*tse* 'eagle'; *'e* diminutive; *waɹi* 'wide gap').

[**14**:29] Santa Clara *K̂u'onɾæg̨i'iwe*, *K̂u'onɾæg̨iḇu'u* 'stone on its head place' 'stone on its head corner' (*k̂u* 'stone'; *'onɾæg̨i* 'on the head', adverb; *'iwe* locative; *ḇu'u* 'large low roundish place'). There are at this place "tent-rocks" (see pls. 6–8), which are thought to resemble people carrying objects on their heads; hence the name.

[**14**:30] Santa Clara *T̂sæk'ænnæ* 'white meal place' (*t̂sæ* 'whiteness' 'white'; *k'æŋɾ* 'meal' 'flour'; *næ* locative).

A Mexican family is said to live at this place, which is north of the creek, under *K̂usunɾupîŋɾ* [**14**:25].

[**14**:31] Santa Clara *K̂uqwa'i'i* 'rock house place' (*k̂u* 'stone' 'rock'; *qwa* denoting state of being receptacle; *'i'i* locative and adjective-forming postfix). The name refers to the location of a rock which has caves in it or is hollow, capable of being used as a house.

[**14**:32] Santa Clara *Ḇuwak̂upa'awe* 'sunny place of the stone for baking bread' (*ḇuwak̂u* 'bread stone', referring here to stone of the kind of which slabs are made for cooking *ḇuwajaƀè* 'paper bread' <*ḇuwa* 'bread', *jaƀè* 'to tear off the surface layer from an object'; *k̂u* 'stone'; *pa'awe* 'sunny place' 'sunny side' <*pa'a* akin to Jemez *pe* 'sun', *we* locative).

There is said to be at this place a deposit of the kind of sandstone used for preparing guayave slabs. So far as could be learned, the Santa Clara or other Tewa do not get guayave stones from this place at the present time.

[1] Hewett, Communautés, p. 24, 1908. [2] Bandelier, Final Report, pt. II, p. 65, 1892.

[14:33] Santa Clara *ʃup'ịnnæ'ǫywịkeji* 'pueblo ruin at the narrow point' (*ʃu'u* 'horizontally projecting corner or point, as of a mesa top'; *p'ịyʃ* for *p'ịyki* 'narrowness' 'narrow'; *næ* locative; *'ǫywịkeji* 'pueblo ruin' <*'ǫywị* 'pueblo', *keji* 'old' postpound). The Santa Clara informant does not know why this name is given; he thinks that the narrow point referred to may be the whole of the mesa. Bandelier writes: "On the north side a castle-like mesa of limited extent detaches itself from the foot of the Pelado. The Tehuas call it Shu-finné."[1] "Shu Finne."[2] "Shu-finné."[3] "Shufinne."[4] "Shufinné."[5] "Tsiphenu."[6] "Tsifeno."[6] The forms "Tsiphenu" "Tsifeno," meaning black obsidian' (see under MINERALS, p. 584) are incorrect, being based on information obtained by the writer in 1908 from San Ildefonso and Santa Clara Indians, who did not know the old Santa Clara name for the place. Mr. Ignacio Aguilar of San Ildefonso calls the place *Tsip'ẹnnu* 'black obsidian' to this day. The ruin and locality are described by Bandelier[7] and by Hewett.[8] See [14:46], [14:54].

[14:34] Santa Clara *K̂up'ụb̥u'u* 'rocky rabbit-brush corner' (*k̂u* 'stone'; *p'ụ* 'rabbit-brush' 'Chrysothamnus bigelovii'; *b̥u'u* 'large low roundish place'). See [14:35].

[14:35] Santa Clara *K̂up'ụb̥ukwajè'ǫywịkeji* 'pueblo ruin of the height at rabbit-brush corner', referring to [14:34] (*K̂up'ụb̥u'u*, see [14:34]; *kwajè* 'height'; *'ǫywịkeji* 'pueblo ruin' (*'ǫywị* 'pueblo', *keji* 'old' postpound).

[14:36] Santa Clara *Qwænsa̱p̂o'akǫnnu* 'plain of the soft rat excrement' (*qwæŋʃ* a species of rodent resembling the woodrat; *sa̱p̂o* 'watery excrement' <*sa* 'excrement', *p̂o* 'water'; *'akǫnnu* 'plain' <*'akǫŋʃ* 'plain', *nu* locative).

This is a low, level, meadow-like place. See [14:37].

[14:37] Santa Clara *Qwænsa̱p̂o'akǫnnu'ǫywịkeji* 'pueblo ruin at the plain of the soft rat excrement', referring to [14:36] (*Qwænsa̱p̂o-'akǫnnu*, see [14:36]; *'ǫywịkeji* 'pueblo ruin' <*'ǫywị* 'pueblo', *keji* 'old' postpound).

[14:38] Santa Clara *Tsipiwi'i* 'gap where the pieces of flaking stone come out of the ground' (*tsi'i* 'flaking stone'; *pi* 'to emerge' 'to come out' 'to go out' 'to issue'; *wi'i* 'gap' 'pass'). For quoted forms of the name see [14:39].

Doctor Hewett furnishes the information that the gap or pass referred to by this name is west of the ruin [14:39], q. v.

[1] Final Report, pt. II, p. 66, 1892.
[2] Bandelier, Delight Makers, p. 378, 1890.
[3] Bandelier, Final Report, op. cit., pp. 7, 19, 66, 67.
[4] Hewett: General View, p. 598, 1905; Antiquities, p. 14, 1906; Communautés, p. 45, 1908.
[5] Hewett in *Out West*, XXXI, p. 702, 1909.
[6] Harrington, ibid.
[7] Final Report, op. cit., pp. 66–67.
[8] Antiquities, No. 1, 1906.

[14:39] Santa Clara *Tsipiwi'ǫŋwįkeji* 'pueblo ruin at [14:38]' (*Tsipiwi'i*, see [14:38]; *'ǫŋwįkeji* 'pueblo ruin' <*'ǫŋwį* 'pueblo', *keji* 'old' postpound). Hewett mentions "cliff dwellings of Chupadero Canyon" [14:87].[1] "Chipiwi".[2]

Tsipiwi'i is a ruin situated on the southern rim of the mesa east of the gap from which it takes its name, according to Doctor Hewett, by whom it is described.[3]

[14:40] Santa Clara *Pujekǫhu'u*, *Puje'iŋkǫhu'u* 'arroyo of [14:46]' (*Puje*, see [14:46]; *'iŋ* locative and adjective-forming postfix; *kǫhu'u* 'arroyo with barrancas' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo').

The two chief head waters, or rather head gulches, of this arroyo unite just south of the western extremity of the mesa [14:45] to form *Pujekǫhu'u* proper.

[14:41] Santa Clara *Pujeŋwæŋ̨kaƀoɬi* 'rock-pine grove of [14:46]' (*Puje*, see [14:46]; *ŋwæŋ* 'rock-pine' 'Pinus scopulorum'; *ka* 'denseness' 'dense' 'forest'; *ƀoɬi* 'large roundish pile', possibly referring here to a hill, but more probably referring to a grove).

The Santa Clara informant insists that this is a regular place name.

[14:42] Santa Clara *Hųƀe'e* 'little corner of the one-seeded juniper' (*hų* 'one-seeded juniper' 'Juniperus monosperma'; *ƀe'e* 'small low roundish place'). Cf. [14:43].

[14:43] Santa Clara *Hųƀekwajè* 'height at the little corner of the one-seeded juniper' (*Hųƀe'e*, see [14:42]; *kwajè* 'height').

[14:44] Nameless pueblo ruin, located by Doctor Hewett.

[14:45] Santa Clara *Pujekwajè*, *Pujekwaǥe* 'height of [14:46]' 'mesa of [14:46]' (*Puje*, see [14:46]; *kwajè* 'height'; *kwaǥe* 'height' 'mesa'). (Pl. 4.)

"Puyé is a rock of grayish-yellow tufa, 5,750 feet long, varying in width from 90 to 700 feet. It is a fragment of the great tufaceous blanket that once covered the entire Pajarito plateau to a thickness of from 50 to 500 feet."[4] See [14:46].

[14:46] Santa Clara *Puje'ųŋwikeji* probably 'pueblo ruin where the rabbits meet or assemble' (*pu* probably 'cottontail rabbit'; *je* probably 'to meet' 'to assemble'; *'ųŋwįkeji* 'pueblo ruin' <*'ųŋwį* 'pueblo' (Santa Clara dialectic form of Tewa *'ǫŋwį*), *keji* 'old' postpound). This etymology is not certain, although it is given by Tewa Indians when asked to etymologize the word. The Santa Clara pronounce *puje* with rising-falling tone of the last syllable, while *je* 'to meet' has a level tone. One informant suggested that if the etymology given above is correct, the name may

[1] General View, p. 598, 1905.
[2] Hewett: Antiquities, p. 15, 1906; Communautés, p. 45, 1908.
[3] Antiquities, No. 3, 1906.
[4] Hewett in *Out West*, XXXI, p. 697, 1909.



CLIFF OF PUYE MESA

refer to rabbits being driven together at a communal rabbit hunt. Although *pu* refers properly to the species of cottontail rabbits with which the Tewa are familiar, it is also used as the general word for 'rabbit'. *Pujè* means 'deerskin'. Stephen[1] gives "puyé" as meaning 'quail' in the Hano dialect of Tewa. Note also the etymology by Hewett, quoted below. "Puiye."[2] "Puye."[3] "Pu-yé."[4] "Puye (Tewa: [place of the] 'berry')".[5] "Puyé."[6]

The pueblo ruin is described by Bandelier,[7] by Hewett,[8] and by S. G. Morley.[9] The Santa Claras say that their ancestors lived at *Puye*, although this is perhaps a conclusion at which they would naturally arrive rather than a definite historical tradition. The Tewa of the other pueblos consider that all the country about Santa Clara Creek belongs to the Santa Clara Indians, and that *Puye*, being situated in this country, must also belong to the Santa Claras. The writer has talked with many Tewa on the subject, but has never been able to learn anything further than this. But Bandelier[10] writes:

> For two consecutive years I inquired of the Tehuas of San Juan and San Ildefonso if they knew anything about the cave dwellers, and they invariably told me they did not. At last, in 1888, I became acquainted with the people of Santa Clara, and during three protracted stays at their village I succeeded in gaining the confidence of several of their principal Shamans. These medicine-men assured me that the pueblo on the summit of the Pu-yé, and the cave dwellings in that cliff and at the Shu-finné, were the work and abodes of their ancestors. Subsequently I questioned the medicine-men of San Juan, and they acknowledged that what their neighbors had told me was true, but that it was no part of their local traditional history. The same was said to me afterwards by one of the wizards of San Ildefonso. The Indians of Santa Clara also informed me that drought and the hostility of nomadic Indians had compelled the final abandonment of the sites. The statements of these Indians were so emphatic, that I am strongly inclined to believe them. The cave-houses and the highest pueblo appear therefore to have been the homes of that portion of the Tehua tribe whose remnants now inhabit the village of Santa Clara, in days long previous to the coming of Europeans.

The statements which Santa Clara Indians have made to the present writer relative to this subject have been only what one might expect, and apparently are based on speculation rather than definite tradition. Hodge[11] says:

> The natives [the Santa Claras] assert that their ancestors dwelt in the clusters of artificial grottos excavated in cliffs of pumice-stone (Puye and Shufinne)

[1] A. M. Stephen, A Vocabulary of the Language of Te'wa, One of the Moki Pueblos, extract made by A. S. Gatschet, Bur. Amer. Ethn., MS. no. 1540.
[2] Bandelier, Delight Makers, p. 3, 1890.
[3] Ibid., p. 178; Hewett: General View, p. 598, 1905; Communautés, p. 29 et passim, 1908.
[4] Bandelier, Final Report, pt. II, p. 67 et passim, 1892.
[5] Hewett in *American Anthropologist*, vol. VI, p. 649, 1904.
[6] Hewett: Antiquities, p. 14, 1906; in *Out West*, XXXI, p. 703 et passim, 1909; Harrington, ibid.
[7] Final Report, pt. II, pp. 67–71, 1892.
[8] Antiquities, No. 2, 1906, also in *Out West*, XXXI, 1909.
[9] Ibid., XXXII, No. 2, p. 121, 1910.
[10] Bandelier, Final Report, pt. II, pp. 74–75, 1892.
[11] Handbook Inds., pt. 2, p. 456, 1910.

west of the Rio Grande, and this may be true of both historic and prehistoric times; but the Santa Clara people probably were not the only Tewa occupants of these cliff-lodges.

Puye has given the names to [**14**:40], [**14**:45], and [**14**:47].

[**14**:47] (1) Santa Clara *Pujep̂opi* 'spring at [**14**:46]' (*Puje*, see [**14**:46]; *p̂opi* 'spring' <*p̂o* 'water', *pi* 'to issue').

(2) Eng. Nine Mile spring. It is called thus because it is supposed to be 9 miles from Santa Clara Pueblo, or from the Rio Grande.

[**14**:48] Santa Clara *Suwakǫ* 'warm barranca' (*suwa* 'warmth' 'warm'; *kǫ* 'barranca'). Why this bank or gulch is called warm the informants did not know. *Suwa* is used much as Eng. 'warm' is used, of objects which are warm, of warm and sunny locations, etc.

[**14**:49] Santa Clara *K̂upu'unæ* 'at the small pile or piles of stones' (*k̂u* 'stone'; *pu'u* 'small roundish pile' of about the same meaning as *ǫiti; næ* locative).

[**14**:50] Santa Clara *Tap'ojàteqwa'iwe* 'place of Tafoya's house' (*Tap'ojà* <Span. Tafoya, surname of a Mexican who has a house at this place; *teqwa* 'house' <*te* 'dwelling-place', *qwa* denoting state of being a receptacle; *'iwe* locative).

[**14**:51] Santa Clara *Pot̂age* 'down at the place where the squashes, pumpkins, or gourds are dried' (*po* 'squash' 'pumpkin' 'gourd'; *t̂a* 'to be dry' 'to dry', transitive; *ge* 'down at' 'over at'). Cf. [**14**:52].

[**14**:52] Santa Clara *Pot̂agehu'u* 'arroyo at the place where the squashes, pumpkins, or gourds are dried' (*Pot̂age*, see [**14**:51]; *hu'u* 'large groove' 'arroyo').

[**14**:53] Santa Clara *'Awap'asak̂i'imu* 'corner where the cat-tails are' (*'awap'a* 'cat-tail'; *sa* 2 + plural of *tfa* 'to be at a place'; *k̂i'imu* said to mean about the same as *ǫu'u* 'large low roundish place').

[**14**:54] Santa Clara *P'ųp'ịnnæ, P'ųp'innækwaje* 'rabbit-brush narrow place' 'rabbit-brush narrow place height' (*p'u* rabbit-brush' 'Chrysothamnus bigelovii'; *p'ịŋ* for *p'ịŋki* 'narrowness' 'narrow'; *næ* locative; *kwajè* 'height'). Cf. [**14**:33] and [**14**:55].

[**14**:55] Santa Clara *P'ųp'ịnnæhu'u* 'rabbit-brush narrow place arroyo' (*P'up'ịnnæ*, see [**14**:54]; *hu'u* 'large groove' 'arroyo').

It is said that the main wagon road leading to Puje [**14**:46] passes through the lower part of this arroyo.

[**14**:56] Santa Clara *'Aǫe'ehu'u* 'little chokecherry arroyo' (*'aǫe* 'chokecherry' 'Prunus melanocarpa'; *'e* diminutive; *hu'u* 'large groove' 'arroyo').

[**14**:57] Román Mountain, see [**2**:41].

[**14**:58] Santa Clara *Nąmp'ęmǫu'u* 'black earth corner' (*nąŋ* 'earth'; *p'ęŋ* 'blackness' 'black'; *ǫu'u* 'large low roundish place). Cf. [**14**:59].

[**14**:59] Santa Clara *Nąmp'ęŋkwajè* 'black earth height' (*nąmp'ęŋ*, see [**14**:58]; *kwajè* 'height').

[**14**:60] Santa Clara *Te'jiɯi'i* 'box-elder place' (*te'jiɯi* 'box-elder' 'Acer negundo'; *'i* locative and adjective-forming postfix).

[**14**:61] Santa Clara *Poḇe'e* 'little corner of the squashes, pumpkins, or gourd' (*po* 'squash' 'pumpkin' 'gourd'; *ḇe'e* 'small low roundish place'). Cf. [**14**:62].

[**14**:62] Santa Clara *Poḇehu'u* 'arroyo of the little corner of the squashes, pumpkins, or gourds' (*Poḇe'e*, see [**14**:61]; *hu'u* 'large groove' 'arroyo').

[**14**:63] Santa Clara *'A'atsąŋwæḇe'e* 'little corner of the blue slope' (*'a'a* 'steep or short slope'; *tsąŋwæ* 'blueness' 'blue' 'greenness' 'green'; *ḇe'e* 'small low roundish place').

[**14**:64] Santa Clara *P̂otsiḇe'e* 'little mud corner' (*p̂otsi* 'mud' <*p̂o* 'water', *tsi* unexplained; *ḇe'e* 'small low roundish place'). Cf. [**14**:20].

[**14**:65] Santa Clara *Qwæmp̂iwi'i* 'gap of the red-tailed hawk' (*qwæmp̂i* "red-tail hawk", unidentified species of bird <*qwæŋ* 'tail', *p̂i* 'redness' 'red'; *wi'i* 'gap' 'pass'). The gulch at the place is probably called *Qwæmp̂iwihu'u* (*hu'u* 'large groove' 'arroyo').

The locality was pointed out to the writer, but the gap itself could not be definitely located. Perhaps it is identical with the gulch or arroyo.

[**14**:66] Santa Clara *Jowi'i* 'cane cactus gap' (*jo* 'cane cactus' 'Opuntia arborescens'; *wi'i* 'gap').

[**14**:67] Santa Clara *K'aṗoṗohu'ịŋkwæk̂ụmṗokop'e* 'railroad bridge of [**14**:24]' (*K'aṗoṗohu'u*, see [**14**:24]; *'ịŋ* locative and adjective-forming postfix; *kwæk̂umṗo* 'railroad' <*kwæk̂ụŋ* 'iron', of obscure etymology', *ṗo* 'trail' 'road'; *kop'e* 'bridge' 'boat' <*ko* 'to bathe', *p'e* 'stick' 'log').

[**14**:68] Santa Clara *Nuḇu'u* 'corner below' (*nu'u* 'below' 'under'; *ḇu'u* 'large low roundish place'). The place is called thus, it is said, because it is far below Santa Clara Pueblo.

[**14**:69] (1) Santa Clara *Kapijàkeji* 'old chapel' (*kapijà* <Span. capilla 'chapel'; *keji* 'old' postpound). =Eng. (3), Span. (4).

(2) Santa Clara *Misate'ekeji* 'old chapel' (*misate'e* 'chapel' <*misà* <Span. misa 'Roman Catholic mass'; *te* 'dwelling-place' 'house'; *'e* diminutive; *keji* 'old' postpound). Cf. Tewa (1), Eng. (3), Span. (4).

(3) Eng. the Old Chapel. =Tewa (1), Span. (4).

(4) Span. Capilla Vieja 'old chapel'. =Tewa (1), Eng. (3). Cf. Tewa (2).

It is said that there is at this place the ruin of a Catholic chapel.

[**14**:70] Seco Arroyo, see [**15**:26].

[**14**:71] (1) *K'ap̂o'ɻɲwį* of obscure etymology (*k'ap̂o* unexplained; *'ɻɲwį* 'pueblo'). Although a large number of Tewa Indians have been questioned concerning the etymology of this name and although what are apparently cognate forms of the name occur in other Tanoan languages, *K'ap̂o* has withstood up to the present time all attempts to explain its meaning. Both syllables are long in the Tewa form of the name; the first syllable has level tone and the second syllable circumflex tone. The syllable *k'a* with level tone has no meaning in Tewa. Neither *k'a* 'corral' 'fence', *k'a* 'weight' 'heavy', *k'a* in *tsik'a* 'eyeball' (*tsi* 'eye') nor *k'a'a* 'wild rose' 'rose' 'any rosa species' is identical with the syllable *k'a* in *K'ap̂o*. The second syllable of *K'ap̂o*, namely *p̂o*, is even more perplexing. It has the circumflex tone, as said above, and is identical with Tewa *p̂o* 'trail' 'road'. The seemingly cognate Jemez form of the name (see Jemez (5), below) has as its second syllable the Jemez word *p̂â* 'water', cognate with Tewa *p̂o* 'water'. The quoted Taos, Picuris, and Isleta forms seem to show *p̂a* 'water'. Tewa has besides *p̂o* 'trail', also *p̂o* 'water' and *p̂o* 'moon', each of these three words having a different tone. The etymology of the name *K'ap̂o* is not known either to the Tewa or to the Jemez. If a Tewa Indian is asked to give the meaning of *K'ap̂o* he couples either 'corral', 'heavy', 'spherical', or 'rose' with either 'trail', 'water', or 'moon'. Some of the fancied etymologies formed in this way are very pretty. Thus he may render the name by 'rose-trail' 'spherical moon' 'heavy water'. One informant was strongly in favor of 'corral water'. An investigator at Santa Clara Pueblo writes: "I asked . . . what Kapo meant . . . He answered without hesitation 'dew' (Span. rocio)—what comes in the night and looks pretty in the morning." This Indian had chosen the meanings 'rose-water' and construed them as the water on rose plants, that is, 'dew', the similarity in sound between Span. rosa 'rose' and Span. rocio (*c* in New Mexican Span. = *s*), 'dew', perhaps, helping along this etymology. In a later letter the same investigator writes: "I have discovered that the Indians do not know the meaning of K'ap̂o." The writer is hopeful that a thorough study of the forms of the name in the Indian languages in which it occurs, other than Tewa, will make clear its etymology. Some of the forms quoted below represent a variant pronunciation, *K'ap̂o'o*. It is possible, but hardly probable, that the name of a former Tano Tewa pueblo, Bandelier's "Ka-po", etc. [**29**:unlocated] is the same. Cf. this name, and also *Kap̂o*, name of the pueblo ruin [**14**:71], which is, of course, entirely distinct. The present pueblo [**14**:71] is said to

be the third which has borne the name *K'aʃpo*. The first to have this name was [**14**:116], the second [**14**:117]. See general discussion below: "Capoo."[1] "Capo."[2] "Ca-po."[3] "Ka-po."[4] "Kápung"[5] (given as Hano Tewa name). "Kapou."[6] "Ka-Poo."[7] "Kap-hó"[8] (given as San Ildefonso and San Juan name). "K'ha-po'-o."[9] "Ka'po."[10] "Kah-po."[11] "Ca-po."[12] "K'hapóo 'where the roses (?) grow near the water.'"[13]

(2) Taos "Háipâái".[14] "Hai'bata".[8] Hâibâ'yŭ".[8]

(3) Picuris "Haiphahá".[8] "Kaipāā 'in the river there are wet cornstalks'".[15]

(4) Isleta "K'haibhaí".[8]

(5) Jemez *ɾjâʃpâgi"ĭ* of obscure etymology but evidently akin to the Tewa, Tiwa, and Keresan forms (*ʃjâ* unexplained; *ʃpâ* 'water'; at least it sounds exactly the same as Jemez *ʃpâ* 'water'; *gi"ĭ* locative, probably equivalent to Tewa *ge* 'down at' 'over at'). This name was given the writer as the old and now no longer used Jemez name of San Juan Pueblo. It was seen at once, however, that it must be the old Jemez name for Santa Clara Pueblo, *K'aʃpo*. This is corroborated by the fact that the same name was obtained by Mr. Hodge as the name of Santa Clara Pueblo; see below. The people of *ɾjâʃpâgi"ĭ* are called by the Jemez *ɾjâʃpâtʃâ'âʃ* (*tʃâ'âʃ* 'people'). "Shi-ap'-a-gi".[8]

(6) Pecos "Giowaka-ā'".[16] "Giowatsa-ā'".[16] "Giowa-" in these forms is clearly the same as Jemez *giowă* 'over above' 'up-country'; "tsa-ā'" of the Pecos form second given is certainly equivalent to Jemez *tʃâ'âʃ* 'people'. In the Jemez language *giowătʃâ'âʃ* means 'up-country people' and is said to be applied to the Ute, Jicarilla Apache, Taos, etc., who live up-country,

[1] Benavides, Memorial, p. 59, 1630.
[2] Vetancurt (1696), Crónica, p. 317, 1871.
[3] Bandelier in Ritch, New Mexico, p. 201, 1885.
[4] Bandelier (1888) in *Proc. Int. Cong. Amér.*, VII, p. 457, 1890; also in Final Report, pt. I, pp. 124, 260, 1890.
[5] Stephen in *Eighth Rep. Bur. Amer. Ethn.*, p. 37, 1891.
[6] Bandelier, op. cit., pt. II, p. 64.
[7] Bandelier, Gilded Man, p. 232, 1893.
[8] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 2, p. 457, 1910).
[9] Ibid.
[10] Fewkes in *Nineteenth Rep. Bur. Amer. Ethn.*., p. 614, 1900.
[11] Jouvenceau in *Catholic Pioneer*, I, No. 9, p. 12, 1906.
[12] Twitchell in *Santa Fe New Mexican*, Sept. 22, 1910 (quoting early Span. source).
[13] Hodge in Handbook Inds., pt. 2, p. 456, 1910.
[14] Budd, Taos vocabulary, MS. in Bur. Amer. Ethn.
[15] Spinden, Picuris notes, MS., 1910.
[16] Stevenson, Pecos MS. vocabulary, Bur. Amer. Ethn., 1887.

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above, north of Jemez Pueblo. Probably the corresponding Pecos form, of which Stevenson has fortunately given us a record, had the same meaning, being applied to the Tewa and other tribes living up country from the Pecos. The "ka-ā'" of the Pecos form first given remains unexplained.

(7) Pecos "Ak'-e-ji".[1]

(8) Cochiti *Káiʔpa*. This name is said to have no etymology known to the Cochiti. "Kai'p'a".[2]

(9) "Sia 'Tinjititja me'".[3] The last syllable is evidently *mæ* 'people'.

(10) Acoma "Kaĭ'pa".[4]

(11) Oraibi Hopi *Nasaƀe'etewa* 'middle Tewa' (*nasaƀe'e* 'middle'; Téwa 'Tewa'). So called because Santa Clara is the central village of the Tewa villages on the Rio Grande, lying between San Ildefonso and San Juan.

(12) Navaho "Ána S'ůshĭ 'tribe like bears'".[5] It is explained that the Santa Claras are so named from their skunk-skin moccasins which at first were thought to be of bear skin.

(13) Probably Keres or Tiwa "Caypa".[6] This name is confounded with San Juan.

(14) Eng. Santa Clara. (<Span.). =Span. (15).

(15) Span. Santa Clara 'Saint Clara'. =Eng. (14). "Santa Clara".[7] "S^{t} Clara".[8] "S^{ta} Clara".[9] "S. Clara".[10]

With *K'aʔpo* compare the name of the pueblo ruin *Kaʔpo'oŋwiķeji* [**5**:23] and Bandelier's "Ka-po" given as the name of a pueblo ruin near Golden, New Mexico [**29**: unlocated]. Bandelier describes Santa Clara Pueblo:[11] "Jemez, Santa Clara, and San Felipe are each a double quadrangle with two squares." "At Santa Clara . . . the Yutas . . . have assiduously contributed to the propagation of the species".[12] A Santa Clara informant knew nothing of the Ute blood at Santa Clara Pueblo. "The church of Santa Clara was first used in 1761".[13] The present pueblo is the third to bear the name *K'aʔpo* according to Santa Clara tradition. The first *K'aʔpo* pueblo was [**14**:116], a short distance northwest of the present Santa Clara Pueblo. This was abandoned, so the story goes, its inhabitants building a second village called *K'aʔpo* at a site somewhat northeast of the present Santa Clara; see [**14**:117].

[1] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 2, p. 457, 1910).
[2] Hodge, ibid.
[3] Spinden, Sia notes, 1910.
[4] Hodge, op. cit.
[5] Curtis, American Indian, I, p. 138, 1907.
[6] Oñate (1598) in *Doc. Inéd.*, XVI, p. 256, 1871.
[7] Ibid., p. 116.
[8] De l'Isle, Carte Mex. et Flor., 1703.
[9] D'Anville, Map Amér. Septentrionale, 1746.
[10] Crépy, Map Amér. Septentrionale, 1783 (?)
[11] Final Report, pt. I, p. 265, 1890.
[12] Ibid., pp. 261–62.
[13] Ibid., p. 267, note.

[14:72] Santa Clara *Kwæhe'e* 'oak arroyito (*kwæ* 'oak'; *he'e* 'small groove' 'arroyito'). Cf. [14:73], [14:120].

[14:73] Santa Clara *Kwæhekwajè* 'oak arroyito height' (*Kwæhe'e*, see [14:72]; *kwajè* 'height'). Cf. [14:72].

[14:74] Santa Clara *K̂upunɾæbukǫhu'u* 'arroyo of the corner where the stone is conspicuous' (*K̂upunɾæbu'u*, see [14:75]; *kǫhu'u* 'arroyo with barrancas' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo'). Cf. [14:75].

[14:75] Santa Clara *K̂upunɾæbu'u* 'corner where the stone is conspicuous' (*k̂u* 'stone'; *punɾæ* 'to be conspicuous' 'to be noticeably beautiful'; *bu'u* 'large low roundish place').

[14:76] Santa Clara *K̂unu'iŋɾhu'u* 'arroyo below the rocks' (*k̂u* 'rock' 'stone'; *nu'u* 'below'; *'i''i* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo').

There is said to be white sand in this gulch. Cf. [14:77].

[14:77] Santa Clara *K̂unu'iŋɾhukwajè*, *K̂unukwajè* 'height of the arroyo below the rocks' 'height of the place below the rocks' (*K̂unu'iŋɾhu'u*, *K̂unu'u*, see [14:76]; *kwajè* 'height'). Cf. [14:76].

[14:78] Santa Clara *P'eqwaP̂ohu'u* 'drag pole or log creek' (*p'e* 'pole' 'log'; *qwa* 'to drag'; *P̂ohu'u* 'creek with water in it' <*P̂o* 'water', *hu'u* 'large groove' 'arroyo').

[14:79] Santa Clara *K̂u'iŋɾhu'u* 'rocky arroyo' (*k̂u* 'rock' 'stone'; *'i''i* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo').

[14:80] San Ildefonso *Tsaƀijoɖehu'u*, see [18:8].

[14:81] Santa Clara *P̂i'ą̆nɾæhu'u* 'smooth red arroyo' (*P̂i* 'redness' 'red'; *'ą̆nɾæ* 'smoothness' 'smooth'; *hu'u* 'large gulch' 'arroyo').

[14:82] Santa Clara *T'ǫnt'ahu'u* 'arroyo where the sun lives or dwells', said to refer to the shining of the sun (*t'ǫŋɾ* 'sun'; *t'a* 'to live' 'to dwell'; *hu'u* 'large gulch' 'arroyo'). For the name cf. [23:16] and [23:17].

[14:83] Santa Clara *T'ų'ɥ̂sehu'u* 'arroyo of the yellow *t'ų'ɥ* mineral' (*t'ų'ɥ* a kind of whitish mineral, see under MINERALS; *ŝe* 'yellowness' 'yellow'; *hu'u* 'large groove' 'arroyo').

[14:84] Santa Clara *Qwawiwagi'iŋɾhu'u* 'arroyo of the place like a gap between the houserows of a pueblo' (*qwawi'i* 'gap between the houserows of a pueblo' <*qwa* 'house,' indefinite term showing state of being a receptacle, *wi'i* 'gap'; *wagi* 'like' similar to' postfix; *'i''i* locative and adjective-forming postfix; *hu'u* 'large gap' 'arroyo').

[14:85] (1) Santa Clara *K'ahu'u* 'corral arroyo' (*k'a* 'corral'; *hu'u* 'large groove' 'arroyo'). Cf. Span. (2).

(2) Span. Arroyo de las Latas 'slat arroyo'. Cf. Tewa (1).

[14:86] (1) Santa Clara *ŊwæmpuP̂ohu'u*, *ŊwæmpuP̂o* 'rock-pine roots creek' (*ŋwæŋɾ* 'rock-pine' 'Pinus saxorum'; *pu* 'base' 'root';

p̂ohu'u 'arroyo with water in it' < *p̂o* 'water', *hu'u* 'large groove' arroyo'). Cf. Span. (2).

(2) Span. Arroyo del Pinavete 'rock-pine arroyo'. Cf. Tewa (1).

[**14**:87] (1) Santa Clara *K̂ɥwihu'u* 'skunk-bush gap' (*K̂ɥwi'i*, see under [**14**:unlocated]; *hu'u* 'large groove' 'arroyo').

(2) San Ildefonso *'A'ᵃnɾɥnd̨a'æniɥɾhu'u* 'arroyo where the two maidens sit' (*'a'ᵃnɾɥɥɾ* 2 + plural of *'a'ᵃnɾɥ* 'maiden' 'virgin'; *d̨a* 'they two' third person dual prefixed pronoun with intransitive verb; *'æɥɾ* 'to sit'; *'iɥɾ* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo'). Why this name is applied was not known to the informants.

(3) Eng. Chupadero Creek, Chupadero Arroyo, Chupadero Canyon. (<Span.). =Span. (4).

(4) Span. Arroyo Chupadero, Cañon Chupadero 'sucking place canyon'. =Eng. (3).

Span. chupadero means 'sucking place' 'nursing bottle'. Doctor Hewett explains the application of the name Chupadero to this canyon in a very satisfactory way. In the bed of the lower part of the arroyo, Doctor Hewett says, holes or pits in the sand are always to be seen. These, which are sometimes 5 feet or more in depth, are made by the donkeys pastured in the region, who always obtain water in this fashion, although the surface of the arroyo-bed may be entirely dry. This explanation probably accounts for the frequent appearance of the name of Chupadero on the map of New Mexico. Mr. Hodge informs the writer that the name "chupadero" is applied also to a certain apterous insect. Information given by Indians and Mexicans leads to the conclusion that no such application is current in New Mexico. "Chupadero Canyon."[1] "Chupadero".[2] For the name cf. [**22**:51], [**22**:58], [**23**:25], [**26**:4].

[**14**:88] Santa Clara *P'ininik'æɥwi'i* 'dwarf-corn meal gap' (*p'ininik'æɥɾ* 'dwarf-corn' a variety of corn resembling our sweet corn <*p'inini* 'dwarf' 'puny and undersized person', New Mex. Span. pininéo 'pygmy'?, *k'æɥɾ* 'meal' 'flour'; *wi'i* 'gap' 'pass'). For quoted forms of the name see under [**14**:93].

Doctor Hewett informs the writer that this is a deep gap. It has given names to [**14**:89], [**14**:91], and [**14**:93].

[**14**:89] Santa Clara *P'ininik'æɥwikwajè* 'height by dwarf-corn meal gap' (*P'ininik'æɥwi'i*, see [**14**:88]; *kwajè* 'height').

[**14**:90] Santa Clara *Naɓahu'ɥɥwiɥeji* 'pueblo ruin of the arroyo of cultivatable fields', referring to [**14**:91] (*Naɓahu'u*, see [**14**:91]; *'ɥɥwiɥeji* 'pueblo ruin' <*'ɥɥwiɥ* 'pueblo', *keji* 'old' postpound).

[1] Hewett, General View, p. 598, 1905.

[2] Hewett in *Out West*, XXXI, p. 707, 1909.

"Navahú".[1] "Navahu".[2] "Navahú".[3] The ruin stands on low land, at the side of the arroyo [**14**:91] from which it takes its name. It is described by Hewett.[4]

[**14**:91] (1) Santa Clara *Naƀahu'u* 'arroyo of the cultivatable fields' (*naƀa* 'piece of land which is or has been cultivated or is considered capable of being cultivated'; *hu'u* 'large groove' 'arroyo'). The name refers to any arroyo to which the definition applies. It means about the same as 'arroyo where the people raise crops'. There are many such arroyos in the rugged Navaho country, and it is probable that the tribal name Navaho is a corruption of Tewa *naƀahu'u* as suggested by Hewett[5]; see under NAVAHO, page 575. For quoted forms of *Naƀahu'u* see under [**14**:90].

(2) Santa Clara *P'ininik'ɐ̨ŋwiŋ̨ɾhu'u* 'dwarf-corn meal gap arroyo' (*P'ininiwi'i*, see [**14**:88]; *'i'ⁱ* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo').

[**14**:92] Nameless pueblo ruin.

[**14**:93] Santa Clara *P'ininik'ɐ̨ŋwi'ųŋwi̧keji* 'pueblo ruin at dwarf corn meal gap' (*P'ininik'ɐ̨ŋwi'i*, see [**14**:88]; *'ųŋwi̧keji* 'pueblo ruin' <*'ųŋwi̧* 'pueblo', *keji* 'old' postpound). "Pininicangwi ('place of the corn-flour')".[6] "Pininicangwi."[6] "Phininikanwi'i."[7]

The ruin stands on low land, at the side of the creek [**14**:91] and some distance east of the gap [**14**:88], from which it takes its name.

[**14**:94] Nameless ruin.

[**14**:95] Span. Arroyo del Ojo de Agua 'arroyo of the spring of water'. The name is supplied by Doctor Hewett.

[**14**:96] *P̂impije'iŋ̨qwoge* 'northern arm of the delta' (*p̂impije* 'north' <*p̂iŋ̨ɾ* 'mountain', *pije* 'toward'; *'i'ⁱ* locative and adjective-forming postfix; *qwoge* 'delta' 'arm of delta' <*qwo* 'to cut through' 'to gouge out'; *ge* 'down at' 'over at'). One of the names of the creek [**14**:87] may also be prepounded. See [**14**:87], [**14**:97].

[**14**:97] *'Akǫmpije'iŋ̨qwoge* 'southern arm of the delta' (*'akǫmpije* 'south' <*'akǫŋ̨ɾ* 'plain', *pije* 'toward'; *'i'ⁱ* locative and adjective-forming postfix; *qwoge* 'delta' 'arm of delta' <*qwo* 'to cut through' 'to gouge out'; *ge* 'down at' 'over at').

[**14**:98] Rio Grande, see [Large Features], pages 100–102.

[**14**:99] Black Mesa, see [**18**:19].

[**14**:100] San Ildefonso *K̂upo*, see [**16**:50].

[1] Hewett, Antiquities, p. 16, 1906.
[2] Hewett, Communautés, p. 45, 1908.
[3] Hewett in *Out West*, XXXI, p. 704, 1909.
[4] Hewett, Antiquities, No. 4.
[5] Hewett in *American Anthropologist*, n. s., VIII, p. 193, 1906.
[6] Hewett: Antiquities, p. 16; Communautés, p. 45.
[7] Harrington in *Out West*, XXXI, p. 706, 1909.

[14:101] San Ildefonso *K̂up̂iwaɪi'ɨnt̂si'i*, see [16:49].

[14:102] Guaje Creek, see [16:53].

[14:103] San Ildefonso *Nægeɬsi'i*, see [16:80].

[14:104] San Ildefonso *Tʃæhu'u*, see [16:20].

[14:105] San Ildefonso *T'ɥp̂ihu'u*, see [16:24].

[14:106] San Ildefonso *P'ahewihu'u*, see [16:25].

[14:107] San Ildefonso *'E'ɑ̆ŋkǫhu'u*, see [18:40].

[14:108] Santa Clara *K'ap̂op̂ohup̂æŋge* 'beyond Santa Clara Creek' (*K'ap̂op̂ohu'u*, see [14:24]; *p̂æŋge* 'beyond').

This term is applied more or less definitely to the region beyond (north of) Santa Clara Creek.

[14:109] Santa Clara *Ꞩehe'e* 'arroyito of the fruit trees' (*ꞩe* 'introduced fruit' 'introduced fruit tree', meaning originally 'roundishness'; *he'e* 'small groove' 'arroyito').

The informant thought that some fruit trees used to grow somewhere in this gulch. It is very small and dry, yet is apparently identical with Bandelier's "mountain torrent called Arroyo de Santa Clara".[1] See under [14:116]. Cf. [14:110].

[14:110] Santa Clara *Ꞩehekwaj̀e* 'fruit tree arroyito height' (*Ꞩehe'e*, see [14:109]; *kwaj̀e* 'height').

[14:111] Santa Clara *Katsinahe'e* 'Cachina arroyito' (*Katsina* 'cachina,' a kind of mythical being; *he'e* 'arroyito'). Cf. [14:112.]

[14:112] Santa Clara *Katsinahekwaj̀e* 'height by Cachina arroyito' (*Katsinahe'e*, see [14:11]; *kwaj̀e* 'height').

[14:113] Santa Clara *Saðepenihe'e* 'Athabascan corpse arroyito' (*Saðe* 'Athabascan Indian'; *peni* 'corpse' 'what remains of a dead body'; *he'e* 'small groove' 'arroyito').

Mr. J. A. Jeançon states that he learned while at Santa Clara Pueblo that two "Apache" Indians are buried somewhere slightly south of the village. At times in the night these Apache rise from their graves and are seen by Santa Clara Indians. Mr. Jeançon's informant said that he always ran when he passed near the place at night. He refused to tell Mr. Jeançon just where these Apache lie buried for fear the latter might dig up the remains, an act which the informant thought might cause trouble. [Cf. 14:11].

[14:114] Santa Clara *Saðepenihekwaj̀e* 'Athapascan corpse arroyo height' (*Saðepenihe'e*, see [14:113]; *kwaj̀e* 'height').

[14:115] Santa Clara *K̂utą'ᵍwiɪi* 'painted rock point' (*k̂u* 'stone' 'rock'; *tą'ᵍ* 'painting' 'pictograph'; *wiɪi* 'projecting corner or point').

[14:116] Santa Clara *K'aṕo'ɥŋwɨ̨kej̀i* (first site) of obscure etymology (*K'aṕo*, see [14:71]; *'ɥŋwɨ̨kej̀i* 'pueblo ruin' <*'ɥŋwɨ̨* 'pueblo', *kej̀i* 'old' postpound).

[1] Bandelier, Final Report, pt. II, p. 65, 1892

This ruin is said to lie northwest of Santa Clara and west of the railroad track. It is said that this is the first and original site of *K'aṗo'ųŋwį*. Bandelier certainly refers to this site when he writes: "A still older site [than [**14**:117]] is at the outlet of a mountain torrent called Arroyo de Santa Clara, a short distance to the west [of Santa Clara Pueblo]. There, say the natives, stood 'old Kapo before the white man and the gray fathers came to dwell among us'".[1] It is not known what is meant by a "mountain torrent called the Arroyo de Santa Clara". Any arroyo back of Santa Clara would be called Arroyo de Santa Clara by the Mexicans. The ruin must lie somewhere near *Ḇehe'e* [**14**:109]. One would hardly call the latter a "mountain torrent". Can it be that the well known Santa Clara Canyon is here referred to? Hewett[2] refers to this ruin in the last clause of the following passage: "Près du village de Santa Clara, deux endroits ont été autrefois occupés par cette tribu. Celui qui a été habité le plus récemment est Old Kapo [**14**:117], à quelques mètres à l'est du village actuel; de l'autre il ne reste que des débris". Cf. [**14**:71], [**14**:117].

[**14**:117] Santa Clara *K'aṗo'ųŋwįkeji* (second site) of obscure etymology (*K'aṗo*, see [**14**:71]; *'ųŋwįkeji* 'pueblo ruin' <*'ųŋwį* 'pueblo', *keji* 'old' postpound).

It is said that this ruin, which lies northeast of the present village of Santa Clara, is what remains of the pueblo occupied by the Santa Clara Indians after they abandoned the pueblo [**14**:116] and before they built their present village [**14**:71]. Bandelier[1] says of this site: "The former pueblo and church of Santa Clara have long since disappeared, but their site is still known to the Indians, north of the pueblo". Of this ruin Hewett[2] writes: "Près du village de Santa Clara, deux endroits ont été autrefois occupés par cette tribu. Celui qui a été habité le plus récemment est Old Kapo, à quelques mètres à l'est du village actuel". Cf. [**14**:71], [**14**:116]. So far as can be learned this is the pueblo which the Santa Claras inhabited at the time of the coming of the Spaniards, and it was at this pueblo that the church and monastery were erected between 1622 and 1629.[3]

[**14**:118] Santa Clara *Misàtekeji* 'old church' (*misàte* 'church' <*misà* <Span. misa 'Roman Catholic mass'; *te* 'dwelling-place' 'house'; *keji* 'old' postpound).

"The church dates from 1761".[1] This church is now in ruined condition and is no longer used.

[1] Bandelier, Final Report, pt. II, p. 65, 1892.
[2] Communautés, p. 31, 1908.
[3] See Handbook Inds., pt. 2, p. 457, 1910.

[**14**:119] A special name is applied by the Santa Clara Indians to the southern part of their village, but unfortunately the name is not available.

[**14**:120] Santa Clara *Kwæhepæŋge* 'beyond oak arroyito', referring to]**14**:72] (*Kwæhe'e*, see [**14**:72]; *pæŋge* 'beyond'). This name refers rather vaguely to the locality beyond (that is, south of) the gulch [**14**:72].

[**14**:121] Santa Clara *K'aponuge* 'down below [**14**:71]' (*K'apo*, see [**14**:71]; *nu'u* 'below', *ge* 'down at' 'over at'). This name applies to the low farming lands near Santa Clara, lying west of the Rio Grande.

[**14**:122] Santa Clara '*Ot'ǫnnæ* 'on the other side' ('*ot'ǫŋ* unexplained; *næ* locative). This name applies vaguely to the region east of the Rio Grande, on the side of the river opposite Santa Clara. It is very commonly used, sometimes added to other names denoting places east of the river.

UNLOCATED

Santa Clara *K̨wi'i* 'skunk-bush gap' (*k̨u* 'skunk-bush' 'three-leaved sumac' 'Rhus trilobata', called lemita by the Mexicans of the Tewa country; *wi'i* 'gap').

This gap is somewhere in the drainage of [**14**:87]. It gives [**14**:87] its Santa Clara name. It also gives rise to the two names next below.

Santa Clara *K̨wikwaje*, *K̨wiɬoƀakwaje* 'skunk-bush gap height' 'skunk-bush gap cliff height' (*K̨wi'i*, see above; *kwaje* 'height'; *ɬoƀa* 'cliff').

Santa Clara *K̨wi'u̯wi̯keji* 'skunk-bush gap pueblo ruin' (*K̨wi'i*, see above; *'u̯wi̯keji* 'pueblo ruin' <*'u̯wi̯* 'pueblo', *keji* 'old' post-pound).

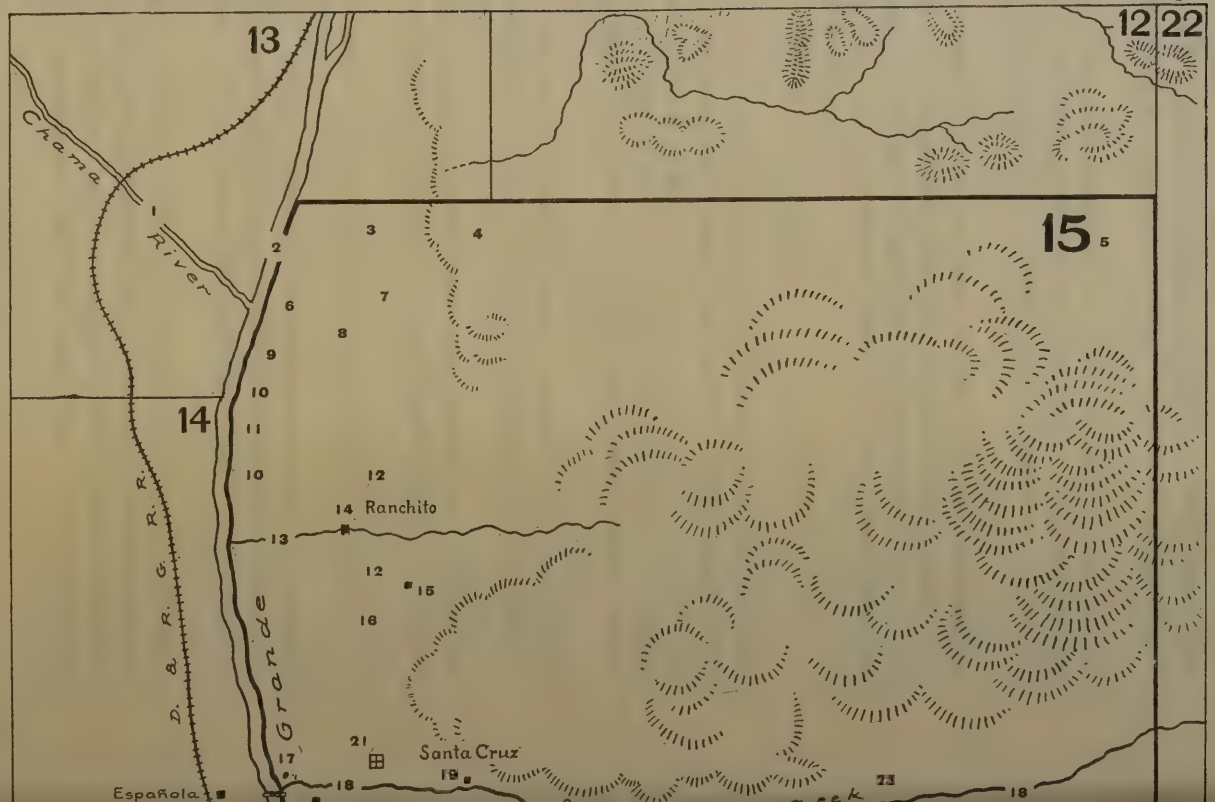
This is said to be a large pueblo ruin, near the place called *K̨wi'i*.

"Pajarito" Hill. "Les ruines les plus septentrionales [du district de Gallinas] appartiennent à la colline Pajarito, près de la rivière de Santa-Clara, à dix ou douze milles à l'ouest du village indien de ce nom".[1]

San Juan *P̨imp'u̯* of obscure etymology (*p̨iŋ* 'mountain'; *p'u̯* unexplained). This name is applied by the San Juan Indians to a large mountain not far south of the headwaters of Santa Clara Creek [**14**:24]. It can be seen from San Juan Pueblo, but is difficult to identify.

[1] Hewett, Communautés, p. 42, 1908.

MAP 15
SANTA CLARA EAST REGION


13
12
22
15
5
14
Chama
River
D. & R. G. R. R.
Rio Grande
Ranchito
Santa Cruz
Española



SANTA CLARA EAST REGION

MAP 15

SANTA CLARA EAST REGION

San Juan *P̂opik'anu'u* of obscure etymology (*p̂opi* 'spring' <*p̂o* 'water', *pi* 'to issue'; *k'a* unexplained; *nu'u* 'below'). Name of a mountain situated not far south of the headwaters of Santa Clara Creek.

This mountain can be seen from the vicinity of San Juan Pueblo.

Santa Clara *Qwæn ɾjop̂o* 'creek or water of a species of rat-like animal called *qwæŋ ɾjo*' (*qwæŋ ɾjo* unidentified species of rodent, perhaps a kind of woodrat; *p̂o* 'water' 'creek').

"Thampijeḇukwa 'east town yard', the narrow place east of Donociano's house [at Santa Clara]."[1]

"Teikwaa 'estufa yard' east of José Guadalupe's house, but rather south of it, near the corrals [at Santa Clara]."[1]

Shrines on the hills west of Santa Clara.

On the hills [**14**:110], [**14**:112], and [**14**:114], and on the high land just west of these hills are many curious shrines made by arranging stones of various kinds on the earth. Prayer-sticks and sacred meal are deposited at these shrines. Mr. J. A. Jeançon states that he counted more than 30 distinct shrines on these hills.

Place near Santa Clara where candles are burned in the night on certain occasions. This custom is of Christian origin, according to Mr. Jeançon.

[15] SANTA CLARA EAST SHEET

It is claimed by the Santa Clara Indians that the region about lower Santa Clara Creek [**15**:18] as far north as Ranchito [**15**:14], as far south as slightly to the south of Mesilla settlement [**15**:28], and about as far east as Puebla [**15**:25], was formerly held by their people. (See map 15.) San Juan and San Ildefonso informants also have stated that this region is considered to have belonged to the Santa Clara people. The pueblo ruins [**15**:21] and [**15**:22] are claimed by them. The ruin [**15**:24] is said by all the Tewa to have been a Hano pueblo. See under [**15**:24]. On the eastern side of the river San Juan names prevail as far south as Ranchito [**15**:14].

[**15**:1] Chama River, see [Large Features], pages 99–100.

[**15**:2] Rio Grande, see [Large Features], pages 100–102.

[**15**:3] San Juan *P̨ɳge*, see [**11**:41].

[**15**:4] San Juan *Tsigúḇu'u*, see [**11**:44].

[**15**:5] San Juan *Sap̂oḇu'u*, see [**12**:38].

[**15**:6] San Juan *P̂oje̱ge*, see [**13**:36].

[**15**:7] San Juan *P̂op'e̱n̡diwe* 'black water place' (*p̂o* 'water'; *p'e̱ŋ ɾ* 'blackness' 'black'; *'iwe* locative).

At this place black marsh-water is found only about a foot below the surface of the ground. There is an apple orchard just east of the place.

[1] Information, 1910.

[**15**:8] San Juan *P̂o'okaɬiwe* 'cold water place' (*p̂o* 'water'; *'okaɬi* 'coldness' 'cold'; *we* for *'iwe* locative).

A stream of cold water runs from this place down to *P̂otsaǥe* [**15**:10].

[**15**:9] San Juan *P̂oʃuǥe* 'down by the bend in the river', referring to a small bend in the river (*p̂o* 'water'; *ʃu'u* 'projecting corner or point', here referring to a bend of the river; *ǥe* 'down at' 'over at').

There are several cottonwood trees at this place.

[**15**:10] San Juan *P̂otsaǥe* 'down at the marshy place' (*p̂o* 'water'; *tsa* 'to cut through'; *ǥe* 'down at' 'over at').

This place extends for some distance along the river. A stream from a spring, from which *P̂o'okaɬiwe* [**15**:8] gets its name, runs down to this place.

[**15**:11] San Juan *P̂otsaqwoǥe* 'down where it cuts through or gouges out at the marshy place' (*p̂o* 'water'; *tsa* 'to cut through' 'to ooze out'; *qwo* 'to cut through or gouge out as when a stream washes away land'; *ǥe* 'down at' 'over at'). This name is said to be applied to a kind of gulch or bank at *P̂otsaǥe* [**15**:10].

[**15**:12] San Juan *Woƀe* 'the high plain' (unanalyzable). The level land all about Ranchito settlement [**12**:14] is called thus by the San Juan Indians. Cf. [**12**:13] and [**12**:14]. It is probable that the locality called Llano [**15**:15] was formerly included under the name *Woƀe*.

[**15**:13] (1) San Juan *Woƀeoi̯ɣkǫ* 'arroyo of [**15**:12]' (*Woƀe*, see [**15**:12]; *'i̯'* locative and adjective-forming postfix; *kǫ* 'barranca' 'arroyo with barrancas').

(2) Eng. Ranchito Arroyo. (<Span.). =Span. (3).

(3) Span. Arroyo de Ranchito 'arroyo of the little farm', referring to [**12**:14]. =Eng. (2).

This arroyo runs through the settlement of Ranchito [**15**:14].

[**15**:14] (1) Eng. Ranchito settlement. (<Span.). =Span. (2).

(2) Span. Ranchito 'little farm'. =Eng. (1). The San Juan and Santa Clara Indians use only the Span. name when referring to this place.

Ranchito lies on both sides of Ranchito Arroyo [**15**:13]. There are a number of Mexican houses and a small school-house at the place.

[**15**:15] (1) Eng. Llano settlement. (<Span.). =Span. (2).

(2) Span. Llano 'the plain'. =Eng. (1). It is probable that the vicinity of Llano was formerly included under the Tewa name *Woƀe* [**15**:12].

[**15**:16] *Teɯą̆p̂oge* 'down at the cottonwood fluff water' (*teɯą̆* 'green seedpod of the female tree of Populus wislizeni, Populus acuminata, or Populus angustifolia', but used in this place-name as an abbreviation of *teɯą̆p̂ob̆ì* (*pob̆ì* 'flower') or *teɯą̆'ob̆ku* (*'ob̆ku* 'down' 'fluff'), 'the fluff of the seed of the female tree of these species'; *p̂o* 'water'; *ge* 'down at' 'over at'). There were cottonwoods and pools at the place; hence the name.

This is the old Tewa name of the site of the present ranch of Mr. Lucero Amado, which is passed by the main road connecting San Juan Pueblo and Santa Cruz settlement [**15**:19].

[**15**:17] (1) *Ḅusoge*, *Ḅusogep̂okwį* 'big corner' 'pool of the big corner' (*ḅu'u* 'large low roundish place'; *so'o* 'bigness' 'big'; *ge* 'down at' 'over at'; *p̂okwį* 'pool' 'lake' <*p̂o* 'water', *kwį* unexplained).

(2) San Ildefonso *P̂ịmpijep̂okwį* 'lake of the north' (*p̂ịmpije* 'north' <*p̂ịŋ⌐* 'mountain', *pije* 'toward'; *p̂okwį* 'lake' <*p̂o* 'water', *kwį* unexplained). For the reason that this name is given, see below.

These names refer to the large dell near the Rio Grande just to the north of the mouth of Santa Cruz Creek [**15**:18]. Near the Rio Grande this dell is marshy and there is a pool. This pool is the "lake of the north" of the San Ildefonso sacred water ceremony; see Cardinal Sacred Water Lakes, pp. 44–45. It is at this pool that the Santa Clara and San Ildefonso *K̂osà* societies hold their initiation ceremony annually, when certain members sing and pṛay at the pool for eight days. The *K̂osà* paint their bodies with stripes, using the mud of this pool for the purpose.

[**15**:18] (1) *Tsimajo'ịmp̂ohu'u* 'creek of the superior flaking stone', referring to *Tsimajo* [**22**:18] (*Tsimajo*, see [**22**:18]; *'i*^{i} locative and adjective-forming postfix; *p̂ohu'u* 'creek with water in it' <*p̂o* 'water', *hu'u* 'large groove' 'arroyo'). Cf. Picuris (3).

(2) *Kanɾɤɻà*, *Kanɾɤɻà'ịmp̂ohu'u* 'the Cañada' 'Cañada Creek' (*kanɾɤɻà* <Span. Cañada, referring to the Cañada de Santa Cruz, see Span. (5), below; *'i*^{i} locative and adjective-forming postfix; *p̂ohu'u* 'creek with water in it' <*p̂o* 'water', *hu'u* 'large groove' 'arroyo'). This is a sort of translation of the Span. name.

(3) Picuris "Chēmáiyoná 'Cañada de Santa Cruz.'"[1] Cf. Tewa (1).

(4) Eng. Santa Cruz Creek. (<Span.). =Span. (5).

(5) Span. Cañada de Santa Cruz 'mountain valley of the holy cross', referring to Santa Cruz settlement [**15**:19].

The course of the headwaters of the creek is shown on sheet [**22**].

[1] Spinden, Picuris notes, MS., 1910.

[**15**:19] (1) *Kanɾæɹà'i̯mb̯u'u* 'cañada town,' referring to the Cañada de Santa Cruz [**15**:18] (*Kanɾæɹà*, see [**15**:18]; *'i''i* locative and adjective-forming postfix; *b̯u'u* 'town').

(2) Eng. Santa Cruz settlement. (<Span.). =Span. (3).

(3) Span. Santa Cruz 'holy cross'. =Eng. (2).

The Roman Catholic church at Santa Cruz is at present the only church in the central and southern part of the Tewa country which has a priest in residence. Many Tewa are married at this church.

[**15**:20] (1) *Sąm Peɹù* corrupted from the Span. name. =Eng. (2), Span. (3).

(2) Eng. San Pedro settlement. (<Span.). =Tewa (1), Span. (3).

(3) Span. San Pedro 'Saint Peter'. =Tewa (1), Span. (3).

[**15**:21] Santa Clara *P'ajob̯u'u'ɻɣwi̯keji* 'pueblo ruin of winnowing basket corner' (*P'ajob̯u'u*, see under [**15**:unlocated]; *'ɻɣwi̯keji* 'pueblo ruin' <*ɻɣwi̯* 'pueblo', *keji* 'old' postpound). "Payumbu".[1]

Bandelier does not mention this ruin. Hewett[1] says of it:

> Près du village de Santa Clara, deux endroits ont été autrefois occupés par cette tribu. Celui qui a été habité le plus récemment est Old Kapo, à quelques mètres à l'est du village actuel; de l'autre il ne reste que des débris. D'autres emplacements des clans de Santa Clara se trouvent dans la Canada de Santa-Cruz, vis-à-vis d'Espanola, de l'autre côté de la rivière, à deux ou trois milles de leur village actuel. Au sud de Santa Cruz, à moins d'un mille du confluent de la rivière avec le Rio Grande, Tewaï [**15**:22] s'élevait sur une haute colline. Payumbu est à un demi-mille au nord, du côté opposé de la rivière. Ce sont des lieux dont la tradition a gardé le souvenir; il ne reste que des quantités de tessons qui couvrent le sol et quelques outils de pierre.

Twitchell[2] evidently refers to the ruin in the following passage:

> Up the Santa Cruz river [**15**:18], beginning just below the site of the present church, where there was a pueblo, in a number of places are sites of old pueblos, any one of which can be pointed out to the tourist or student.

The writer has not visited the sites of [**15**:21] and [**15**:22]. These are located on the map through the kindness of Doctor Hewett and Mr. Jeançon, who have visited them independently. A number of Indians also have located them for the writer. Both [**15**:21] and [**15**:22] are claimed by the Santa Claras as being former pueblos of their people. Cf. [**15**:22].

[**15**:22] Santa Clara *Tewige'ɻɣwi̯keji* 'pueblo ruin below cottonwood gap' (*Tewi'i*, see under [**15**:unlocated]; *ge* 'down at' 'over at'; *'ɻɣwi̯keji* 'pueblo ruin' <*'ɻɣwi̯* 'pueblo', *keji* 'old' postpound). "Tewaï."[1] The name resembles *Tewige*, the Tewa name of Santo Domingo Pueblo [**29**:109], but has different intonation and a totally distinct etymology and origin. See [**29**:109].

[1] Hewett, Communautés, p. 31, 1908. [2] R. E. Twitchell in *Santa Fe New Mexican*, Sept. 22, 1910.

Some Indians, however, careless in etymological matters, have attempted to connect the two names.

Bandelier does not mention this ruin. See excerpt from Hewett, under [**15**:21].

The writer has not visited the site, but Doctor Hewett and Mr. Jeançon have kindly located it for him. Mr. Jeançon writes [1]: "Tewaï as given in Hewett's report [*Communautés*] is correct as regards location."

[**15**:23] *T͡sæwaɹi.* This name means in the San Juan dialect, and presumably also in the Nambé dialect, either 'broad white line' or 'wide white gap' (*t͡sæ* 'whiteness' 'white'; *waɹi* 'wide gap', but in the San Juan dialect and presumably also in the Nambé dialect *qwaɹi* 'broad line' of the other Rio Grande dialects has become *waɹi*). In the other dialects of Rio Grande Tewa the name means only 'wide white gap'. The interpretation of the name in Hano Tewa has not been learned. A conspicuous broad line of soft, whitish rock occurs at this place on both sides of Santa Cruz Cañada. Specimens of the rock were obtained, but have not yet been analyzed. The Hano Tewa formerly lived at the pueblo [**15**:24] at this place and the name is probably of Hano Tewa origin. The question whether the Tewa name meant originally 'white line' or 'white gap' must await answer until it is determined whether the Hano Tewa word meaning 'broad line' is *qwaɹi* or *waɹi*. The Nambé form *T͡sewaɹi* [**23**:30] clearly means 'yellow gap,' not 'yellow line'. The Tewa commonly translate the name as 'white gap'. At which Tewa village Hewett obtained the following explanation is not known to the writer:

> Tsawari est un mot des Tewas et signifie *bande blanche vers le centre.* Or, derrière la colline sur laquelle est situé le village, s'élève un plateau, et une intercalation de roches blanches calcaires, au centre de la paroi du précipice, donne l'apparence d'une bande blanche autour du rocher. C'est la coutume des Tewas de donner à leurs villages des noms qui décrivent leur situation.[2]

The pueblo ruin [**15**:24] has taken its name from this ruin, as Hewett says in the quotation given above. For quoted forms of the name, see under [**15**:24].

[**15**:24] *T͡sæwaɹi'ǫɣwi̧keji* 'pueblo ruin of the wide white gap', referring to [**15**:23] (*T͡sæwaɹi*, see [**15**:23]; *'ǫɣwi̧keji* 'pueblo ruin' <*ǫɣwi̧* 'pueblo', *keji* 'old' postpound). For the application of the name, see the quotation under [**15**:23]. "Tceewádigi," "Tceewáge".[3] (Hano forms.) The first form is probably for *T͡sæwaɹi'i'ⁱ* (*'i'ⁱ* locative); the second form the writer takes to be a

[1] In a letter to the writer, November, 1911.
[2] Hewett, Communautés, p. 31, 1908.
[3] Stephen in *Eighth Rep. Bur. Amer. Ethn.*, p. 35, 1891.

poorer spelling, equivalent to the first. "Chawári".[1] "Tsawáriĭ".[2] This form is doubtless for *T͡sæwaɹi'i'ⁱ* (*'i'ⁱ* locative). "Tcewadi".[3] "Tsawari".[4] "Tsawari, ou Tcewadi".[5] The first of these forms is evidently from Hewett's information from the Tewa, the second Fewkes's spelling.

The ruin consists of low mounds of disintegrated adobe, lying on a low bluff on the south side of Santa Cruz Creek a short distance west of the Mexican settlement of Puebla [**15**:25]. It is strewn with fragments of pottery. The site is well known to Mexicans who live in the vicinity, one of whom guided the writer to the place.

The ruin is known to the Tewa by the name *T͡sæwaɹi'i'ⁱ*. Tewa and Mexican informants had never heard that it is called also "Yam P'ham-ba",[6] San Cristóbal, or any name other than *T͡sæwaɹi*. Of the history of the people of *T͡sæwaɹi* prior to their building of the pueblo the informants knew nothing; not one of them had heard that the people of *T͡sæwaɹi* were Tano people or that they came originally from the Tano country or from 'down country'. See Tano (NAMES OF TRIBES AND PEOPLES, page 576). The evidence is contradictory and confusing. We quote in chronologic order what various writers say: "Los Queres [Keresans], Taos y Pecos, peleaban contra los Tehuas y Tanos."[7] "Los Tanos, que cuando se sublevaron vivian en San Cristóbal [**29**:45] y en San Lázaro [**29**:52], dos pueblos situados en la parte austral de la villa de Santa Fé [**29**:5] despues por las hostilidades de los Apaches y de los Pecos y Queres [Keresans] se trasladaron y fundaron con los mismos nombres dos pueblos, tres leguas largas de San Juan [**11**: San Juan Pueblo]."[8] "Higher up [in Santa Cruz Cañada, [**15**:18]], toward Chimayo [**22**:18], there are said to be well defined ruins on the mountain sides, the names of two of which are Po-nyi Num-bu [**22**: unlocated] and Yam P'ham-ba [elsewhere given by Bandelier as the Tano Tewa name of San Cristóbal [**29**:45], q. v.]. The site of Yam P'ham-ba is probably that of the socalled 'Puebla' [**15**:25], two miles east of Santa Cruz [**15**:19]. The former [Po-nyi Num-bu] is very ancient, but Yam P'ham-ba was a village which the Tano [see NAMES OF TRIBES AND PEOPLES, page 576] constructed in the vicinity of Santa Cruz [**15**:18] after the uprising of 1680, when they forsook the Galisteo [**29**:39] region and moved north in

[1] Hodge, field notes, Bur. Amer. Ethn., 1895 (Nambé information), Handbook Inds., pt. 2, p. 823, 1910.
[2] Ibid. (Santa Clara information).
[3] Fewkes in *Nineteenth Rep. Bur. Amer. Ethn.*, p. 614 (Hano name.)
[4] Hewett, General View, p. 597, 1905.
[5] Hewett, Communautés, p. 31, 1908.
[6] Bandelier, Final Report, pt. II, p. 83, 1892.
[7] Escalante (1778), Carta al Padre Morfi, par. 7, quoted by Bandelier, ibid., p. 103, note.
[8] Relacion Anónima, 1718, p. 127, quoted by Bandelier, ibid.

order to be nearer their kindred, the Tehuas [Tewa]. Vargas found them there in 1692, when he made his first successful dash into New Mexico. There is also a ruin in that neighborhood, I-pe-re [elsewhere given by Bandelier as the Tano Tewa name of San Lazaro [**29**:52]], or San Lázaro, which dates from the same period. Both were abandoned after the reconquest, San Lázaro in 1694, and Yam P'hamba or San Cristobal in the same year. It [San Cristóbal] was subsequently reoccupied, and finally deserted in 1696, after the murder of the missionary Fray José de Arvizu on the 4th of June. With him was killed the priest of Taos, Fray Antonio Carboneli. In the Cañada de Santa Cruz [**15**:18], consequently, there are ruins of historic, as well as of pre-historic pueblos; a fact which future explorers should bear in mind".[1] "After the expulsion of the Spaniards [1631], the Tanos of San Cristobal [**29**:45] settled in the vicinity of Santa Cruz [**15**:18], as already related. Most of their descendants are now among the Moquis [Hopi]".[2] "San Lazaro [**29**:52] . . . which was abandoned after the uprising in 1680 and never occupied again."[3] "Les ruines de Tsawari se trouvent sur une petite colline du côté sud, à cinq milles plus haut [than [**15**:21] and [**15**:22]], sur la Canada [**15**:18]. Le nom historique de ce village est San Cristoval. Nous avons établi que ce lieu est le Tsawari, ou Tcewadi, où vivait le peuple Hano, aujourd'hui à Hopi. Les Indiens de Santa Clara et de San Ildefonso ont à cet égard des traditions. Dans ces deux villages, on trouve encore des Indiens qui se rappellent les visites faites par les Indiens Hano à leur demeure ancestrale, selon une coutume en usage chez les Pueblos. Une preuve d'identification importante est la localité elle-même . . . L'identification de cet endroit avec le San Cristoval de l'histoire est également complète, car c'est le nom par lequel la ruine est connue des Mexicains de la vallée. A propos de ce village, Bandelier dit: 'Yam P'hamba était un village construit par les Tanos dans le voisinage de Santa Cruz après la révolte de 1680, lorsqu'ils abandonnèrent la région de Galisteo et allèrent au nord pour se rapprocher de leurs parents, les Tehuas. Il y a aussi, dans ce voisinage, une ruine, Ipera, ou San Lazaro, qui date de la même période. Ils furent tous deux abandonnés après la conquête, en 1694, furent ensuite repris et finalement désertés en 1696.'"[4] "The natives of this pueblo [San Cristóbal [**29**:45]], and of San Lazaro [**29**:51] were forced by hostilities of the Apache, the eastern Keresan tribes, and the Pecos to transfer their pueblos to the vicinity of San Juan [**11**:San Juan Pueblo], where the towns were rebuilt under the same names (Bancroft, Ariz. and N. Mex., p. 186, 1889). This removal (which was more strictly to a

[1] Bandelier, Final Report, pt. II, p. 83 and notes, 1892.
[2] Ibid., p. 103.
[3] Ibid., p. 105.
[4] Hewett, Communautés, pp. 31–32, 1908.

place called Pueblito [Puebla [**15**:25]], near the present Potrero [**15**: unlocated], about 2 m. E. of Santa Cruz [**15**:19], on the Rio Santa Cruz [**15**:18]), occurred after the Pueblo revolt of 1680, and prior to 1692, at which latter date the natives were found by Vargas in their new locality. The pueblo was abandoned in 1694, but was later reoccupied, and was finally deserted in 1696 after the murder of their missionary in June of that year. Most of their descendants are now among the Hopi of Arizona."[1] It will be noticed that Bandelier appears not to have visited *T͡sæ̨wa.ɹi* Pueblo ruin or vicinity, and merely approximates the site of "Yam P'ham-ba" (San Cristóbal) as a pueblo [**15**:25]. Hewett is more definite, but his information is contradicted by the writer's information. Even the Mexicans living at Puebla [**15**:25] whom the author interviewed had apparently never heard that *T͡sæ̨wa.ɹi* Pueblo ruin is called San Cristóbal. The history of the people of *T͡sæ̨wa.ɹi* after they abandoned the pueblo is, on the other hand, widely known among the Tewa. Bandelier says merely: "After the expulsion of the Spaniards [from New Mexico in 1680], the Tanos of San Cristobal [**29**:45] settled in the vicinity of Santa Cruz [**15**:19], as already related. Most of their descendants are now among the Moquis [Hopi]."[2] "It [San Cristóbal by Santa Cruz [**15**:19]] was . . . finally deserted in 1696, after the murder of the missionary Fray José de Arvizu on the 4th of June."[3] "Tsawari, ou Tcewadi, où vivait le peuple Hano [unmapped], aujourd'hui à Hopi. Les Indiens de Santa Clara et de San Ildefonso ont à cet égard de traditions. Dans ces deux villages, on trouve encore des Indiens qui se rappellent les visites faites par les Indiens Hano à leur demeure ancestrale, selon une coutume en usage chez les Pueblos."[4] "Most of their descendants [those of San Cristobal [**29**:45] and San Lazaro [**29**:52]] are now among the Hopi of Arizona."[1] The writer has succeeded in obtaining from a number of Tewa Indians the uniform information that the inhabitants of *T͡sæ̨wa.ɹi* were Tewa and that they fled to the Hopi several generations ago to escape from the tyranny of the Mexicans and to help the Hopi fight the Navaho and the Mexicans. On reaching the Hopi country they built a new pueblo, called "Tewa" (see Hano [unmapped]). Hano Tewa frequently visit the Tewa and other pueblos of the Rio Grande drainage, trading or selling goods. They sometimes visit also *T͡sæ̨wa.ɹi*, the site of their former pueblo. Two Hano Tewa men visited the Tewa villages in 1910. Information obtained by a friend from J. M. Naranjo, an aged Santa Clara Indian, assigns a reason not usually given for the migration of the people: "Long ago people of our language

[1] Hodge in Handbook Inds., pt. 2, p. 428, 1910.
[2] Bandelier, Final Report, pt. II, p. 103, 1892.
[3] Ibid., p. 83.
[4] Hewett, Communautés, p. 31, 1908.

lived near Chimayo [**22**:18], at *T͡sæwaʌi*, and there came Moki [*K'oso'ǫŋɾ*, Hopi] people and said they were fighting much with the Navaho, and for these people to go with them to fight the Navaho, and that they would give them lands to sow for their families. They all went, to a man, deserting *T͡sæwaʌi*. They went to *îoƀakwajè* 'a mesa top' [*toƀa* 'cliff'; *kwajè* 'top'] and were given lands below. Then came Navaho, very many. The captain told the people that he would spend the night below in the fields and half-way up on the mesa. After breakfast they all went down to fight the Navaho, they and the *K'oso'ǫŋɾ*. They met the Navaho at a place between two high hills. They fought all day, from breakfast until the sun was pretty low. All the Navaho were killed except one to carry the news home. Many Moki [Hopi] died also. So that place is called *Tuwi'i* [*tu* 'flesh'; *wi'i* 'gap']." An old man of San Ildefonso gave the writer the following information: A fellow tribesman of *Pu'e* 'Little Jackrabbit' (*pu* 'jackrabbit'; *'e* diminutive; Tewa name of a young Oraibi Hopi silversmith, who lives, working at his trade, at San Ildefonso and Santo Domingo) visited San Ildefonso a couple of years ago. This man said that the people of "Tano" village at Hopi used to live at *T͡sæwaʌi*. When the people left *T͡sæwaʌi* they buried a big storage jar (*nąĭtǫmƀe* 'storage jar,' Span. tinajon) filled with blue turquoise, red coral, and other beautiful things, somewhere near the pueblo. What the jar contains is very valuable. Nobody has yet found it. The *T͡sæwaʌi* people went straight to the Hopi country. They shot an arrow four times and then they reached Hopiland. See [**15**:23], [**15**:25], Tano (NAMES OF TRIBES AND PEOPLES, page 576), San Cristóbal [**29**:45], San Cristóbal [**15**:unlocated], San Lázaro [**29**:52], San Lázaro [**15**:unlocated], "Potrero" [**15**:unlocated], *Jąŋk'ąŋgi* [**15**:unlocated], *'Ok'ǫmƀoʌi* [**15**:unlocated], and Hano Pueblo [unmapped].

[**15**:25] (1) Eng. Puebla. (< Span.). =Span. (2).

(2) Span. Puebla, perhaps named from the large town of this name in Mexico. Span. puebla means 'settlement,' but is an uncommon and little-known word in New Mexican Span. =Eng. (1).

"The site of Yam P'ham-ba is probably that of the so called 'Puebla' two miles east of Santa Cruz".[1] Bandelier identifies the site of his "Yam P'hamba" with that of *T͡sæwaʌi'ǫŋwiĭkeji;* see "Yam P'hamba" [**29**:45]. "Tsawarii . . . The Tewa name of a pueblo that once stood at or near the present hamlet of La Puebla, or Pueblito, a few miles above the town of Santa Cruz, in S. E. Rio

[1] Bandelier, Final Report, pt. II, p. 83, note, 1892.

Arriba Co., N. Mex."[1] Indian and Mexican informants state that the place is called Puebla, never Pueblito. The settlement consists of a string of Mexican houses and farms between the arid hills on the south and the bed of Santa Cruz Creek on the north. See [**15**:23], [**15**:24].

[**15**:26] (1) *Hutâhu'u* 'dry arroyo', probably translating the Span. name. Cf. Eng. (2), Span. (3).

(2) Eng. Seco Arroyo, Arroyo Seco Arroyo. (< Span.). = Span. (3). Cf. Tewa (1).

(3) Span. Arroyo Seco 'dry arroyo'. = Eng. (2). Cf. Tewa (1).

This is a large, deep, and usually dry arroyo. It was at this arroyo that a "battle" was fought between Mexicans and Tewa Indians about a century ago, according to a San Juan informant. "The governor of San Juan Pueblo was at that time Baltazar and the name of the captain of the Mexicans was Armijo. They had a battle in the *Hutâhu'u*, or Arroyo Seco, south of Santa Cruz Creek. It was a big battle. There were five wagonloads of dead Mexicans. One wagon which the Indians captured contained ammunition. At evening of the day of the battle the Mexican leader wanted to confer with the Indian leader. The latter agreed to come unarmed to the former. Peace was made. But when the Mexicans and Indians were returning together to Santa Cruz, suddenly the Indians were seized and were locked up in Santa Cruz church. Just a little bread was thrown in to the Indians, but they refused to eat such food. They were Tewa Indians, and some of them were from San Juan." This informant was an old man and he stated that his father took part in this "battle." The writer is unable to explain this account. It can hardly refer to the engagement which Bandelier[2] mentions: "The Arroyo Seco was the scene of the engagement in August, 1837, in which Governor Perez was routed by the insurgents from Taos and northern New Mexico".

It is said that there is a deposit of good guayave stone [see MINERALS] somewhere near Seco Arroyo.

[**15**:27] (1) Eng. Polvadera settlement. (< Span.). = Span. (2).

(2) New Mexican Span. Polvadera for Span. polvareda 'dust storm' 'dust wind'. = Eng. (1).

The settlement consists of a few Mexican farms scattered along near the river. There appears to be no Tewa name. The Span. name is well applied; it is a very dust-windy place.

[**15**:28] (1) San Ildefonso *T'ųnjopâ·ŋge* 'beyond Black Mesa [**18**:19]' (*T'ųnjo*, see [**18**:19]; *pâ·ŋge* 'beyond').

[1] Hodge in Handbook Inds., pt. 2, p. 822, 1910. [2] Bandelier, Final Report, pt. II, p. 83, note, 1892.

[**15**:29] Nambé *Johu'u* 'cane-cactus arroyo' (*jo* 'cane-cactus' 'Opuntia arborescens'; *hu'u* 'large groove' 'arroyo').

The upper part of this arroyo is shown on map [**22**]. Cf. [**22**:34].

UNLOCATED

Santa Clara *Jąŋk'ąŋgi* 'end of the willows' (*jąŋ* 'willow'; *k'ąŋgi* said to mean 'end'). This name was obtained from a single Santa Clara informant, and was said by him to refer to a place near *T͡sæwaɹi* [**15**:24]. It was obtained in connection with the writer's endeavor to get information respecting Bandelier's "Yam P'hamba"; see "Yam P'hamba" under [**15**:24].

(1) Eng. Montevista. (<Span.). =Span. (2).

(2) Span. Montevista 'forest view'. =Eng. (1).

This place is said to be a small Mormon settlement a short distance north of Santa Cruz [**15**:19].

Santa Clara *'Ok'ǫmbɔɹi* 'large sand-pile' (*'ok'ǫŋ* 'sand'; *bɔɹi* 'large pile').

This name was given as that of a place in Santa Cruz Cañada [**15**:18] a short distance above Santa Cruz [**15**:19]. The informant was unable to locate the place more definitely. It can hardly be the "Yam P'ham-ba" of Bandelier; see under [**29**:45] and [**15**:24].

Santa Clara *P'ajobu'u* 'winnowing basket corner' (*p'ajo* 'shallow roundish basket used for winnowing wheat and other purposes'; *bu'u* 'large low roundish place').

This is the corner which gives the ruin [**15**:21] its name. Its exact location is uncertain.

"Potrero".[1] The name means 'tongue of land' 'enclosed piece of pasture land'. "The natives of this pueblo [San Cristóbal [**29**:45]] and of San Lazaro [**29**:52] were forced by hostilities of the Apache, the eastern Keresan tribes, and the Pecos to transfer their pueblos to the vicinity of San Juan [**11**:San Juan Pueblo], where the towns were rebuilt under the same names (Bancroft, Ariz. and N. Mex., p. 186, 1889). This removal (which was more strictly to a place called Pueblito [Puebla [**15**:25]] near the present Potrero, about 2 m. E. of Santa Cruz [**15**:19], on the Rio Santa Cruz [**15**:18]), occurred after the Pueblo revolt of 1680 and prior to 1692, at which latter date the natives were found by Vargas in their new locality. The pueblo [two pueblos?] was abandoned in 1694, but was later reoccupied, and was finally deserted in 1696 after the murder of their missionary in June of that year. Most of their descendants are now among the Hopi of Arizona."[1] The present writer's Tewa and Mexi-

[1] Hodge in Handbook Inds., pt. 2, p. 428, 1910.

can informants knew of no place in the vicinity of Santa Cruz [**15**:19] called the "Potrero". See [**15**:24], [**29**:45], [**29**:52], San Cristóbal [**15**:unlocated], and San Lázaro [**15**:unlocated].

(1) Eng. Santo Niño. (<Span.). =Span. (2).

(2) Span. Santo Niño 'holy child', referring to Jesus. =Eng. (1). This name is applied to a locality or a hamlet between Ranchito [**15**:14] and Santa Cruz [**15**:19].

(1) Eng. Cuarteles. (<Span.). =Span. (2).

(2) Span. Cuarteles 'quarters' 'barracks'. =Eng. (1). "Quartellas."[1]

The informants said that Cuarteles is somewhere south of Santa Cruz [**15**:19]. The archeological map[1] referred to above places it on the northern side of Santa Cruz Creek, about a mile east of Santa Cruz.

Santa Clara *Tewi'i, Tewige* 'cottonwood tree gap' 'down at cottonwood tree gap' (*te* 'cottonwood tree' 'Populus wislizeni'; *wi'i* 'gap'; *ge* 'down at' 'over at').

This unlocated gap has given the ruin [**15**:22] its name. See [**15**:22].

Span. San Cristóbal, a former settlement of Tano Indians 3 leagues from San Juan [**11**:San Juan Pueblo], situated probably in Santa Cruz Cañada [**15**:18]. See [**29**:45], [**15**:24], and San Lázaro [**15**:unlocated].

Span. San Lazaro, a former settlement of Tano Indians 3 leagues from San Juan [**11**:San Juan Pueblo] and probably in Santa Cruz Cañada [**15**:18]. See [**29**:52], [**15**:24], and San Cristóbal, above.

[16] SAN ILDEFONSO NORTHWEST SHEET

This sheet (map 16) shows a large area of Pajarito Plateau, west of San Ildefonso Pueblo and south of Santa Clara Creek. The country is a high plateau of tufaceous stone cut by deep canyons and arroyos. The drainage is from the Jemez Mountains in the west to the Rio Grande in the east. The region shown is wild and little explored, and the existing maps of it are very inadequate. Many ruins exist, some of which are shown. In this area is the Pajarito Park. "I here restrict the name Pajarito Park to the district 10 miles long by 4 wide that is under withdrawal and consideration for a national park (H. R. 7269, 58th Cong.) . . . As the lines are now drawn it creates Pajarito Park with the 'Pajarito' [**17**:34] left out."[2]

[**16**:1] Santa Clara Creek, see [**14**:24].

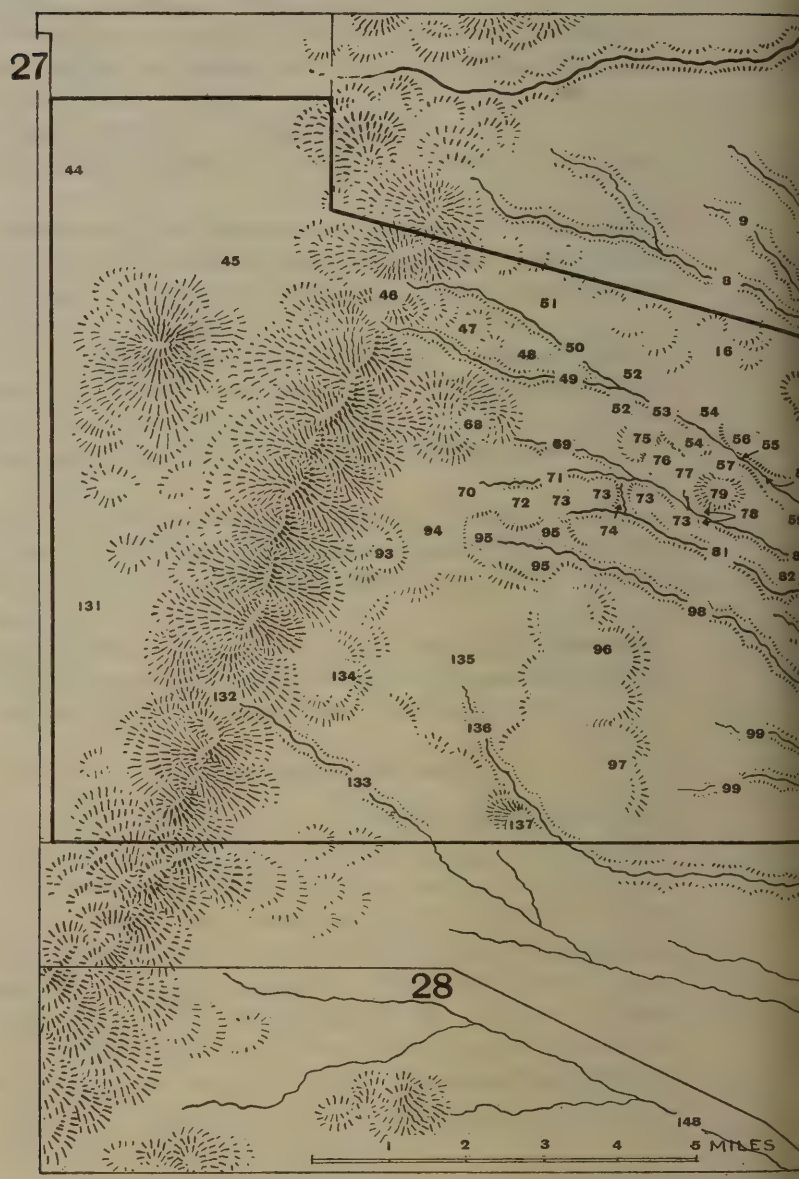
[**16**:2] Puye Mesa, see [**14**:45].

[1] Hewett, Antiquities, pl. XVII, 1906.

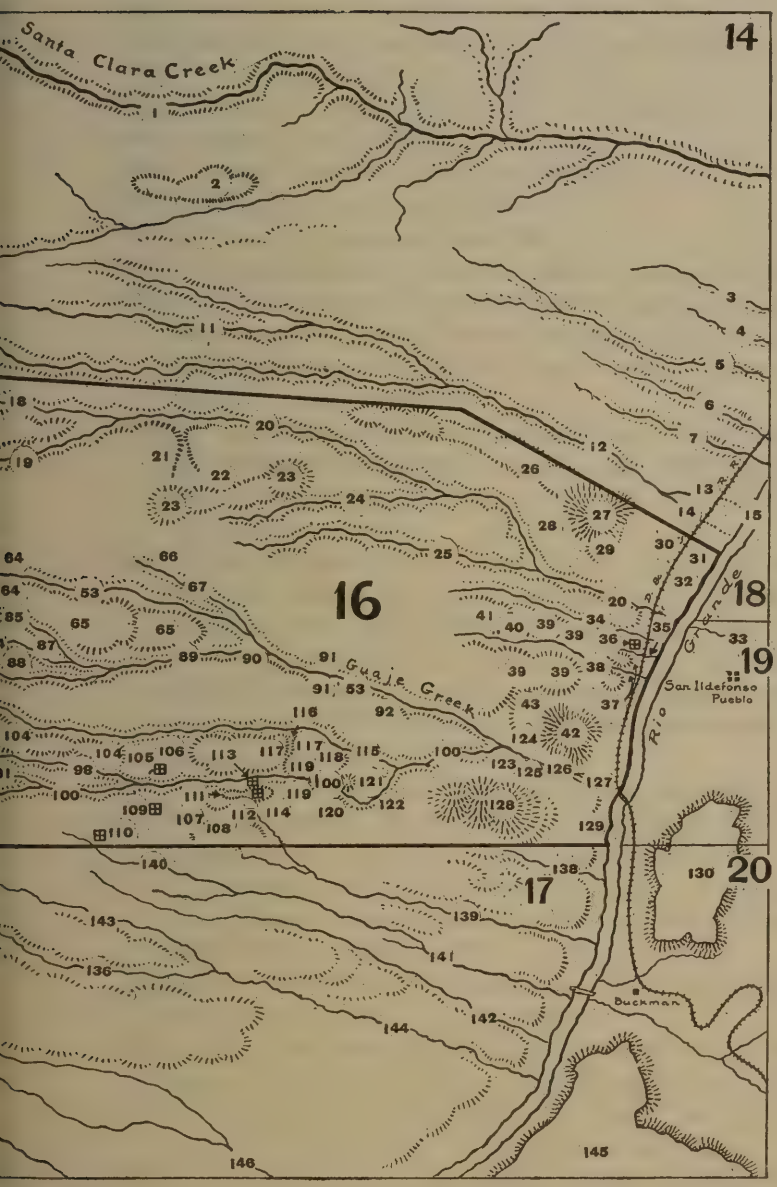
[2] Hewett, General View, p. 598, 1905.

MAP 16
SAN ILDEFONSO NORTHWEST REGION

BUREAU OF AMERICAN ETHNOLOGY



SAN ILDEFO


Santa Clara Creek
14
16
17
18
19
20
Guaje Creek
Rio Grande
San Ildefonso Pueblo
Buckman

MAP 16
SAN ILDEFONSO NORTHWEST REGION

[16:3] Santa Clara *P'eqwap̂ohu'u*, see [14:78].
[16:4] Santa Clara *K̂u'i̯ŋ ɾhu'u*, see [14:79].
[16:5] Santa Clara *P̂i'ą̆n ɾæhu'u*, see [14:81].
[16:6] Santa Clara *T'ą̯nt'ahu'u*, see [14:82].
[16:7] Santa Clara *T'ų'ų̂tsehu'u*, see [14:83].
[16:8] Santa Clara *Qwawiwag̯i'i̯ŋ ɾhu'u*, see [14:84].
[16:9] Santa Clara *K'ahu'u*, see [14:85].
[16:10] Santa Clara *Ɲwæpup̂ohu'u*, see [14:86].
[16:11] Santa Clara *Naƀahu'u*, see [14:91].
[16:12] Santa Clara *K̂ų̯wihu'u*, see [14:87].
[16:13] *P̂impije'i̯ŋqwog̯e*, see [14:96].
[16:14] *'Akǫ̯mpije'i̯ŋqwog̯e*, see [14:97].
[16:15] Rio Grande, see [Large Features], pages 100–102.
[16:16] San Ildefonso *T̂oƀaqwak'æntǫ'iwe* 'cave-dwelling in which the meal was put' (*t̂oƀaqwa* 'cave-dwelling' <*t̂oƀa* 'cliff', *qwa* denoting state of being a receptacle; *k'æŋɾ* 'flour' 'meal'; *to* 'to put in' 'to be in'; *'iwe* locative).
[16:17] San Ildefonso *Tʃæhu'i̯mpi̯ŋg̯ekwajè* 'the height between the two branches of [16:20]' (*Tʃæhu'u*, see [16:20]; *'i''ⁱ* locative and adjective-forming postfix; *pi̯ŋg̯e* 'in the middle of'; *kwajè* 'height').
[16:18] San Ildefonso *P̂i̯mpije'intʃæhu'u* 'northern branch of [16:20]' (*p̂i̯mpije* 'north' <*p̂i̯ŋɾ* 'mountain'; *pije* 'toward'; *'i''ⁱ* locative and adjective-forming postfix; *Tʃæhu'u*, see [16:20]). Cf. [16:19].
[16:19] San Ildefonso *'Akǫ̯mpije'i̯ntʃæhu'u* 'southern branch of [16:20]' (*'akǫ̯mpije* 'south' <*'akǫ̯ŋɾ* 'plain' 'down country', *pije* 'toward'; *'i''ⁱ* locative and adjective-forming postfix; *Tʃæhu'u*, see [16:20]). Cf. [16:18].
[16:20] (1) San Ildefonso *Tʃæhu'u* of obscure etymology (*tʃæ* unexplained, said to be neither *tʃæ* 'small' nor *tʃæ* 'money'; *hu'u* 'large groove' 'arroyo'). Cf. [16:26], [16:27].
(2) Eng. Las Marias Arroyo. (<Span.). =Span. (3).
(3) Span. Cañada de las Marias 'mountain valley of the three bright stars of Orion's Belt'. =Eng. (2).
[16:21] San Ildefonso *Pæqwæŋkwag̯e* 'deer tail mesa' (*pæ* 'mule-deer'; *qwæŋɾ* 'tail'; *kwag̯e* 'mesa').
[16:22] San Ildefonso *Ɖekebe'e* 'little corner of the hard penis' (*ɖe* 'penis'; *ke* 'hardness' 'hard'; *ƀe'e* 'small low roundish place').
[16:23] San Ildefonso *T'ų̯p̂ihukwajè* 'height by red white-earth arroyo' (*T'ų̯p̂ihu'u*, see [16:24]; *kwajè* 'height').
[16:24] San Ildefonso *T'ų̯p̂ihu'u* 'red white-earth arroyo' (*t'ų'ų̯* 'a kind of white earth', see under MINERALS; *p̂i* 'redness' 'red'; *hu'u* 'large groove' 'arroyo').

[16:25] San Ildefonso *P'ahewihu'u* 'arroyo of fire gully gap' (*P'ahewi'i*, see under [16:unlocated], p. 277; *hu'u* 'large groove' 'arroyo').

[16:26] San Ildefonso *Tʃæ'iŋkwage* of obscure etymology (*tʃæ* unexplained, as in [16:20] and [16:27]; *'i'i* locative and adjective-forming postfix; *kwage* 'mesa').

[16:27] San Ildefonso *Tʃæp̂iŋ* of obscure etymology (*tʃæ* unexplained, as in [16:20 and [16:26]; *p̂iŋ* 'mountain').

This large hill has a small flat top surrounded by cliffs. (See pl. 12, *C*.) This hill is said to have no Span. name.

[16:28] San Ildefonso *Tʃæp̂imbu'u*, *Tʃæbu'u* of obscure etymology (*Tʃæp̂iŋ*, see [16:27]; *tʃæ* unexplained, as in [16:20], [16:26], [16:27]; *bu'u* 'large low roundish place').

[16:29] San Ildefonso *Tæðinąŋk'ǫŋge* 'down where the soft earth is dug' (*tæði* 'soft'; *nąŋ* 'earth'; *k'ǫŋ* 'to dig'; *ge* 'down at' 'over at').

[16:30] Eng. Pajarito station. This station was established by the Denver and Rio Grande Railroad Company some time between 1908 and 1912. The name was probably given by Miss Clara D. True, who owns a large ranch near by, which she has named Pajarito Ranch. The name Pajarito is taken of course from the Pajarito Plateau, etc.; see [17:34].

[16:31] San Ildefonso *Stiðęsǫkwijoðinaða* 'Mrs. Stevenson's ranch' (*Stiðęsǫ* <Eng. Stevenson; *kwijo* 'old woman'; *ði* possessive; *naða* 'ranch').

Mrs. M. C. Stevenson has a ranch at this place. Mrs. Stevenson herself calls her ranch Tunyo Ranch, naming it from *T'ųnjo*, the Black Mesa [16:130].

[16:32] San Ildefonso *Takaḅu'u*, *Taḅu'u* 'corner where the grass is thick' 'grass corner' (*ta* 'grass'; *ka* 'denseness' 'dense'; *ḅu'u* 'large low roundish place').

This place is near the river, just south of Mrs. Stevenson's most southerly alfalfa field.

[16:33] Pojoaque Creek, see [19:3].

[16:34] (1) San Ildefonso *Pæsęŋhu'u* 'deer horn arroyo' (*pæ* 'mule-deer'; *sęŋ* 'horn'; *hu'u* 'large groove' 'arroyo').

(2) Eng. Contrayerba arroyo. (<Span.). =Span. (3).

(3) Span. Cañada de las Contrayerbas 'narrow mountain valley of the weed-species called by the Mexicans contrayerba.' =Eng. (2).

[16:35] San Ildefonso *Tæðikǫhu'u* 'soft arroyo' (*tæði* 'softness' 'soft'; *kǫhu'u* 'arroyo with barrancas' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo'). *Tæði* would be said of soft earth or rock or any other soft substance.

[**16**:36] San Ildefonso *Peɬage'o̱ywi̱keji* 'pueblo ruin down at the place of a species of kangaroo rat' (*peɬa* a small rodent which walks and jumps like a kangaroo, also called *pe; ge* 'down at' 'over at'; *'o̱ywi* 'pueblo'; *keji* 'old' postpound). "Pe-ra-ge."[1] "Perage."[2] "Perage (maison du clan du rat des montagnes)."[3]

Perage has been described by Bandelier,[1] and Hewett.[4] Twitchell[5] evidently refers to *Peɬage* when he writes, "a large mound across the river from the present pueblo of San Ildefonso." The present writer's Tewa informants did not know whether *Peɬage* was still inhabited or already abandoned at the time the Spaniards first came to the Tewa country. The scene of a Corn Maiden story obtained at San Ildefonso is laid at *Peɬage*. The tradition that *Peɬage* was a village of the San Ildefonso people is very definite and widely known. According to Hewett: "When the mesa life grew unbearable from lack of water, and removal to the valley became a necessity, a detachment from Otowi [**16**:105] founded the pueblo of Perage in the valley on the west side of the Rio Grande about a mile west of their [the San Ildefonso people's] present site."[6] It is believed that *Peɬage* is located quite accurately on the sheet.

[**16**:37] (1) San Ildefonso *P̂otsą̆ywæsę̱nnæ, P̂otsą̆nsę̱nnæ, P̂otsą̆ywæsę̱nnæp̂okwi̱, P̂otsą̆nsę̱nnæp̂okwi̱, P̂otsą̆ywæsę̱nnæ'oku, P̂otsą̆nsę̱nnæ'oku, P̂otsą̆ywæsę̱nnæî̱o̱ba, P̂otsą̆nsę̱nnæî̱o̱ba* 'place of the blue or green water man' 'pool at the place of the blue or green water man' 'hill at the place of the blue or green water man' 'cliffs at the place of the blue or green water man' (*p̂o* 'water'; *tsą̆ywæ* 'blueness' 'blue' 'greenness' 'green', the syllable *wæ* being most frequently elided when the place-name is pronounced; *sę̱y* 'man in prime'; *næ* locative 'at', locative postfix; *p̂okwi̱* 'lake' 'pool' <*p̂o* 'water', *kwi̱* unexplained; *'oku* 'hill'; *î̱o̱ba* 'cliff'). Many inquiries regarding *p̂otsą̆ywæsę̱y* were made, but it was not possible to learn whether or not the name designates a mythic being. The color *tsą̆ywæ* symbolizes the north, not the west. The name *P̂otsą̆ywæsę̱nnæ* appears to have in its origin something to do with the pool; see below.

(2) San Ildefonso *Tsą̆mpijep̂okwi̱* 'lake of the west' (*tsą̆mpije* 'west' <*tsą̆y* unexplained, *pije* 'toward'; *p̂okwi̱* 'lake' 'pool' <*p̂o* 'water', *kwi̱* unexplained). For the reason this name is applied, see below.

The pool is just west of the big pear tree of the farm belonging to Mr. Ignacio Aguilar. This pool is the "lake of the west" of

[1] Bandelier, Final Report, pt. II, p. 78, 1892.

[2] Hewett: General View, p. 597, 1905; Antiquities, p. 16 1906.

[3] Hewett, Communautés, p. 32, 1908.

[4] Antiquities, p. 16, 1906.

[5] In *Santa Fe New Mexican*, Sept. 22, 1910.

[6] Hewett, Antiquities, p. 20, 1906.

the San Ildefonso sacred water ceremony; see CARDINAL SACRED WATER LAKES, pp. 44–45. West of the pool rise two little hills—the *'oku*, with clifflike sides, and the *îoba*. Cf. [**16**:38] and [**16**:39].

[**16**:38] San Ildefonso *P̂otsą̆ŋwæsęnnæ'įŋ ʃhu'u*, *P̂otsą̆nsęnnæ'įŋ ʃhu'u* 'blue or green water man place arroyo' (*P̂otsą̆ŋwæsęnnæ*, see [**16**:37]; *'i' i* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo'). The name is probably taken from [**16**:37].

[**16**:39] San Ildefonso *P̂otsą̆ŋwæsęnnæ'įŋkwage*, *P̂otsą̆nsęnnæ'įŋkwage* 'blue or green man place mesa' (*P̂otsą̆ŋwæsęnnæ*, see [**16**:37]; *'i' i* locative and adjective-forming postfix; *kwage* 'mesa'). The name is probably taken from [**16**:37].

[**16**:40] San Ildefonso *K'oɹoḇu'u* of obscure etymology (*k'oɹo* unexplained; *ḇu'u* 'large low roundish place'). Cf. [**16**:41].

[**16**:41] San Ildefonso *K'oɹoḇukwage* 'mesa at [**16**:40]'; (*K'oɹoḇu'u*, see [**16**:47]; *kwage* 'mesa.')

[**16**:42] San Ildefonso *'Omap̂įŋ ʃ* of obscure etymology (*'oma* unexplained; *p̂įŋ ʃ* 'mountain'). *'O* means with different intonations 'scar' and 'metate'. The syllable *ma* is postpounded in several other place-names, but its meaning is no longer understood.

This high hill is thought of by the San Ildefonso in connection with *ʃumap̂įŋ ʃ* [**16**:130]. *'Omap̂įŋ ʃ* is on the west side of the Rio Grande at the mouth of the canyon, *ʃumap̂įŋ ʃ* is on the east side. The locality at the foot of *'Omap̂įŋ ʃ* is called *'Omap̂innu'u* or *'Omanu'u* (*nu'u* 'below'). *'Omap̂įŋ ʃ* is a conspicuous mountain as viewed from San Ildefonso Pueblo.

[**16**:43] San Ildefonso *'Omap̂įŋwi'i*, *'Omawi'i* 'gap by [**16**:42]' (*'Omap̂įŋ ʃ*, *'Oma* see [**16**:42]; *wi'i* 'gap').

A wagon road goes through this gap or pass.

[**16**:44] (1) San Ildefonso *P̂įmp̂æŋge* 'beyond the mountains' (*p̂įŋ ʃ* 'mountain'; *p̂æŋge* 'beyond'). There is no more definite Tewa name for this valley.

(2) Eng. Santa Rosa Valley. (< Span.). =Span. (3).

(3) Span. Valle de Santa Rosa 'valley of Saint Rose'. =Eng. (2).

This is one of the high, grass-grown meadow-valleys west of the Jemez Range. Such valleys occur also in the Peruvian Andes, where they are called by the German-speaking inhabitants "Wiesentäler." Cf. [**16**:45] and [**16**:131]. See also [**27**:11].

[**16**:45] (1) San Ildefonso *T̂sisop̂įmp̂æŋge* 'beyond the mountain of the great canyon', referring to [**16**:46] (*T̂sisop̂įŋ ʃ*, see [**16**:46]; *p̂æŋge* 'beyond'). The locality is also referred to by the more inclusive and loosely applied name *P̂įmp̂æŋge* 'beyond the mountains'. Cf. [**16**:45].

(2) Eng. Posos Valley. (< Span.). =Span. (3).

(3) Span. Valle de los Posos 'valley of the holes'. =Eng. (2). The Span. name is said to refer to the holes in the grassy surface of the valley.

This is, like [16:44] and [16:131], one of the high, grass-grown meadow-valleys west of the Jemez Range.

[16:46] San Ildefonso *T̂siso p̂iŋ ʃ*, *T̂siso p̂iŋ k̂ewe* 'mountain of the great canyon' 'mountain peak of the great canyon' (*T̂siso'o*, see [16:53]; *p̂iŋ ʃ* 'mountain'; *k̂ewe* 'peak').

This mountain is at the head of *T̂siso'o*, or Guaje Canyon [16:53]. A trail much used by Tewa people when going to Jemez leads up the Guaje Canyon [16:53], over this mountain and across the Valle Grande [16:131] to Jemez. See [16:47].

[16:47] San Ildefonso *T̂siso p̂iŋ ʃ'a ʃa'i'ⁱ* 'great canyon mountain steep slope where one goes up as one ascends stairs or ladders' (*T̂siso p̂iŋ ʃ*, see [16:46]; *a'a'* 'steep slope'; *ʃa* 'to go up a stairway or a ladder'; *'i'ⁱ* locative and adjective-forming postfix).

On this slope the trail mentioned under [16:46] is steep and stairway-like.

[16:48] San Ildefonso *K̂up̂iwaɹi 'iŋkwage* 'red stone strewn mesa' (*k̂u* 'stone'; *p̂i* 'redness' 'red'; *waɹi* 'strewn' 'scattered'; *iŋ ʃ* locative and adjective-forming postfix; *kwage* 'mesa'). Whether the name 'red stone strewn' is originally applied to [16:48] or [16:49] or to both is not determined. Cf. [16:49].

[16:49] (1) San Ildefonso *K̂up̂iwaɹi 'int̂si'i* 'red stone strewn canyon' (*K̂up̂iwaɹi*, see [16:49]; *'i'ⁱ* locative and adjective-forming postfix; *t̂si'i* 'canyon'). Whether this name was originally applied to [16:48] or [16:49] or to both is not determined. Cf. [16:48].

(2) Eng. Angostura Canyon. (<Span.). =Span. (3).

(3) Span. La Angostura, Cañon de la Angostura 'the narrow place' 'canyon of the narrow place'. =Eng. 2.

[16:50] (1) San Ildefonso *K̂up̂o* 'rock water' (*k̂u* 'stone' 'rock'; *p̂o* 'water' 'creek'). Cf. Eng. (2), Span. (3).

(2) Eng. Piedra Creek, Piedra Canyon. (<Span.). =Span. (3). Cf. Tewa (1).

(3) Span. Agua de Piedra 'rock water'. =Eng. (2). Cf. Tewa (1).

The stream gives [16:51] its name. Whether the Tewa name is a translation of the Span., or vice versa, is not determined.

[16:51] San Ildefonso *K̂up̂okwajè* 'rock water height' (*K̂up̂o*, see [16:50]; *kwajè* 'height').

[16:52] San Ildefonso *Huwijè'iwe* 'place of the two arroyos', referring to [16:50] and [16:49] (*hu'u* 'large groove' 'arroyo'; *wijè* 'two'; *'iwe* locative).

[**16**:53] (1) San Ildefonso *T̂siso'o* 'great canyon' (*t̂si'i* 'canyon'; *so'o* 'greatness' 'great'). This name refers to the Guaje Canyon above its junction with [**16**:100]. Below this junction it is called by the San Ildefonso Tewa *'Omahu'u;* see [**16**:126]. The Guaje is a very large canyon, and it is easy to understand why the name *T̂siso'o* was originally applied.

(2) Eng. Guaje Canyon. (<Span.). =Span. (3).

(3) Span. Cañon de Guaje, Cañon Guaje, Cañon de los Guajes 'canyon of the long gourd(s) or gourd rattle(s)'. =Eng. (2). Why the Span. name was applied has not been learned. "Guages."[1]

This deep and long canyon has its mouth near the railroad bridge [**19**:121]. There is said to be always water in its upper course. The pueblo ruin [**16**:60], situated on the Guaje, is an important one. The trail leading up Guaje Canyon is mentioned under [**16**:46].

[**16**:54] San Ildefonso *T̂siwekip̂ɛŋge* 'beyond the narrow canyon', referring to [**16**:55] (*T̂siweki*, see [**16**:55]; *p̂ɛŋge* 'beyond').

[**16**:55] San Ildefonso *T̂siweki'iwe* 'place of the narrow canyon' (*t̂si'i* 'canyon'; *weki* 'narrowness' 'narrow'; *'iwe* locative). The canyon is narrow at this place. The place has given the names to [**16**:54], [**16**:56], and [**16**:57].

[**16**:56] San Ildefonso *P̂ɪmpijet̂siweki'ɪŋkwage* 'northern mesa by the place that the canyon is narrow' (*p̂ɪmpije* 'north' <*p̂ɪŋʃ* 'mountain' 'up country', *pije* 'toward'; *T̂siweki*, see [**16**:55]; *'i'ɪ* locative and adjective-forming postfix; *kwage* 'mesa'). Cf. [**16**:57].

[**16**:57] San Ildefonso *Akǫmpijet̂siweki'ɪŋkwage* 'southern mesa by the place that the canyon is narrow' (*'akǫmpije* 'south' <*'akǫŋʃ* 'plain' 'down country', *pije* 'toward'; *T̂siweki*, see [**16**:55]; *'i'ɪ* locative and adjective-forming postfix; *kwage* 'mesa'). Cf. [**16**:56].

[**16**:58] San Ildefonso *Kap̂otewi'i* 'gap by the Santa Clara houses' (*Kap̂o* 'Santa Clara Pueblo', see [**14**:61]; *te* 'dwelling place'; *wi'i* 'gap') It is said that Santa Clara Indians used to dwell at this place; hence the name.

The informants say that it was not more than a hundred years ago when Santa Clara people lived at this place.

[**16**:59] San Ildefonso *'Ą̂'ŋwæ̨tege* 'down where the spider was picked up' (*'ą̂'ŋwæ̨* 'spider'; *te* 'to pick up'; *ge* 'down at' 'over at').

[**16**:60] Nameless pueblo ruin. Doctor Hewett informs the writer that this ruin is at least as large as that of *P̂otsuwi'i* [**16**:105]. The Indian name for the ruin has not been ascertained.

[1] Hewett: Antiquities, pl. XVII, 1906; Communautés, p. 24, 1908.

[16:61] (1) San Ildefonso *Pǫ̈'ᵘjekwage* 'mesa where the threads meet', referring to [16:62]; *Pǫ̈'ᵘje*, see [16:62]; *kwage* 'mesa').

(2) Eng. Cuchilla de Piedra height. (<Span.). =Span. (3).

(3) Span. Cuchilla de Piedra 'stone ridge-point'. =Eng. (2).

[16:62] San Ildefonso *Pǫ̈'ᵘje'i''ⁱ* 'where the threads meet', probably referring to the two streams (*pǫ̈'ᵘ* 'thread', now never applied to a stream of water; *je* 'to meet' 'to flow together'; *'i''ⁱ* locative and adjective-forming postfix).

[16:63] San Ildefonso *Pi̯ŋgep̂i̯ŋ* 'mountain in the middle', referring to its position between [16:53] and [16:85] (*pi̯ŋge* 'in the middle'; *p̂i̯ŋ* 'mountain')

[16:64] (1) San Ildefonso *T͡sæb̥i''i''ⁱ* 'at the small white roundish rocks' (*t͡sæ* 'whiteness' 'white'; *b̥i* 'very small and roundish or conical'; *'i''ⁱ* locative and adjective-forming postfix).

(2) Span. Las Tienditas 'the little tents'. There are many small tent-rocks (see pls. 6–8) at this place; hence the name. Cf. [16:65].

[16:65] San Ildefonso *T͡sæb̥i''i̯ŋkwage* 'mesa at the small white roundish rocks' (*T͡sæb̥i*, see [16:64]; *'i''ⁱ* locative and adjective-forming postfix; *kwage* 'mesa'). See [16:64].

[16:66] San Ildefonso *Kumą̇ntsikiketaƀi''iwe* 'where the Comanche fell down' (*Kumą̇ntsi* 'Comanche'; *ketaƀi* 'to fall down'; *'iwe* locative). This name refers to the locality about a high cliff on the north side of the arroyo [16:67]. A Comanche Indian once, when pursued by the Tewa, fell over this cliff and died; hence the name. The place has given the name to the arroyo [16:67].

[16:67] San Ildefonso *Kumą̇ntsiketaƀi''i̯ŋ̍hu'u* 'arroyo where the Comanche fell down' (*Kumą̇ntsiketaƀi*, see [16:66]; *'i''ⁱ* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo').

[16:68] San Ildefonso *Qwæ̂kaḍegi* 'little mountain mahogany forest peak' (*qwæ* 'mountain mahogany' 'Cercocarpus parvifolius', called by the Mexicans 'palo duro'; *ka* 'denseness' 'dense' 'forest'; *ḍegi* 'smallness and pointedness' 'small and pointed').

Bushes of the mountain mahogany grow all over this little peak. Cf. [16:69].

[16:69] San Ildefonso *Qwæ̂kaḍegi''i̯nt͡si''i* 'canyon of little mahogany-forest peak' (*Qwæ̂kaḍegi*, see [16:68]; *'i''ⁱ* locative and adjective-forming postfix; *t͡si''i* 'canyon').

[16:70] San Ildefonso *Jąn̥i''ⁱ* 'where the willows' (*jąŋ̍* 'willow'; *'i''ⁱ* locative and adjective-forming postfix). One informant said the Span. name of this place would be La Jara 'the willow.' The name refers to a nearly level place where willows grow.

This is said to be a pretty place. Cf. [16:71].

[16:71] San Ildefonso *Jąmp̂o, Jąmp̂oc̄i'i* 'willow water' 'willow water canyon' (*Jąŋ⁄*, see [16:70]; *p̂o* 'water'; *c̄i'i* 'canyon').

[16:72] San Ildefonso *Piḍaâwi'i* 'dry head of penis gap' (*piḍa* 'head of penis'; *âa* 'dryness' 'dry'; *wi'i* 'gap')

[16:73] San Ildefonso *Naƀakwaǥe, Naƀawikwaǥe* 'pitfall mesa' 'pitfall gap mesa' (*Naƀa, Naƀawi'i*, see [16:74]; *kwaǥe* 'mesa').

[16:74] San Ildefonso *Naƀawi'i* 'pitfall gap' (*naƀa* 'pitfall'; *wi'i* 'gap'). The *naƀa* were bottle-shaped holes several feet in length cut in the tufaceous rock in gaps through which deer and other large game were likely to pass. They were covered over with sticks and earth so that the animal suspected nothing till it crashed through. Cf. [16:73]. There is another *Naƀawi'i* in the Pajarito Plateau; see [17:15].

[16:75] San Ildefonso *Tse'eƀukwajè* 'little eagle corner height' (*Tse'eƀu'u*, see [16:76]; *kwajè* 'height'). Cf. [16:76], [16:77].

[16:76] San Ildefonso *Tse'eƀu'u* 'little eagle corner' (*tse* 'eagle'; *'e* 'diminutive'; *ƀu'u* 'large low roundish place'). This place has given names to [16:75] and [16:77].

[16:77] San Ildefonso *Tse'eƀuhu'u* 'little eagle corner arroyo' (*Tse'eƀu'u*, see [16:76]; *hu'u* 'large groove' 'arroyo'). Cf. [16:75], [16:76].

[16:78] San Ildefonso *Qwæƀonæƀu'u* 'mountain-mahogany round hill corner' (*Qwæƀonæ*, see [16:79]; *ƀu'u* 'large low roundish place').

[16:79] (1) San Ildefonso *Qwæƀonæ, Qwæƀonæk̂ewe* 'at the round hill of the mountain mahogany' 'round hill peak of the mountain mahogany' (*qwæ* 'mountain mahogany' 'Cercocarpus parvifolius' called by the Mexicans 'palo duro'; *ƀo*, referring to large ball-like shape as in *ƀoʌi* 'large roundish pile'; *næ* locative). Cf. [16:78].

(2) Span. Cerro Palmilloso 'hill where there is much yucca'.

[16:80] San Ildefonso *Nægec̄i'i* of obscure etymology (*næ* unexplained; *ge* 'down at' 'over at'; *c̄i'i* 'canyon').

[16:81] (1) San Ildefonso *Pæ'ąntohu'u* 'arroyo in which there are or were deer tracks' (*pæ* 'mule-deer'; *'ąŋ⁄* 'foot' 'foot-track'; *to* 'to be in'; *hu'u* 'large groove' 'arroyo'). Cf. [16:82].

(2) Span. Arroyo de las Barrancas 'arroyo of the barrancas'.

[16:82] San Ildefonso *Pæ'ąntohuƀe'e* 'little corner by the arroyo in which there are or were deer tracks' (*Pæ'ąntohu'u*, see [16:81]; *ƀe'e* 'small low roundish place').

[16:83] San Ildefonso *Sǫnnæƀe'e* 'little corner where the firewood is or was' (*sǫŋ⁄* 'firewood'; *næ* locative; *ƀe'e* 'small low roundish place').

[16:84] San Ildefonso *Sǫnnæƀe'iŋ⁄hu'u* 'arroyo of the little corner where the firewood is or was' (*Sǫnnæƀe'e*, see [16:83]; *'i'i* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo'). Cf. [16:83].

[16:85] San Ildefonso *Ɲwæŋwi'iŋ ɾhu'u* 'rock-pine gap arroyo' (*Ɲwæŋwi'i*, see under [16:unlocated], below; *'i'ⁱ* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo').

[16:86] San Ildefonso *ʃuwaîap'ąŋkwagᵉ* 'dry louse not very narrow mesa' (*ʃuwa* 'louse'; *îa* 'dryness' 'dry'; *p'ąŋɾ* as in *p'ąŋki* 'largely narrow' 'not very narrow' and corresponding nouns; *kwagᵉ* 'mesa'). *P'ąŋki* is the augmentative form of *p'iŋki* 'narrow'.

The flattish hill to which this name applies looks thin and narrow, like a dry dead louse.

[16:87] San Ildefonso *P'eqwaîpokwagᵉ* 'drag pole or timber trail mesa' (*p'e* 'pole' 'timber' 'log'; *qwa* 'to drag'; *îpo* 'trail'; *kwagᵉ* 'mesa').

[16:88] San Ildefonso *Îowę'ŋgekwagᵉ* 'mesa where the piñon trees are all together' (*îo* 'piñon tree' 'Pinus edulis'; *wę'ŋgᵉ* 'together in one place'; *kwagᵉ* 'mesa').

[16:89] San Ildefonso *'Aɓęɓęŋɾhu'u* 'arroyo with chokecherry growing at its little bends' (*'aɓe* 'chokecherry' 'Prunus melanocarpa'; *ɓęŋɾ* 'a small bend'; *hu'u* 'large groove' 'arroyo') Cf. [16:90].

[16:90] San Ildefonso *'Aɓęɓęŋɾhuqwoge* 'delta of the arroyo with chokecherry growing at its little bends' (*'Aɓęɓęŋɾhu'u*, see [16:89]; *qwoge* 'delta' 'down where it cuts through' < *qwo* 'to cut through', *ge* 'down at' 'over at'). See [16:89].

[16:91] San Ildefonso *Jąŋɾhąnnu* 'where the willow is all gone' (*jąŋɾ* 'willow'; *hąŋɾ* 'to be all gone'; *nu* locative). This name is applied to the locality both north and south of the stream. There are many cottonwood trees at this place and the informants think that the Mexicans call the place Bosquecito 'little forest'.

[16:92] San Ildefonso *Mąpoma* of obscure etymology. (No part of the word can be explained; *ma* occurs as the last element of several place-names).

This locality is on the southern side of the stream-bed.

[16:93] (1) San Ildefonso *Ɓuɖuk'ekwagᵉ* 'mesa where the donkey was killed' (*ɓuɖu* 'donkey' < Span. burro 'donkey'; *k'e* 'to be killed'; *kwagᵉ* 'mesa'). Cf. Span. (2).

(2) Span. Banco del Burro 'donkey bank'. Cf. Tewa (1).

The following story explains the name: A Navaho once stole a donkey from the Tewa, taking it from a corral at night. He was overtaken by armed Tewa somewhat east of this place on the following morning. The Navaho made the donkey fall over the cliff of this mesa, thus killing it, and escaped by fleeing afoot. The Tewa found the dead donkey at the foot of the cliff.

[16:94] San Ildefonso *Ywæmpeki'i*^{i} 'place where the rock-pine tree is bent' (*ywæŋ* 'rock-pine' 'Pinus scopulorum'; *peki* 'bent', said for instance of an arm bent at the elbow or at the wrist; '*i*'^{i} locative and adjective-forming postfix).

There is a peculiarly twisted and bent rock-pine tree at this place; hence the name.

[16:95] (1) San Ildefonso *K̄usinp̨ą̆mbu'u* of obscure etymology (*k̂u* 'stone' 'rock'; *si* unexplained; *np̨ą̆ŋ* 'nest'; *b̨u'u* 'large low roundish place').

(2) Span. Vallecito 'little valley'.

This is described as being a large and deep dell at the head of [16:98].

[16:96] (1) San Ildefonso *K̄uk'iwaɹikwage* 'tufa-strewn mesa' (*k̂uk'i* 'tufa' < *k̂u* 'stone', *k'i* unexplained; *waɹi* 'to strew' 'to scatter'; *kwage* 'mesa'). Cf. [16:97] and [16:99].

(2) Span. Chiquero 'pigsty' 'sheepfold'. Why this Span. name is applied is not known.

[16:97] San Ildefonso *K̄uk'iwaɹip̨iŋp*, *K̄uk'iwaɹip̨iŋk̂ewe* 'tufa-strewn mountain' 'tufa-strewn mountain peak' (*K̄uk'iwaɹi*, see [16:96]; *p̂i*ŋp 'mountain'; *k̂ewe* 'peak'). Cf. [16:96].

[16:98] San Ildefonso *P̂it̂sawehu'u* of obscure etymology (*p̂i* apparently 'redness' 'red'; *t̂sawe* unexplained; *hu'u* 'large groove' 'arroyo').

[16:99] San Ildefonso *K̄uk'iwaɹihu'u* 'tufa-strewn arroyo' (*K̄uk'iwaɹi*, see [16:96]; *hu'u* 'large groove' 'arroyo'). This name is applied to the two upper forks of [16:100] because they are situated in the locality called *K̄uk'iwaɹikwage* [16:96].

[16:100] (1) San Ildefonso *Tehu'u* 'cottonwood tree arroyo' (*te* 'cottonwood' 'Populus wislizeni'; *hu'u* 'large groove' 'arroyo'). Cf. Span. (4), of which this Tewa name is perhaps a translation.

(2) San Ildefonso '*Oḇeḇuhu'u* 'arroyo of [16:121]' ('*Oḇeḇu'u*, see [16:121]; *hu'u* 'large groove' 'arroyo').

(3) Eng. Alamo Canyon. (< Span.). =Span. (4). Cf. Tewa (1). "Alamo canyon."[1] "Canyon de los Alamos."[2]

(4) Span. Cañada de los Alamos 'narrow mountain valley of the cottonwoods'. =Eng. (3). Cf. Tewa (1).

The headwaters of this arroyo are called *K̄uk'iwaɹihu'u;* see [16:99].

[16:101] San Ildefonso *Kuwaseŋto'i*^{i}, *Kuwaseŋto'iŋhu'u* 'place in which the horn or horns of the mountain-sheep is or was, are or were' 'arroyo in which the horn or horns of the mountain-sheep is or was, are or were' (*kuwa* 'mountain-sheep'; *seŋ*ŋ 'horn'; *to* 'to be inside or in'; '*i*'^{i}, locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo').

[1] Hewett, Antiquities, p. 18, 1906. [2] Ibid., p. 21.



PÔTSUWI'ÔNWI RUIN, LOOKING WEST

[16:102] (1) San Ildefonso *K̂uk'æbu̯hu'u* 'arroyo of the large gravelly dells' (*k̂uk'æ* 'coarse gravel'; *bu̯'u* 'large low roundish place'; *hu'u* 'large groove' 'arroyo'). Cf. Span. (3).

(2) Eng. "Otowi canyon".[1] This is evidently the same canyon. For the etymology of "Otowi" see [16:105].

(3) Span. Cañada de los Valles 'narrow mountain valley of the dells'. Cf. Tewa (1).

The Tewa name is applied to the arroyo only above the vicinity of *P̂otsuwi'i* [16:105]. Below that vicinity the arroyo is called *T̂seᵭe'ᵉt̂si'i;* see [16:115].

[16:103] San Ildefonso *Pætokwokwage* 'mesa on which the deer are or were enclosed' (*pæ* 'mule-deer'; *to* 'to be inside or in'; *kwo* 'to be' said of 3 +; *kwage* 'mesa'). The name is applied, it is said, because the walls of the mesa are so steep that deer on the top of the mesa were as if impounded in a corral. The eastern extremity of this mesa bears the ancient name *Tʃuge'eʃu'u;* see [16:104].

[16:104] San Ildefonso *Tʃuge'eʃu'u* 'little sorcerer point' (*tʃuge* 'sorcerer' 'wizard' 'witch'; *'e* diminutive; *ʃu'u* 'horizontally projecting corner or point'). This name is applied to the eastern extremity of *Pætokwokwage* [16:103]. *Tʃuge'eʃu'u* is just west of *P̂otsuwi'i* ruin [16:105]. The name is said to be "a very old one". The reason for its application was not known.

[16:105] San Ildefonso *P̂otsuwi'o̱ŋwi̱keji* 'pueblo ruin at the gap where the water sinks', referring to [16:106] (*P̂otsuwi'i*, see [16:106]; *'o̱ŋwi̱keji* 'pueblo ruin' <*'o̱ŋwi̱* 'pueblo', *keji* 'old' postpound). Cf. [16:106], [16:144]; also, see plate 5. The "tent rocks", including several "rocks which carry a load on the head", are shown in plates 6–8. "Po-tzu-ye".[2] For Bandelier's spelling of *wi'i* as "ye" or "yu" see [16:114] and [22:42]. "Otowi".[3] "Otowo".[4]

Referring to Otowi Mesa, Hewett[1] says:

> Half a mile to the south [of [16:105]] the huge mesa which is terminated by Rincon del Pueblo bounds the valley with a high unbroken line, perhaps 500 feet above the dry arroyo at the bottom. The same distance to the north is the equally high and more abrupt Otowi mesa, and east and west an equal distance and to about an equal height rise the wedge-like terminal buttes which define this great gap [16:106] in the middle mesa.

P̂otsuwi'i ruin is merely mentioned by Bandelier;[2] it is fully described by Hewett.[1] Of the location of the ruin Hewett says:

> The parallel canyons [16:102] and [16:100] running through this glade [16:106] are prevented from forming a confluence by a high ridge, the rem-

[1] Hewett, Antiquities, p. 18, 1906.
[2] Bandelier, Final Report, pt. II, p. 78, 1892.
[3] Hewett: General View, p. 598, 1905; Communautés, pp. 29, 45, 85, 86, 1908.
[4] Ibid., Table des matières.

nant of the intervening mesa. Upon the highest part of this ridge is located a large pueblo ruin which formed the nucleus of the Otowi settlement. In every direction are clusters of excavated cliff-dwellings of contemporaneous occupation and on a parallel ridge to the south are the ruins of one pueblo of considerable size and of seven small ones, all antedating the main Otowi settlement.[1]

Of the ruins of the pueblo to the south, Hewett says further:

This is a small pueblo ruin in Otowi canyon [**16**:100] just across the arroyo [the bed of [**16**:100]?] about 300 yards south of Otowi pueblo. It is situated on top of a narrow ridge which runs parallel with the one on which the large ruin stands. The stones of the building are smaller and the construction work is cruder. The building consists of one solid rectangle with one kiva within the court. Seven other small pueblo ruins or clan houses are scattered along the same ridge to the west within a distance of one mile, all apparently belonging to this settlement.[2]

It is a tradition generally known at San Ildefonso that a considerable number of the ancestors of the San Ildefonso people used to live long ago at *P̂otsuwi'i* [**16**:105] and at *Sæ̨kewi'i* [**16**:114]. The writer has obtained two myths the scene of which is laid at *P̂otsuwi'i*. The San Ildefonso Indians insist that *P̂otsuwi'i* and *Sæ̨kewi'i* were inhabited by their ancestors, and not by those of any of the other Tewa villagers. Hewett says:

The traditions of Otowi are fairly well preserved. It was the oldest village of Powhoge [San Ildefonso] clans of which they have definite traditions at San Ildefonso. They hold in an indefinite way that prior to the building of this village they occupied scattered 'small house' ruins on the adjacent mesas, and they claim that when the mesa life grew unbearable from lack of water, and removal to the valley became a necessity, a detachment from Otowi founded the pueblo of Perage [**16**:36] in the valley on the west side of the Rio Grande about a mile west of their present village site.[2]

The "tent rocks" (pls. 6–8) near *P̂otsuwi'i* ruin are called by the San Ildefonso Tewa *P̂otsuwîkuḍe̜nḍe̜ndiwe* 'place of the pointed or conical rocks of the gap where the water sinks' (*P̂otsuwi'i*, see [**16**:106]; *ḍe̜nḍe̜ŋ* 'largeness and pointedness' 'large and pointed'; *'iwe* locative).

From about half a mile to a mile above the main pueblo of Otowi is a cliff-village that is unique. Here is a cluster of conical formations of white tufa, some of which attain a height of thirty feet . . . These are popularly called 'tent rocks'. They are full of caves, both natural and artificial, some of which have been utilized as human habitations. These dwellings are structurally identical with those found in the cliffs. They present the appearance of enormous beehives.[3]

See [**16**:106], [**16**:114].

[**16**:106] San Ildefonso *P̂otsuwi'i* 'gap where the water sinks' (*p̂o* 'water'; *tsu* 'to sink in'; *wi'i* 'gap'). The ordinary expression meaning 'the water sinks' is *nąp̂otsuɬemæ̨ŋ* (*nąᷝ* 'it'; *p̂o* 'water';

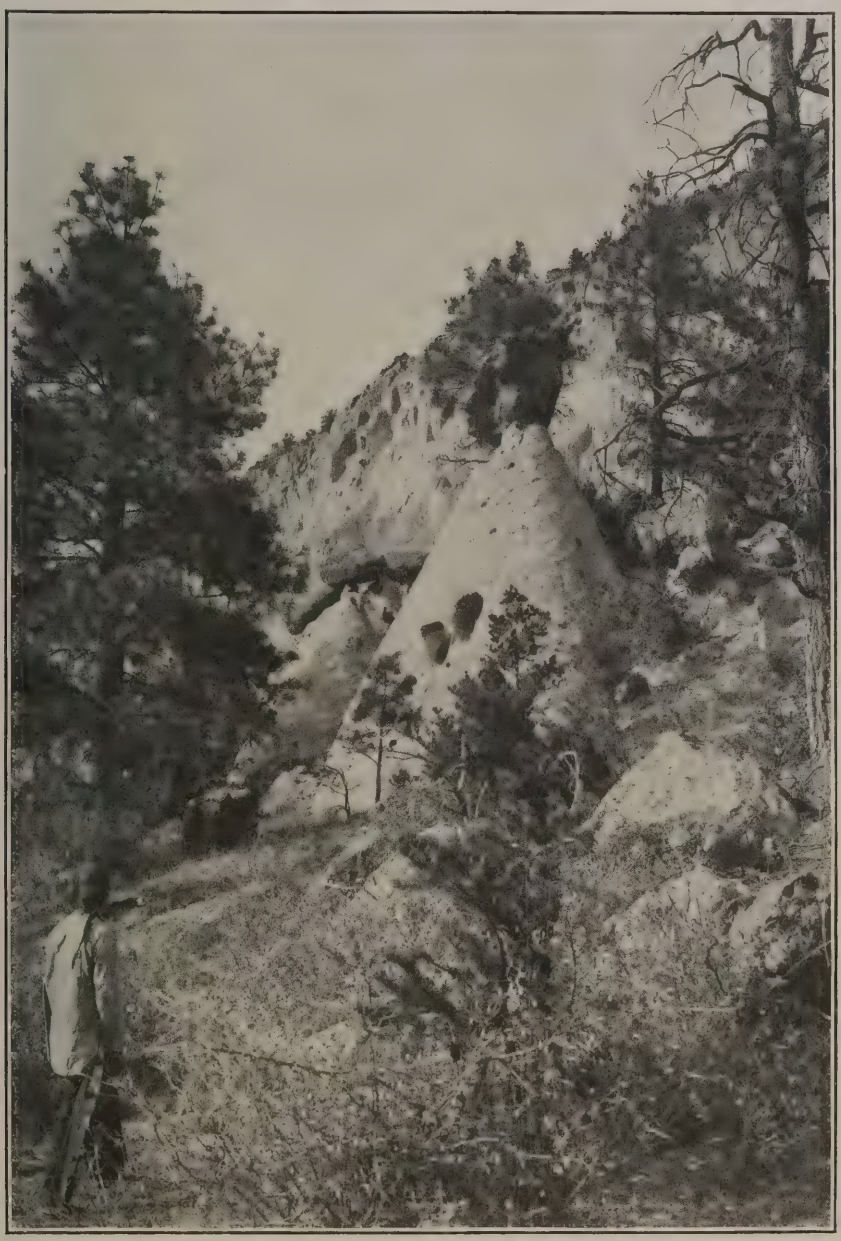
[1] Hewett, Antiquities, p. 18, 1906. [2] Ibid., p. 20. [3] Ibid., p. 19.



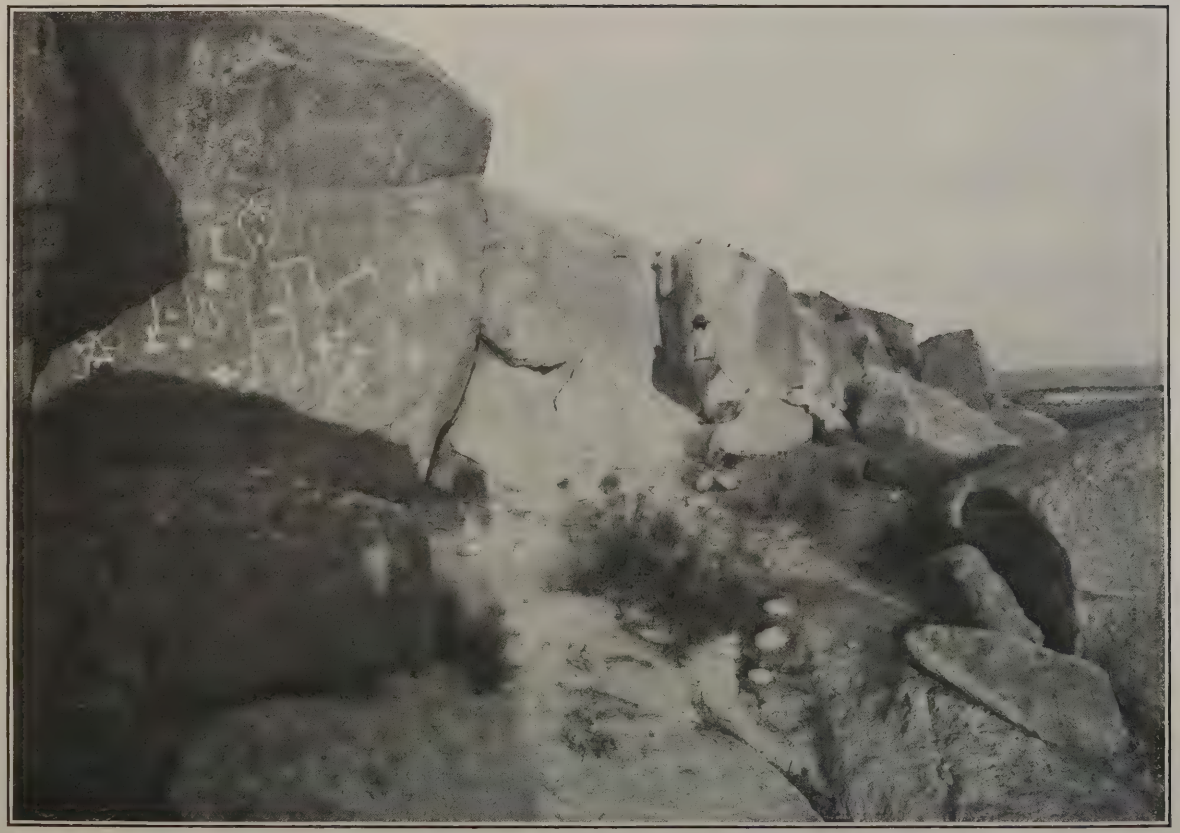
"TENT ROCKS" NEAR P̂OTSUWI'Q̨NWL RUIN, SHOWING ENTRANCES TO EXCAVATED DWELLINGS



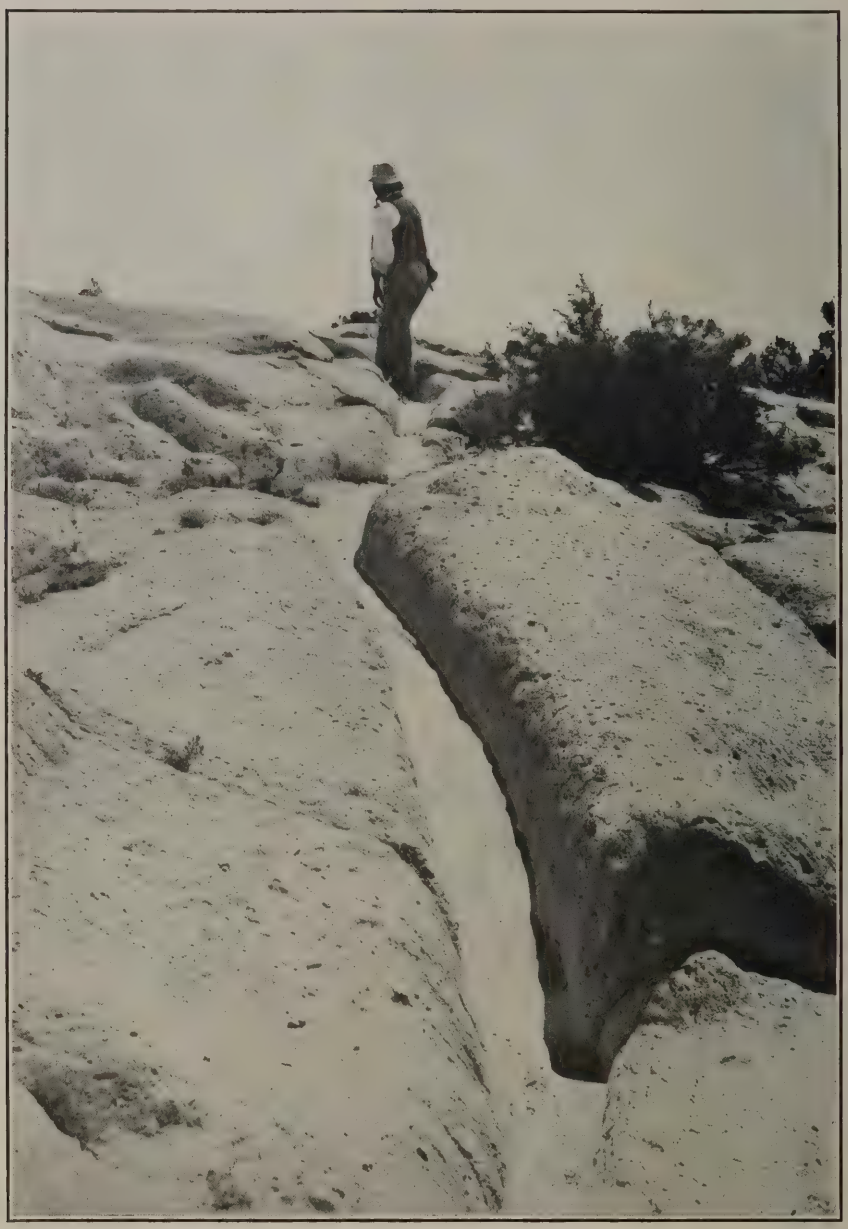
"TENT ROCKS" NEAR P̂OTSUWI'O̲NWI̲ RUIN, CAPPED BY PROJECTING FRAGMENTS OF HARDER TUFA



"TENT ROCK" NEAR P̂OTSUWI'O̱NW̱I RUIN, CAPPED BY PROJECTING FRAGMENT OF HARDER TUFA



SCENE ON SÆ̂REWI'I MESA, SHOWING THE OLD INDIAN TRAIL



SCENE ON SǼKEWI'I MESA, SHOWING THE OLD INDIAN TRAIL

tsuɹemæŋ ʃ 'to sink in' <*tsu* 'to sink in', *ɹe* 'little by little', *mæŋ ʃ* 'to go'). Why the gap is so called appears to be no longer known to the San Ildefonso people. Perhaps the water of the arroyos [**16**:102], [**16**:100] or some other water sinks or sank in the earth or sand at this locality. The name hints at the probable reason for the abandonment of the pueblo. The gap gives its name to the pueblo ruin [**16**:105].

Hewett[1] describes this gap as follows:

> The long narrow potrero [tongue of mesa] bounding the canyon on the north is entirely cut out for a distance of nearly a mile, thus throwing into one squarish, open park the width of two small canyons and the formerly intervening mesa. From the midst of this little park, roughly a mile square, a view of surpassing beauty is to be had.

[**16**:107] San Ildefonso *Sųnḍaùp̂onu'u* 'below the soldiers' road', referring to a road made in this locality by American soldiers, it is said (*sųnḍaù* <Span. soldado 'soldier'; *p̂o* 'trail' 'road'; *nu'u* 'below'). Cf. [**16**:108].

[**16**:108] San Ildefonso *Sųnḍaùp̂okwajè* 'soldiers' road height' (*sųnḍaùp̂o*, see [**16**:107]; *kwajè* 'height'). Cf. [**16**:107].

[**16**:109] Nameless pueblo ruin. Hewett[2] says:

> This ruin is situated in Canyon de los Alamos on a high ridge running parallel with the stream on its south side. It is about three-quarters of a mile west of Tsankawi and its inhabitants eventually merged with the population of that village. The settlement consisted of one rectangular pueblo of considerable size and a number of small clan houses scattered along the ridge to the west for about half a mile. It belongs to the older class of ruins.

Doctor Hewett informs the writer that an old trail leads straight from *Sæ̂kewi'i* [**16**:114] due west to this ruin.

[**16**:110] Nameless pueblo ruin. Doctor Hewett informs the writer that a small pueblo ruin exists about where located on the map. So far as can be learned, this ruin has not been mentioned in any publication.

[**16**:111] San Ildefonso *Sæ̂kewikwajè*, *Sæ̂kewikwage* 'height or mesa of the gap of the sharp round cactus', referring to [**16**:112] (*Sæ̂kewi'i*, see [**16**:112]; *kwajè*, *kwage* 'height' 'mesa'). =Eng. (2).

(2) Eng. "Tsankawi mesa".[3] (<Tewa). =Tewa (1). For the spelling of the name see [**16**:114]. (Pls. 9, 10.)

[**16**:112] San Ildefonso *Sæ̂kewi'i* 'gap of the sharp round cactus' (*sæ* applied to several varieties of jointed round cactus, among others to Opuntia comanchica and Opuntia polyacantha; *ê̂ke* 'sharpness' 'sharp', probably referring to the sharpness of the thorns; *wi'i* 'gap'). This gap has given the names to [**16**:111], [**16**:113], [**16**:114], and [**17**:13].

[1] Antiquities, p. 18, 1906. [2] Ibid., p. 21. [3] Ibid., p. 20.

This gap or narrow and low place is west of the pueblo ruin [16:114]. Whether round cactus now grows at the pass has not been ascertained. For quoted forms of the name, see under [16:114].

[16:113] San Ildefonso *Sąk̂ewinuge'ǫywi̧keji* 'pueblo ruin below the gap of the sharp round cactus', referring to [16:112] (*Sąk̂ewi'i* see [16:112]; *nuge* 'down below' <*nu'u* 'below', *ge* 'down at' 'over at'; *'ǫywi̧keji* 'pueblo ruin' <*'ǫywi̧* 'pueblo', *keji* 'old' postpound). Cf. [16:114].

Hewett[1] says of this ruin:

> This is a small pueblo ruin of the older type, situated on a lower bench just north of the Tsankawi mesa [16:111], about half a mile south of the Alamo [16:100]. The walls are entirely reduced. The site belongs to the same class and epoch as nos. 9 and 11.

See under [16:105] and [16:109]. It has not been possible to obtain any tradition about this ruin.

[16:114] San Ildefonso *Sąk̂ewi'ǫywi̧keji*, *Sąkewik̂waje'ǫywi̧keji* 'pueblo ruin of the gap of the sharp round cactus' 'pueblo ruin above the gap of the sharp round cactus', referring to [16:112] (*Sąk̂ewi'i*, see [16:112]; *kwaje* 'height' as in [16:111]; *'ǫywi̧keji* 'pueblo ruin' <*'ǫywi̧* 'pueblo', *keji* 'old' postpound). Cf. [16:113]. "Sä-ke-yu".[2] For Bandelier's spelling of *wi'i* as "ye" or "yu" see [16:105] and [22:42]. "Tsankawi".[3] "Tsankawi" (Tewa, 'place of the round cactus')."[4]

Sąk̂ewi'i ruin is merely mentioned by Bandelier;[5] it is fully described by Hewett.[6] Of the location of the ruin Hewett says: "It is a veritable 'sky city'. . . . The site was chosen entirely for its defensive character and is an exceptionally strong one". It is a tradition generally known at San Ildefonso that a considerable number of the ancestors of the San Ildefonso people used to live long ago at *P̂otsuwi'i* [16:105] and *Sąk̂ewi'i* [16:114]. The writer has obtained a myth the scene of which is laid at *Sąk̂ewi'i*. The San Ildefonso Indians usually mention the names *P̂otsuwi'i* and *Sąkewi'i* together and insist that these two places were inhabited by their ancestors and not by those of the other Tewa villagers.

[16:115] San Ildefonso *T̂seḍe'e t̂si'i* 'canyon of the erect standing spruce trees' (*t̂se* 'Douglas spruce' 'Pseudotsuga mucronata', called by the Mexicans pino real 'real pine'; *ḍe'e* as in *ḍe'gi* 'erectness' 'erect';

[1] Antiquities, p. 22, 1906.

[2] Bandelier, Final Report, pt. II, p. 78, 1892.

[3] Hewett: General View, p. 598, 1905; Antiquities, p. 20, 1906; Communautés, pp. 45, 85, 86, and table des matières, 1908.

[4] Hewett, Antiquities, p. 20, 1906.

[5] Bandelier, op. cit.

[6] Hewett, op. cit.

t̂si'i 'canyon'). Whether spruce trees now grow in the canyon is not known to the writer. This name is applied to the arroyo or canyon only below the vicinity of *P̂otsuwi'i* ruin [**16**:105]. See [**16**:102].

It is believed that the canyon is correctly located on the sheet.

[**16**:116] San Ildefonso *Tse'ewi'i* 'gap of the eagle(s)' (*tse* 'eagle'; *'e* diminutive; *wi'i* 'gap'). Cf. [**16**:117].

[**16**:117] San Ildefonso *Tse'ewikwajè* 'height by the gap of the eagle(s)' (*Tse'ewi'i*, see [**16**:116]; *kwajè* 'height').

[**16**:118] San Ildefonso *'Agap'itegɐ* of obscure etymology (*'agɐ* unexplained but occurring also in a few other Tewa place-names, for instance *'Agatʃanu* [**22**:54]; *p'i* said to sound exactly like *p'i* 'a sore'; *te* 'to lift up' 'to pick up'; *gɐ* 'down at' 'over at'). This name applies to the western part of the low mesa shown on the sheet.

[**16**:119] San Ildefonso *'Oɓɐ̨kwajè* 'height there by the little bend', referring to [**16**:121]; (*'Oɓɐ̨*, see [**16**:121]; *kwajè* 'height') Cf. [**16**:122].

[**16**:120] San Ildefonso *Pæ̨nɾut'aɬ̂kegɐ* 'hill where the snake(s) live(s)' (*pæ̨nɾu* 'snake'; *t'a* 'to live' 'to dwell'; *ɬ̂kegɐ* 'hill' 'knob' <*ɬ̂ke* indicating height, *gɐ* 'down at' 'over at').

The author was shown the holes in this hill in which many snakes of various kinds are said to live.

[**16**:121] San Ildefonso *'Oɓɐ̨ɓu'u* 'corner there by the little bend' (*'o* 'there'; *ɓɐ̨* 'little bend'; *ɓu'u* 'large low roundish place'). The canyon at this place is very deep and has precipitous walls, especially on the southeastern side. It forms a sharp little bend; hence the name. Cf. [**16**:119], [**16**:122].

[**16**:122] San Ildefonso *'Oɓɐ̨ɓuɬ̂toða*, 'cliffs there by the little bend', referring to [**16**:121] (*'Oɓɐ̨ɓu'u*, see [**16**:121]; *ɬ̂toða* 'cliff').

As noted under [**16**:121], there are high cliffs at this place on the southeastern side of the canyon. These cliffs are of blackish basalt.

[**16**:123] (1) San Ildefonso *K̄wæ̨wiɬi* 'oak-tree point' (*kwæ̨* 'oak'; *wiɬi* 'horizontally projecting corner or point'). Cf. Span. (2).

(2) Span. Creston 'ridge' 'hog-back'. Cf. Tewa (1).

These names are applied to a projecting ridge situated on the south side of Guaje Arroyo. There is a spring of good water at the locality.

[**16**:124] San Ildefonso *'OmaP̂æ̨ŋgɐ* 'beyond [**16**:42]' (*'Oma*, see [**16**:42]; *P̂æ̨ŋgɐ* 'beyond'). This name is, of course, applied vaguely to the region beyond the hill [**16**:42]; especially to the locality indicated on the map. See [**16**:42].

[16:125] San Ildefonso *K̂unɾæ̨tewaki* 'turquoise dwelling-place slope' (*k̂unɾæ̨* 'turquoise' <*k̂u* 'stone', *nɾæ̨* unexplained but postfixed to some other nouns, as *'ănɾæ̨* 'salt'; *te* 'dwelling-place'; *waki* 'slope'). The informants were amused at this name. There is, they said, neither turquoise at this locality nor is it a dwelling-place for anything or anybody. The name applies somewhat vaguely to the slope on the southern side of Guaje Arroyo a short distance east of [16:123].

[16:126] San Ildefonso *'Omahu'u* 'arroyo by [16:42]' (*'Oma*, see [16:42]; *hu'u* 'large groove' 'arroyo'). The lower course of Guaje Arroyo, from the confluence of Alamo Canyon [16:100] to the mouth [16:127], is called thus very regularly by the San Ildefonso Indians. They think of the conspicuous hill or mountain [16:42] and of this wide arroyo together and call them both by the name *'Oma-*. See [16:42], [16:53], [16:127].

[16:127] San Ildefonso *'Omahuqwoge* 'delta of [16:126]' (*'Omahu'u*, see [16:126]; *qwoge* 'delta' 'down where it cuts through' <*qwo* 'to cut through', *ge* 'down at' 'over at').

The mouth of the great Guaje is a wide dry gulch just west of the railroad bridge. See [16:126].

[16:128] San Ildefonso *T̂otæ̨ƀikwajè* 'quail height' (*t̂otæ̨ƀi* 'quail'; *kwajè* 'height').

This is a large mesa-like height southwest of [16:42] and on the south of Guaje Arroyo. The Santa Clara Indians call quail *t̂otæ̨* instead of *t̂otæ̨ƀi*.

[16:129] San Ildefonso *P̨êta'iwe* 'place that fruit is dried' (*be* 'roundish fruit', as apples, peaches, pears, etc.; *t̂a* 'to dry' 'dryness' 'dry'; *'iwe* locative).

This nearly level place on the western bank of the river was formerly used by Indians for drying fruit, so it is said. The name is probably of recent origin.

[16:130] Buckman Mesa, see [20:5]

[16:131] (1) San Ildefonso *P̂oqwawip̨imp̂æŋge* 'beyond the reservoir gap mountains', referring to [16:132] (*P̂oqwawi'i*, see [16:132]; *p̂i̯ŋɾ* 'mountain'; *p̂æŋge* 'beyond'). Also called merely *P̂i̯mp̂æŋge* 'beyond the mountains'. Cf. [16:44] and [16:45].

(2) Grande Valley, Valle Grande. (<Span.). =Span. (3).

(3) Span. Valle Grande 'large valley'. =Eng. (2).

This is the largest of the high grass-grown meadow-valleys west of the Jemez Range. Cf. [16:44] and [16:45].

[16:132] San Ildefonso *P̂oqwawi'i* 'water reservoir gap' (*p̂oqwa* 'water reservoir' 'water tank' <*p̂o* 'water', *qwa* indicating state of being a receptacle; *wi'i* 'gap').

The name is said to refer to a gap or pass in the range itself. Why the name was given is not known; the informants say that there may be an old water reservoir there or that the pass may resemble a reservoir in some way. The canyon [**16**:133] begins at this pass, from which it takes its name. Cf. also [**16**:131].

[**16**:133] San Ildefonso *P̂oqwawitsi'i* 'water reservoir gap canyon', referring to [**16**:132] (*P̂oqwawi'i*, see [**16**:132]; *t̂si'i* 'canyon').

[**16**:134] San Ildefonso *K'ų̨jọb̨ukwajè* 'wolf corner height', referring to [**16**:135] (*K'ų̨jọb̨u'u*, see [**16**:135]; *kwajè* 'height').

[**16**:135] San Ildefonso *K'ų̨jọb̨u'u* 'wolf corner' (*k'ų̨jo* 'wolf'; *b̨u'u* 'large low roundish place').

This name refers to a very large and well known low place.

[**16**:136] San Ildefonso *Tsiɻeg̨e'įnt̂si'i*, see [**17**:30].

[**16**:137] San Ildefonso *Sæ̨ʃuk̂ewe* 'round-cactus point hill' (*sæ̨* 'round-cactus' of various species, among others Opuntia comanchica and Opuntia polyacantha; *ʃu'u* 'horizontally projecting point or corner'; *k̂ewe* 'hill' 'knob'). Three informants gave this form of the name independently; one gave the first syllable as *ʃæ̨* 'grouse'.

This is a small roundish topped hill south of [**16**:135] and on the southern side also of [**16**:136].

[**16**:138] San Ildefonso *T'a̧nt'akwajè'įŋɾhu'u*, see [**17**:10].

[**16**:139] San Ildefonso *P̂osų̨g̨e'įŋɾhu'u*, see [**17**:17].

[**16**:140] San Ildefonso *Keḍawihu'u*, see [**17**:19].

[**16**:141] San Ildefonso *Ŋwą́wihu'u*, see [**17**:25].

[**16**:142] San Ildefonso *'Aƀeb̨ehu'u*, see [**17**:29].

[**16**:143] San Ildefonso *Ɓesu'įŋɾhu'u*, see [**17**:37].

[**16**:144] San Ildefonso *Tsiɻehu'u*, see [**17**:34].

[**16**:145] San Ildefonso *Tsi̧kwajè*, see [**20**:45].

[**16**:146] San Ildefonso *Kaƀajù'e'įŋɾhu'u*, see [**17**:42].

[**16**:147] San Ildefonso *Poɻeb̂opą'ų̨t̂si'i*, see [**17**:58].

[**16**:148] Frijoles Canyon, see [**28**:6].

Unlocated

San Ildefonso *K'ajèp̂įŋɾ* 'fetish mountain' (*k'ajè* 'fetish' 'shrine'; *p̂įŋɾ* 'mountain').

This mountain is said to be somewhere west of Guaje Creek [**16**:53].

San Ildefonso *P'ahewi'i* 'fire gulch gap' (*p'a* 'fire'; *he* 'small groove' 'arroyito' 'gulch'; *wi'i* 'gap').

This gap is said to be in the vicinity of the upper *P'ahewihu'u* [**16**:25] and gives the name to the latter.

Span. Rincon del Pueblo 'pueblo corner'.

Half a mile to the south [of [16:105]] the huge mesa which is terminated by Rincon del Pueblo bounds the valley with a high unbroken line.[1]

Of two San Ildefonso Indians one had heard this name, the other had not. Neither knew where the place is.

San Ildefonso *T̂oƀaqwakʻæ̨toʼiwe* 'place where the cliff-dwelling is sunk underground (*îoƀaqwa* 'cliff-dwelling' < *îoƀa* 'cliff', *qwa* indicating state of being a receptacle; *kʻæ̨to* 'to sink under' 'to be immersed', said for instance of one sinking into quicksand < *kæ̨* unexplained, *to* 'to be in'; *ʼiwe* locative). This name was obtained from a single San Ildefonso informant, who could locate the place no more definitely than to say that it is somewhere in the Pajarito Plateau west of San Ildefonso. He had never seen the place.

[17] SAN ILDEFONSO SOUTHWEST SHEET

This sheet (map 17) shows a large area in the Pajarito Plateau southwest of the San Ildefonso Pueblo. The country is of the same character as that shown on sheet [16]. This sheet [17] contains *Tsirege* Pueblo ruin [17:34], after which Doctor Hewett named the Pajarito Plateau; see [17:34], and the introduction to sheet [16]. The area represented on the sheet proper is claimed by the San Ildefonso Indians, and most of the names of places are known to them only. The southern boundary of the sheet proper is approximately the boundary between the country claimed by the San Ildefonso people as the home of their ancestors and that claimed by the Cochiti as the home of their ancestors. The part of the area near the Rio Grande is often included under the name *ʃumaP̂æ̨ŋge* 'beyond Buckman Mesa [20:5]'; see introduction to [20].

[17:1] San Ildefonso *T̂siso'o*, see [16:53].

[17:2] San Ildefonso *Tehuʼu*, see [16:100].

[17:3] San Ildefonso *ʼOmahuʼu*, see [16:126].

[17:4] San Ildefonso *Sæ̨k̂ewikwajè*, see [16:111].

[17:5] San Ildefonso *Sɥnd̨aùp̂onuge*, see [16:107].

[17:6] San Ildefonso *Sɥnd̨aùp̂okwajè*, see [16:108].

[17:7] San Ildefonso *T̂otæ̨ƀikwajè*, see [16:128].

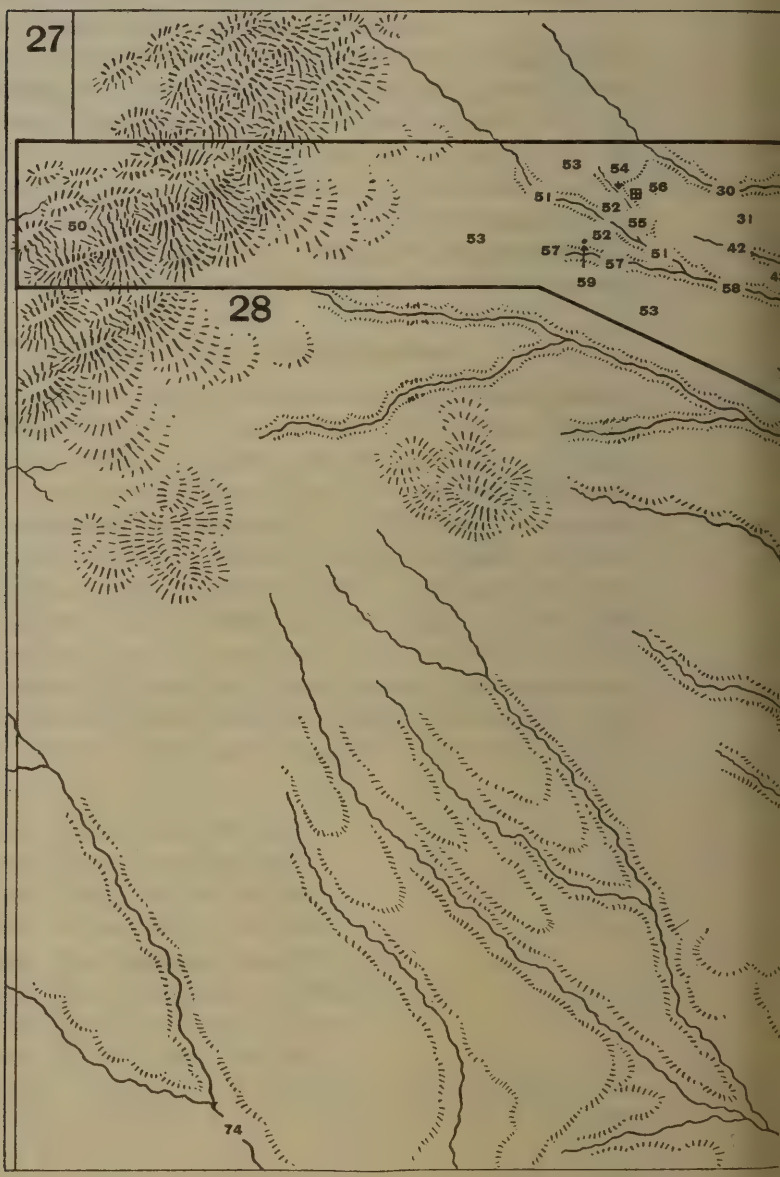
[17:8] San Ildefonso *Ƀêtaʼiwe*, see [16:129].

[17:9] San Ildefonso *Tʻɑ̨ntʻakwajè* 'sun dwelling-place height' (*tʻɑ̨ŋʃ* 'sun'; *tʻa* 'to live' 'to dwell'; *kwajè* height). The name refers to a mesa. Cf. [17:10].

[17:10] San Ildefonso. *Tʻɑ̨ntʻakwajèʼiŋʃhuʼu* 'sun dwelling-place height arroyo', referring to [17:9] (*Tʻɑ̨ntʻakwajè*, see [17:9]; *ʼiʼi* locative and adjective-forming postfix; *huʼu* 'large groove' 'arroyo').

[1] Hewett, Antiquities, p. 18, 1906.

MAP 17
SAN ILDEFONSO SOUTHWEST REGION

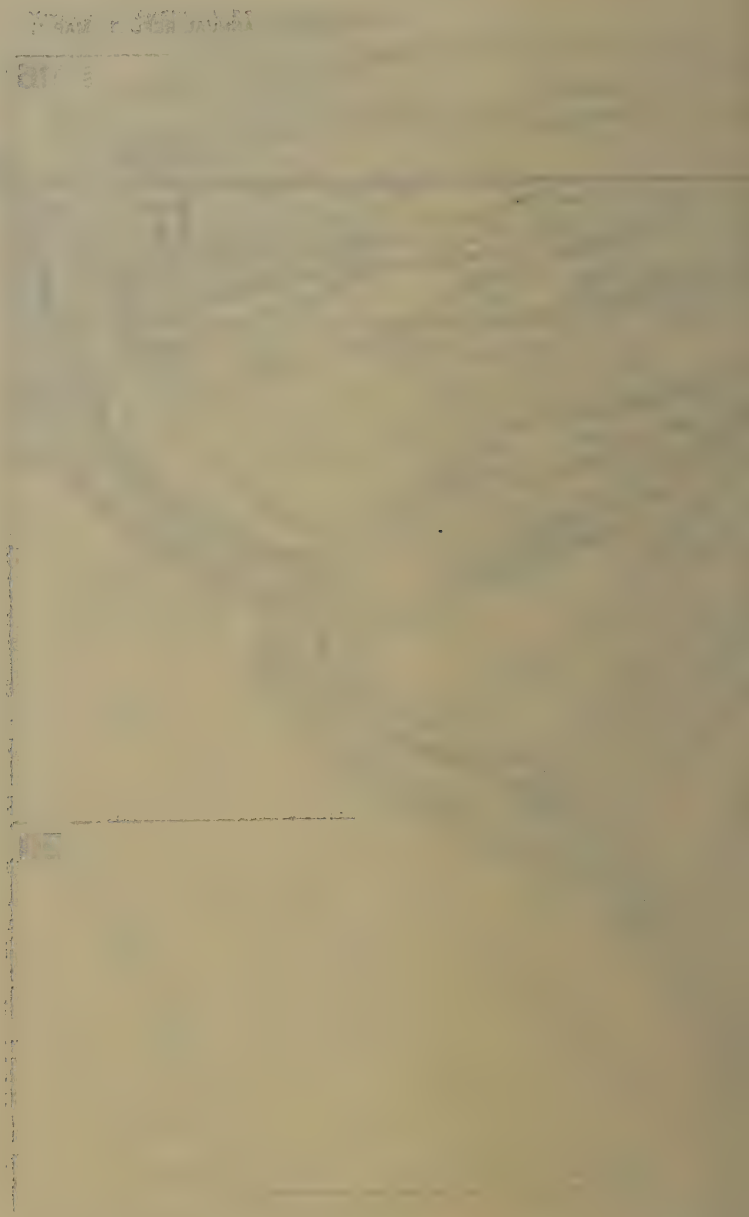


SAN ILDEF


16
19
17
20
29
Rio Grande
1 2 3 4 5 MILES

MAP 17

SAN ILDEFONSO SOUTHWEST REGION





ANCIENT DEER-PITFALL AT NABAWI'I (DEPTH 11 FEET 4 INCHES; DIAMETER OF MOUTH, 3 FEET 6 INCHES; DIMENSIONS NEAR BOTTOM, 5 FEET 7 INCHES BY 7 FEET 6 INCHES)

[17:11] San Ildefonso *Kêtoƀaqwakwajè* 'bear cliff-dwelling height,' referring to [17:12] (*Kêtoƀaqwa*, see [17:12]; *kwajè* 'height'). The name refers to a roundish mesa, it is said.

[17:12] San Ildefonso *Kêtoƀaqwa*, *Kêtoƀaqwa'iwe* 'bear cliff-dwelling' 'bear cliff-dwelling place' (*ke* 'bear' of any species; *îoƀaqwa* 'cliff-dwelling' <*îoƀa* 'cliff,' *qwa* indicating state of being a receptacle; *'iwe* locative). The name evidently refers to a cliff-dwelling which was occupied by a bear.

The cave-dwelling is said to be near the top of the mesa [17:11] to which it gives the name.

[17:13] San Ildefonso *Sæ̂kewihu'u* 'arroyo of the sharp round-cactus gap', referring to [16:112] (*Sæ̂kewi'i*, see [16:112]; *hu'u* 'large groove' 'arroyo').

This arroyo starts at [16:112] and flows into [17:14].

[17:14] (1) San Ildefonso *Sąnd̨ànaƀahu'u* 'watermelon field arroyo' (*sąnd̨à* <Span. sandía 'watermelon'; *naƀa* 'field'; *hu'u* 'large groove' 'arroyo'). Cf. Eng. (2), Span. (3). This Tewa name is applied only to the upper part of the arroyo, the part below the gap [17:15] being called *P̂osuge'iŋɾhu'u*; see [17:17]. The Eng. and Span. names, however, refer to the whole arroyo.

(2) Eng. "Sandia Canyon."[1]. (<Span.) =Span. (3). Cf. Tewa (1).

(3) Span. Cañada de las Sandías 'narrow mountain-valley of the watermelons.' =Eng. (2). Cf. Tewa (1).

Possibly the name *P̂osuge* [17:17], now applied only to the lower course of the arroyo, was originally applied to the whole arroyo, and the names given above owe their origin to watermelon fields in its upper course. There are many cliff-dwellings in this arroyo. See [17:17].

[17:15] San Ildefonso *Naƀawi'i* 'pitfall gap' (*naƀa* 'pitfall'; *wi'i* 'gap'). There is another *naƀawi'i* on the Pajarito Plateau; see [16:74]. For quoted forms of the name see [17:16], a pueblo ruin which is called after this gamepit gap. The pitfall is shown in plate 11. Hewett describes [17:15] as follows:

> On the narrow neck of mesa about 300 yards west of the pueblo [17:16], at the convergence of four trails, is a game-trap (nava) from which the village [17:16] takes its name. This is one of a number of pitfalls which have been discovered at points in this region where game trails converged. One of the best of these is that at Navawi. It was so placed that game driven down the mesa from toward the mountains or up the trail from either of two side canyons could hardly fail to be entrapped. The trap is an excavation in the rock which could have been made only with great difficulty, as the cap of tufa is here quite hard. The pit is bottle-shaped, except that the mouth is oblong. It is

[1] Hewett, General View, p. 598, 1905.

15 feet deep and about 8 feet in diameter at the bottom. The mouth of the pit is about six feet in length by four in breadth. The trap has been used in modern times by the San Ildefonso Indians.[1]

[**17**:16] San Ildefonso *Naƀawi'ǫɣwį̨keji* 'pitfall gap pueblo ruin', referring to the gap [**17**:15], which is just east of the ruin (*Naƀawi'i*, see [**17**:15]; *'ǫɣwį̨keji* 'pueblo ruin' <*'ǫɣwį̨* 'pueblo,' *keji* 'ruin'). 'Navakwi'.[2] "Navawi ('place of the hunting trap')"[3]. "Navawi."[4]

The ruin is not mentioned by Bandelier. It is fully described by Hewett.[5]

[**17**:17] San Ildefonso *P̂osɣ̨ge'hu'u* 'arroyo of the place where the water slides down' (*P̂osɣ̨ge*, see under [**17**:unlocated]; *hu'u* 'large groove' 'arroyo'). The lower course of the arroyo [**17**:14], below the gap [**17**:15], is called by this name, although in Eng. and Span. the entire arroyo is called by a single name. For *Sąnd̨ìnaƀahu'u*, the name of the upper course of the arroyo, see [**17**:14]; for *P̂osɣ̨ge*, see under [**17**:unlocated], page 289.

[**17**:18] San Ildefonso *'Awap'a'i'i* 'cattail place' (*'awap'a* a kind of broad-leaf cattail <*'awa* 'cattail', *p'a* 'large and flat', referring to the leaves).

Some cattails grow at this place. It is said to be the point of beginning of the *Kẹd̨awihu'u*. There is a Mexican house at the place, but no Mexican name for it is known. See [**17**:19].

[**17**:19] San Ildefonso *Kẹd̨awihu'u* 'arroyo of the gap where the bear is or was desired', referring to *Kẹd̨awi'i* [**17**:unlocated]; *hu'u* 'large groove' 'arroyo'). Cf. [**17**:20].

[**17**:20] San Ildefonso *Kẹd̨awihu'iŋkwage*, 'mesa of the arroyo of the gap where the bear is or was desired' (*Kẹd̨awihu'u*, see [**17**:19]; *'i'i* locative and adjective-forming postfix; *kwage* 'mesa').

It appears that this name is given especially to the mesa north of the upper *Kẹd̨awihu'u;* see [**17**:19].

[**17**:21] San Ildefonso *Nąntuhege'iŋkwajè* 'height of the arroyitos of the earth flesh' (*Nąntuhege*, see [**17**:22]; *'i'i* locative and adjective-forming postfix; *kwajè* 'height').

[**17**:22] San Ildefonso *Nąntuhege'iŋʃhu'u* 'arroyo of the arroyitos of the earth flesh', referring, it is said, to a kind of clay mixed with earth (*nąŋʃ* 'earth'; *tu* 'flesh'; *he'e* 'small groove' 'arroyito'; *ge* 'down at' 'over at'; *'i'i* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo').

It is said that some brownish or reddish clay is mixed with the earth at this place. Cf. [**17**:21].

[1] Hewett, Antiquities, pp. 22–23, 1906.
[2] Hewett, General View, p. 598, 1905.
[3] Hewett, Antiquities, p. 22, 1906.
[4] Hewett, Communautés, p. 98, 1908.
[5] Antiquities, No. 14, 1906.

[**17**:23] San Ildefonso *Ŋwą̆wi'i* 'wind gap' (*ŋwą̆* 'wind'; *wi'i* 'gap'). This wide and windy gap is believed to be correctly placed on the sheet. The names [**17**:24] and [**17**:25] are derived from it.

[**17**:24] San Ildefonso *Ŋwą̆wikwajè, Ŋwą̆wiƙɛɹi* 'wind gap height', referring to [**17**:23]; *kwajè* 'height'; *ƙɛɹi* 'height'). Especially the mesa between *Ŋwą̆wi'i* [**17**:23] and the Rio Grande is called by this name.

[**17**:25] San Ildefonso *Ŋwą̆wihu'u* 'wind gap arroyo', referring to [**17**:23] (*Ŋwą̆wi'i*, see [**17**:23]; *hu'u* 'large groove' 'arroyo').

The *Kę̣awihu'u* [**17**:19] is the largest tributary of this arroyo.

[**17**:26] Buckman wagon bridge, see [**20**:20].

[**17**:27] Buckman settlement, see [**20**:19].

[**17**:28] San Ildefonso *K'owàp'æ'i'i* 'place of the twisted corn-husks' (*k'owà* 'skin' 'tegument', here referring to 'corn-husks'; *p'æ* 'to twist' 'to braid' 'to interlace'; *'i'i* locative and adjective-forming postfix).

Corn-husks were and are sometimes twisted and knotted into strange forms and thus prepared have some ceremonial use. At the ruins on the Pajarito Plateau a number of twisted corn-husks have been found.

The locality is described as a nearly level dell at the head of the *'Aƀę̣ehu'u* [**17**:29].

[**17**:29] (1) San Ildefonso *'Aƀę̣ehu'u, 'Aƀę̣ệtsi'i* 'arroyo of the little corner of the chokecherry' 'canyon of the little corner of the chokecherry' (*'Aƀę̣e'e*, see under [**17**: unlocated], page 288; *hu'u* 'large groove' 'arroyo'; *tsi'i* 'canyon').

(2) Buey Canyon, Ox Canyon. (<Span.). =Span. (3).

(3) Span. Cañon del Buey 'ox canyon'. =Eng. (2).

[**17**:30] (1) San Ildefonso *Tsiɹɛgệtsi'i, Tsiɹɛgehu'u* 'bird place canyon' 'bird place arroyo', referring to [**17**:34] (*Tsiɹɛge*, see [**17**:34]; *tsi'i* 'canyon'; *hu'u* 'large groove' 'arroyo'). The name *Tsiɹɛgệtsi'i* is applied especially to the upper, *Tsiɹɛgehu'u* to the lower, course of the waterway. Cf. Cochiti (2), Eng. (3), Span. (4).

(2) Cochiti *Wáʃtẹtkàn ɾo* 'bird canyon', probably translating the Span. name (*wáʃtẹt* 'bird'; *kàn ɾo* 'canyon' <Span. cañon). Cf. Tewa (1), Eng. (3), Span. (4).

(3) Eng. "Pajarito Canyon".[1] (<Span.). =Span. (4). Cf. Tewa (1), Cochiti (2).

(4) Span. Cañon del Pajarito 'canyon of the little bird', referring to Pueblo del Pajarito [**17**:34]. =Eng. (3). Cf. Tewa (1), Cochiti (2).

The arroyo begins at *K'ų̆jọƀu'u* [**16**:135]. At places in its upper course it is a deep and narrow canyon. The lower course seldom carries surface water. "A limited supply of water can

[1] Hewett, General View, p. 598, 1905.

still be obtained at almost any season at the spring in the arroyo a quarter of a mile away [from [**17**:34]], and during wet seasons the Pajarito carries a little water past this point".[1]

[**17**:31] (1) San Ildefonso *'Akǫy ʃhe'iŋkwage* 'long plain mesa' (*'akǫy ʃ* 'plain'; *he* 'length' 'long'; *'i*^{i} locative and adjective-forming postfix; *kwage* 'mesa'). Cf. Span. (3).

(2) Eng. Phillips Mesa, so called because a Mr. Phillips does dry-farming on this mesa, raising large crops of corn.

(3) Span. Llano Largo 'long plain'. Cf. Tewa (1).

This mesa is several miles in length. The ruins [**17**:32] and [**17**:56] are found here.

[**17**:32] Nameless pueblo ruin. Doctor Hewett informs the writer that a large pueblo ruin lies on the mesa approximately where indicated. See [**17**:31].

[**17**:33] San Ildefonso *Makina'i*^{i} 'sawmill place' (*makina* 'machine' 'sawmill' <Span. máquina 'machine'; *'i*^{i} locative and adjective-forming postfix).

This is one of the sites on which sawmills have been built.

[**17**:34] (1) San Ildefonso *Tsiʌege'ǫŋwiʒeji* 'pueblo ruin down at the bird' 'pueblo ruin of the bird place' (*tsiʌe* 'bird'; *ge* 'down at' 'over at'; *'ǫŋwiʒeji* 'pueblo ruin' <*'ǫŋwi* 'pueblo', *keji* 'old' postpound). Several other Tewa place-names are compounded of a word denoting a species of animal, plus the locative *ge;* thus *P'i'oge* 'woodpecker place' [**9**:43], *Perage* 'place of a species of kangaroo rats' [**16**:36], etc. Some other place-names are animal names with *'iwe* postfixed; thus *De'iwe* 'coyote place' [**1**:30]. Why such animal names are given to places it has not been possible to learn; it is believed that clan names have nothing to do with them. Bandelier[2] says of *Tsiʌege:* "It is also called 'Pajaro Pinto,' from a large stone, a natural concretion, found there, slightly resembling the shape of a bird." A large number of San Ildefonso Indians have been questioned about this bird-shaped rock, but none has been found who knows of the existence of such. Several Indians ventured to doubt this explanation of the name, and said that it is the Tewa custom to name places after animals and that that is all they know about it. "Tzirege."[3] "Tzi-re-ge."[4] "(Tewa; Tchire, bird; ge, house =house of the bird people: Spanish Pajarito, a little bird.) Tchirege."[5] "Tshirege (Tewa, 'a bird;' Spanish pajarito, 'small bird')."[6] "Tchirege."[7] Cf. Cochiti (2), Span. (3).

[1] Hewett, Antiquities, p. 25, 1906.
[2] Final Report, pt. II, p. 79, note, 1892.
[3] Bandelier, Delight Makers, p. 381, 1890.
[4] Bandelier, Final Report, pt. II, pp. 16, 78, 79, 1892.
[5] Hewett, General View, p. 598, 1905.
[6] Hewett, Antiquities, p. 23, 1906.
[7] Hewett, Communautés, pp. 45, 85, 86, and table des matières, 1908.

(2) Cochiti *Wáʃteṭhá'aʃteṭaʃóma* 'old village of the bird' (*wáʃteṭ* 'bird'; *há'aʃteṭa* 'village' 'pueblo'; *ʃóma* 'old'). Cf. Tewa (1) ,Span. (3).

(3) Span. Pueblo del Pajaro, Pueblo del Pajarito 'bird pueblo' 'little bird pueblo.' Cf. Tewa (1), Cochiti (2). "Pueblo of the Bird"[1] (evidently translating the Span. name). "Pajarito."[2] Bandelier gives "Pajaro Pinto" ['piebald bird']"[3] as the name of the pueblo, but none of the Tewa informants are familiar with the name with "pinto" added. Mr. J. S. Candelario of Santa Fe informs the writer that he has heard the name Pajarito Pinto applied by Mexicans to a ruin somewhere near Sandia Pueblo [**29**:100].

Tsiɬege was first described by Bandelier.[4] It is fully described by Hewett, who says in part:

> Tshirege was the largest pueblo in the Pajarito district, and with the extensive cliff-village clustered about it, the largest aboriginal settlement, ancient or modern, in the Pueblo region of which the writer has personal knowledge, with the exception of Zuñi . . . Tshirege is said to have been the last of all the villages of Pajarito Park to be abandoned. A limited supply of water can still be obtained at almost any season at the spring in the arroyo a quarter of a mile away, and during wet seasons the Pajarito [**17**:30] carries a little water past this point.[5]

The San Ildefonso Indians state very definitely that their ancestors and not the ancestors of the other Tewa villagers lived at *Tsiɬege*. No detailed tradition, however, was obtained from them. One Cochiti informant stated that *Tsiɬege* was formerly inhabited by Tewa. The Pajarito Plateau (see introduction to [**16**], page 260) was named by Hewett after *Tsiɬege;* so also Pajarito Park. *Tsiɬege* gave rise also to the names of [**17**:30], [**17**:35], [**17**:36], and [**17**:39].

[**17**:35] San Ildefonso *Tsiɬege'iŋqwakwage* 'bird place house mesa', referring to [**17**:34] (*Tsiɬege*, see [**17**:34]; *'i''i* locative and adjective-forming postfix; *qwa* indicating state of being a receptacle or, house-like shape; *kwage* 'mesa'). This name is applied, it is said, to a large mesa shaped like a Pueblo house, situated just north of *Tsiɬege* ruin [**17**:34]. Cf. [**17**:36].

[**17**:36] (1) Cochiti "Tziro Ka-uash".[3] Bandelier says: "The Queres call it 'Tziro Ka-uash', of which the Spanish name is a literal translation". "Tziro Kauash".[6] Cf. Eng. (2), Span. (3).

(2) Eng. Pajarito Mesa. (<Span.). =Span. (3). Cf. Cochiti (1).

(3) Span. Mesa del Pajarito 'little bird mesa', doubtless referring to [**17**:34]. =Eng. (2). Cf. Tewa (1). "Mesa del Paja-

[1] Bandelier, Delight Makers, p. 378, 1892.
[2] Hewett, General View, p. 598, 1905.
[3] Bandelier, Final Report, pt. II, p. 79, note, 1892.
[4] Ibid., note.
[5] Hewett, Antiquities, pp. 23–25, 1906.
[6] Bandelier, op. cit., p. 168.

rito".[1] So far as could be learned, the Tewa do not apply the term *Tsiɬege* or Pajarito to any mesa other than [**17**:35]. The Cochiti name quoted above is just as likely a translation from the Span. name as vice versa. Bandelier[2] says: "The Mesa del Pajarito forms the northern rim of a deep gorge called Rito de los Frijoles [**28**:6]". Hewett[3] writes:

> Beginning about a mile and a half south of Tsankawi [**16**:114], the aspect of the country changes. From the Pajarito Canyon [**17**:30] to Rito de los Frijoles [**28**:6], a distance of perhaps 10 miles, the high abrupt narrow tongue-like mesas protruding toward the river with broad timbered valleys between are replaced by one great table-land, the Mesa del Pajarito, which at first sight appears to be one continuous expanse only partially covered with piñon, cedar, and juniper. It is, however, deeply cut at frequent intervals by narrow and absolutely impassable canyons.

Cf. the names Pajarito Plateau and Pajarito Park; see introduction to [**16**], page 260. Perhaps [**17**:53] is the nearest Tewa equivalent to "Mesa del Pajarito" as the latter is applied by Bandelier. See also [**17**:65].

[**17**:37] San Ildefonso *Ɓesu'iwe* 'chimney place' (*ɓesu* 'chimney' apparently <*ɓe* 'smallness and roundness' 'small and round', *su* 'arrow' 'shaft'; *'iwe* locative).

It is said that some American soldiers once built houses at this place, of which the chimneys are still standing. The arroyo [**17**:38] is named after this place.

[**17**:38] San Ildefonso *Ɓesu'iŋɾhu'u* 'chimney place arroyo', referring to [**16**:37] (*Ɓesu'iwe*, see [**16**:37]; *'i''i* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo').

[**17**:39] San Ildefonso *Tsiɬege'akǫmpije'akǫŋɾ* 'plain south of the bird place', referring to [**17**:34] (*Tsiɬege*, see [**17**:34]; *'akǫmpije* 'south' <*'akǫŋɾ* 'plain' 'down country', *pije* 'toward'; *'akǫŋɾ* 'plain'). This name is applied to the large low region between *Tsiɬege* and the Rio Grande.

[**17**:40] Rio Grande, Box Canyon of the Rio Grande, see special treatment [Large Features], pages 100–102.

[**17**:41] San Ildefonso *Tsiɬkwajè*, see [**20**:45].

[**17**:42] (1) San Ildefonso *Kaɓajù'e'iŋɾhu'u* 'colt arroyo' (*kaɓajù* 'horse' <Span. caballo 'horse'; *'e* diminutive; *'i''i* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo'). Cf. Eng. (2), Span. (3).

(2) Eng. Colt Arroyo. (<Span.) =Span. (3). Cf. Tewa (1).

(3) Span. Arroyo del Potrillo 'colt arroyo'. =Eng. (2). Cf. Tewa (1). Whether the Tewa or the Span. name was first applied is hardly ascertainable, nor is it known why the name was applied.

[1] Bandelier, Final Report, pt. II, pp. 79, 168, 1892.

[2] Ibid., p. 79.

[3] Antiquities, p. 22, 1906.

The name 'horse or colt canyon or arroyo' is frequently applied by Mexicans and Americans; cf. [**28**:52]. The name refers to a long arroyo which flows into the river.

[**17**:47] is an important tributary.

[**17**:43] San Ildefonso *Makina'i'ⁱ* 'sawmill place' (*makina* 'machine' 'sawmill' <Span. máquina 'machine'; *'i'ⁱ* locative).

A sawmill is situated at this place at the present time (1912). Cf. [**17**:45].

[**17**:44] Nameless pueblo ruin. The information is furnished by Doctor Hewett.

[**17**:45] San Ildefonso *Kaƀajù'ehu'iŋkwajè*, *Kaƀajù'ekwajè* 'colt arroyo height' 'colt height', referring evidently to [**17**:42] (*Kaƀajù'ehu'u*, *Kaƀajù'e*, see [**17**:42]; *'i'ⁱ* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo'). The name is applied, it is said, only to the mesa on the south side of part of [**17**:43]; on the north side of [**17**:42] are [**17**:41] and [**17**:39].

[**17**:46] San Ildefonso *'Ą̆nɾæ̆wi'i* 'smooth gap' (*'ą̆nɾæ̆* 'smoothness' 'smooth'; *wi'i* 'gap'). This gap is really smooth; hence probably the name. The gap connects [**17**:47] and [**17**:58]. Cf. [**17**:47].

[**17**:47] San Ildefonso *Ą̆nʃæ̆wihu'u* 'smooth gap arroyo', referring to [**17**:46] (*'Ą̆nɾæ̆wi'i*, see [**17**:46]; *hu'u* 'large groove' 'arroyo').

It is said that this arroyo flows into [**17**:42]. *'Ą̆nɾæ̆wi'i* [**17**:46], from which it takes its name, is situated near its head.

[**17**:48] San Ildefonso *Ƥesu'iwe'iŋɾhu'u* 'chimney place arroyo' (*ƥesu* 'chimney,' apparently <*ƥe* 'smallness and roundness' 'small and round', *su* 'arrow shaft'; *'iwe* locative' *'i'ⁱ* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo'). The name is the same as [**17**:38]. Either a mistake has been made or there are two arroyos by this name. See [**16**:37], [**16**:38].

[**17**:49] San Ildefonso *Kwæ̆bukwajè* 'height of the large roundish oak trees' (*kwæ̆* 'oak'; *ƥu* 'largeness, and roundish form like a ball' 'large and roundish like a ball'; *kwajè* 'height').

[**17**:50] Jemez Mountains, see special treatment, [Large Features:8], page 105.

[**17**:51] San Ildefonso *P̂oqwawi̇̂si'i*, see [**16**:133].

[**17**:52] San Ildefonso *P̂oqwawi̇̂sikwajè* 'water reservoir arroyo height', referring to [**17**:51] (*P̂oqwawi̇̂si'i*, see [**17**:51]; *kwajè* 'height').

[**17**:53] San Ildefonso *Kaƀajùk'a'i'ⁱ*, *Kaƀajùk'a'iŋkwaǥe* 'horse fenced in place' 'horse fenced in mesa' (*kaƀajù* 'horse' <Span. caballo 'horse'; *k'a* 'fence' 'corral'; *'i'ⁱ*, *'iŋɾ* locative and adjective-forming postfixes; *kwaǥe* 'mesa'). This name is applied to a large and indefinite mesa area north of the upper course of the Rito de los Frijoles [**28**:6]. It is perhaps the nearest equivalent of "Mesa del

Pajarito" as the latter is applied by Bandelier. It is said that horses are confined in the area and that this fact explains the name. See [**17**:36]. Cf.[**17**:57].

[**17**:54] San Ildefonso *Qwæmp̂iʃu'u* 'red-tailed hawk point' (*qwæmp̂i* 'an unidentified species of red-tailed hawk' <*qwæŋʃ* 'tail', *p̂i* 'redness' 'red'; *ʃu'u* 'horizontally projecting point or corner').

The point gives the name to the canyon [**17**:55]. There is at San Ildefonso a *Qwæmp̂i* Clan.

[**17**:55] San Ildefonso *Qwæmp̂iʃugẹ'in‿ts̄i'i* 'canyon down by red-tailed hawk point', referring to [**17**:54] (*Qwæmp̂iʃu'u*, see [**17**:54]; *gẹ* 'down at' 'over at'; *'i'ⁱ* locative and adjective-forming postfix; *ts̄i'i* 'canyon').

This is a deep canyon, on the northeast side of which [**17**:54] is situated.

[**17**:56] Nameless pueblo ruin.

This ruin has been approximately located through the kindness of Doctor Hewett. It is said to be at the upper end of the long mesa [**17**:31].

[**17**:57] San Ildefonso *Kaƀajùk'a'i'ⁱp̂o'iwe* 'place of the water at the horse-fenced-in place', referring to [**17**:53] (*Kaƀajùk'a'i'ⁱ*, see [**17**:53]; *p̂o* 'water'; *'iwe* locative). The name refers to a spring at the very head of [**17**:58] proper.

It is said that a sawmill was formerly situated about 100 yards north of this place. The locality is like a rolling valley, it is said.

[**17**:58] (1) San Ildefonso *Poɬep̂opą'ąts̄i'i*, literally 'fishweir water thread canyon', but the etymology is not clear (*poɬe* 'fishweir'; *p̂o* 'water'; *pą'ą* 'thread' 'cord' not used in modern Tewa with the meaning 'stream', but perhaps used so in ancient Tewa; *ts̄i'i* 'canyon').

(2) Eng. Water Canyon. 'Water Canyon' is a common name in the Southwest. Cf. Huntington: "But there ain't no water in these mountains, except once in about 10 years in Water Canyon".[1] The reference is not to this Water Canyon.

(3) Span. Cañon del Diezmo 'canyon of the tenth or the tithe'. Why this Span. name is applied is not explained.

The names apply to a very long canyon, running from [**17**:57], it is said, to the Rio Grande.

[**17**:59] San Ildefonso *Makina'i'ⁱ* 'sawmill place' (*makina* 'machine' 'sawmill' <Span. máquina 'machine'; *'i'ⁱ* locative and adjective-forming postfix).

It is not ascertained on which side of the creek [**17**:58] the sawmill formerly stood at this place.

[1] Huntington in *Harper's Magazine*, p. 294, Jan., 1912.

[**17**:60] San Ildefonso *T̂oƀateƀehu'u* 'cliff cottonwood little corner arroyo' (*T̂oƀateƀe'e*, see under [**17**:unlocated], below; *hu'u* 'large groove' 'arroyo').

[**17**:61] Nameless pueblo ruin.

The ruin was located on the sheet by Doctor Hewett.

[**17**:62] (1) San Ildefonso *Tunaƀahu'u* 'bean-field arroyo' (*tu* 'bean'; *naƀa* 'field'; *hu'u* 'large groove' 'arroyo'). It is said that formerly there were bean-fields in this canyon; hence the name. This and not [**28**:6] is the frijol or bean canyon of the Tewa, but is never thus designated in Span.; cf. the Span. name of the neighboring Rito de los Frijoles [**28**:6].

(2) Eng. Ancho Canyon. (<Span.). =Span. (3).

(3) Cañada Ancha, Cañon Ancho 'broad mountain-valley' 'broad canyon'. It is so called because of its breadth and large size. =Eng. (2). "Cañada Ancha."[1] "There are caves in the deep Cañada Ancha."[2]

[**17**:63] San Ildefonso *Siywiŋge'iŋ ʃhu'u* 'arroyo down by the place where he or she stood and cried and wept' (*Siywiŋge*, see under [**17**:unlocated], below; *'i'i* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo').

[**17**:64] Nameless pueblo ruin.

This has been located on the sheet by Doctor Hewett.

[**17**:65] San Ildefonso *T̂op'op'awe'i'i* 'place of the piñon tree which has a hole through it', referring to a peculiar tree that stood and perhaps still stands in the locality (*t̂o* 'piñon' 'Pinus edulis'; *p'o* 'hole'; *p'awe* 'pierced'; *'i'i* locative and adjective-forming postfix). This name is given to the mesa north of the Rito de los Frijoles, northwest of the pueblo ruin [**28**:12]. This is a part of the mesa region to which Bandelier applies the name Mesa del Pajarito; see [**17**:36].

[**17**:66] (1) San Ildefonso *T̂ohu'u* 'arroyo of the chamiso hediondo' (*t̂o* 'an unidentified species of plant which the Mexicans call chamiso hediondo; *hu'u* 'large groove' 'arroyo'). Cf. Eng. (3).

(2) San Ildefonso *Sak̂ewe'iŋ ʃhu'u* 'arroyo of a kind of thick cornmeal mush' (*sak̂ewe* 'a kind of cornmeal mush thicker than atole'; *'i'i* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo').

(3) Eng. Bush Canyon. It is so called by Doctor Hewett and others, although this name appears never to have been published. Cf. Tewa (1).

This is a short canyon between Ancho Canyon [**17**:62] and Frijoles Canyon [**28**:6]. See Rito del Bravo under [**17**:unlocated] below.

[1] Bandelier: Delight Makers, p. 381, 1890; Final Report, pt. II, p. 79, 1892.
[2] Ibid.

[17:67] Frijoles Canyon, Rito de los Frijoles, see [28:6].
[17:68] San Ildefonso *Puqwige'ǫɣwi̱keji*, see [28:12].
[17:69] San Ildefonso *Puqwige'i̱nt͡si̱ge'pojemuge*, see [28:14].
[17:70] Nameless canyon, see [28:17].
[17:71] Alamo Canyon, see [28:20].
[17:72] Capulin Canyon, Cuesta Colorada Canyon, see [28:30].
[17:73] Cochiti Canyon, see [28:52].
[17:74] Quemado Canyon, see [28:66].

UNLOCATED

San Ildefonso *'Aƀeƀe'e* 'little corner of the chokecherry' (*'aƀe* 'choke cherry' 'Prunus melanocarpa'; *ƀe'e* 'small low roundish place').

This dell is said to be somewhere in the vicinity of the upper part of [17:29], to which it gives the name.

Span. Rito del Bravo 'creek of the brave' 'creek of the non-Pueblo Indian'. 'Bravo' is often used by Span. speaking people of New Mexico to distinguish non-Pueblo from Pueblo Indians. But it is possible that the name is not Rito del Bravo, but Rito Bravo, 'wild, turbulent river'; cf. Rio Bravo del Norte, an old Span. name of the Rio Grande. See non-Pueblo Indian, page 575, and Rio Grande [Large Features:3], pages 100–102. This name was not familiar to the Tewa informants. It is evidently the Span. name of some canyon not far north of Frijoles Canyon [28:6].

Hewett[1] mentions this stream at least three times in his *Antiquities:* "It [ruin No. 18] is not less than 800 feet above the waters of Rito del Bravo, which it overlooks". "No. 19 . . . A small pueblo ruin in the beautiful wooded park just south of the Rito del Bravo and a mile north of Rito de los Frijoles".[2] "This site [of ruin No. 20] overlooks the deep gorge of the Bravo to the north, and south a few rods is another deep canyon".

San Ildefonso *Keɖawi'i* 'gap where the bear is or was desired' (*ke* 'bear' of any species; *ɖa'a* 'to wish' 'to want' 'to desire'; *wi'i* 'gap'). For the name cf. Nambe *Paɖaƀu'u* [22:44]. The circumstances under which the name was originally given were not known to the informants.

San Ildefonso *'Oɖo'eƀu'u* 'little crow corner' (*'oɖo* 'crow'; *'e* diminutive; *ƀu'u* 'large low roundish place').

This corner is indefinitely located as somewhere not very far north of Frijoles Canyon [28:6].

Span. Mesa Prieta 'dark mesa'. Bandelier[3] writes:

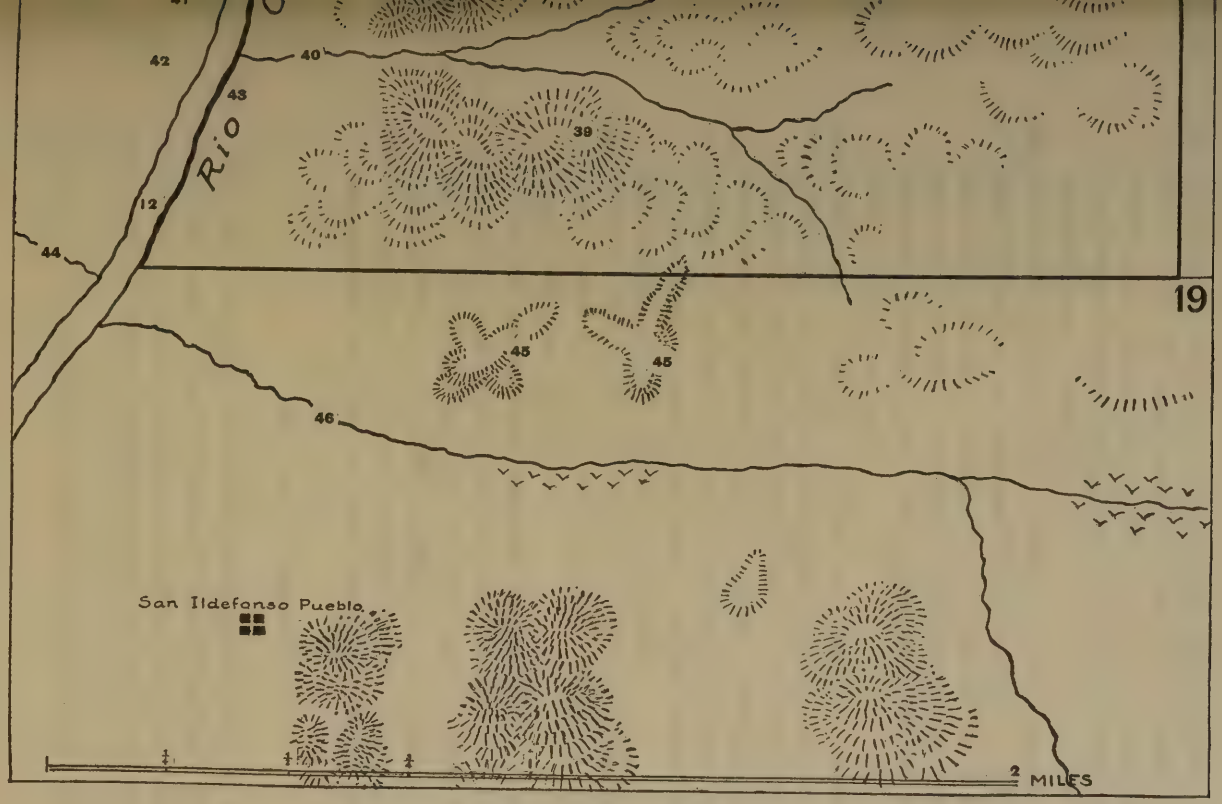
> The formation of black trap, lava, and basalt crosses to the west side of the Rio Grande a little below San Ildefonso, and extends from half a mile to a mile west. Hexagonal columns of basalt crop out near the Mesa Prieta.

[1] Antiquities, p. 25. 1906.
[2] Ibid., p. 26.
[3] Bandelier, Final Report, pt. II, p. 148, 1892.

MAP 18
BLACK MESA REGION




14
15
18
21
R. R. R. R. R.



BLACK MESA REGION

MAP 18
BLACK MESA REGION



This place is seemingly situated on either [16] or more probably on [17]. See the unlocated pueblo ruins given below. Two or three San Ildefonso Indians have been questioned, but they know of no mesa by this name.

San Ildefonso *P̂osu̯ge* 'where the water slides down' (*p̂o* 'water'; *su̯* said to be the same as *su̯* in *su̯nɾu̯* 'to slide'; *ge* 'down at' 'over at'). This name is said to be applied to a place in or near the lower course of *P̂osu̯ge'i̯nɾhu'u* [17:17], from which the latter takes its name. See [17:17].

San Ildefonso *Siŋwi̯ŋge* 'down where he or she stood and cried and wept' (*siŋwi̯nɾ* 'to stand and cry and weep' <*si* for *siji'i* 'to cry and weep', *ŋwi̯nɾ* 'to stand'; *ge* 'down at' 'over at'). The reason why this name is applied is not known, nor can the place be definitely located. See *Siŋwi̯ŋge'i̯nɾhu'u* [17:63], which takes its name from *Siŋwi̯ŋge*.

San Ildefonso *Su̯t̂si̯'i̯diwe* 'place of the weed species' known as *su̯t̂si̯'i̯nɾ* 'an unidentified species of weed which grows in marshy ground and is ground up and rubbed all over a person as a cure for fever' (<*su̯* 'to smell' intransitive, *t̂si̯'i̯nɾ* unexplained; *'iwe* locative); said to be known in Span. as poléo.

The name is applied to a locality on the west side of the Jemez Mountains opposite *Ka̯ba̯jùk'a'i'i* [17:53].

San Ildefonso *T̂o̯ba̯te̯be'e* 'little corner of the cliffs and cottonwood trees' (*t̂o̯ba* 'cliff'; *te* 'cottonwood' 'Populus wislizeni'; *e̯'e* 'small low roundish place').

The informant says that there are cliffs at this place in one of which is a large cave, but he does not remember any cottonwood trees. The place can not be definitely located. See *T̂o̯ba̯te̯be-hu'u* [17:60], which takes its name from *T̂o̯ba̯te̯be'e*.

Pueblo ruins Nos. 17, 18, 19, and 20 of Hewett's *Antiquities* (1906) lie in the area, but it has not been possible to locate them definitely.

[18] BLACK MESA SHEET

This sheet (map 18) shows the Black Mesa north of San Ildefonso Pueblo and some of the hill country about the Black Mesa. Besides the ruins of temporary structures on the mesa, only one pueblo ruin is represented on the sheet proper; this is [18:9], which is perhaps incorrectly placed. The entire region shown east of the Rio Grande is claimed by the San Ildefonso Indians and most of the place-names are known only to them.

[18:1] San Ildefonso *T'u̯nɾjo̯p̂æŋge̯di̯p̂opi'iwe* 'where they go through the river beyond [18:19]' (*T'u̯nɾjo̯p̂æŋge*, see [18:10]; *di* they 3 +;

p̂o 'water' 'river'; *pi* 'to issue' 'to pass'; *'iwe* locative). This name is applied to the little-used wagon ford of the Rio Grande slightly north of Hobart's ranch [**18**:11].

[**18**:2] Santa Clara *K̂u'ɨŋɾhu'u*, see [**14**:79].

[**18**:3] San Ildefonso *Nąmp̂ihegi* 'red earth with the many little gulches' (*nąŋɾ* 'earth'; *p̂i* 'redness' 'red'; *hegi* 'gulched' <*he'e* 'little groove' 'gulch' 'arroyito', *gi* as in many adjectives which denote shape). Cf. [**23**:59]. The name is applied to the first range of low reddish hills east of Black Mesa [**18**:19].

The range is more than a mile long. It is much eroded and cut by small gulches. On its highest point is the ancient altar or shrine [**18**:4]. A higher range of hills, east of *Nąmp̂ihegi* and running parallel with it is *P̂ijoge* [**21**:2].

[**18**:4] San Ildefonso *Nąmp̂ihegik̂uƀoɯi* 'stone pile of the place of the red earth with the many little gulches', referring to [**18**:3] (*Nąmp̂ihegi*, see [**18**:3]; *k̂uƀoɯi* 'pile of stones' 'altar or shrine consisting of a pile of stones' <*k̂u* 'stone', *ƀoɯi* 'large roundish object or pile').

This shrine is situated on the highest point of the whole *Nąmp̂ihegi* Range.

[**18**:5] San Ildefonso *ʃunɾæk'ǫŋwi'i* 'gap where the mineral called *ʃunɾæ* is dug' (*ʃunɾæk'ǫŋɾ-*, see [**18**:6]; *wi'i* 'gap'). This name refers especially to the vicinity of the pit [**18**:6] but more loosely to the whole gap between *Nąmp̂ihegi* [**18**:3] and *P̂ijoge* [**21**:2]. See [**18**:6].

[**18**:6] San Ildefonso *ʃunɾæk'ǫnd̨iwe* 'place where the mineral called *ʃunɾæ* is dug' (*ʃunɾæ* a whitish mineral used in pottery making (see MINERALS); *k'ǫŋɾ* 'to dig'; *'iwe* locative).

The pit follows the outcropping of the vein of the mineral. It extends 60 feet or more in length in an easterly and westerly direction. It is nowhere more than a few feet deep and a few feet broad. This is the place where San Ildefonso pottery-makers usually obtain *ʃunɾæ*. A well-worn ancient trail leads to the place from San Ildefonso and a modern wagon road passes a short distance west of the pit. Cf. [**18**:5].

[**18**:7] San Ildefonso *Tsaƀijod̨ehuk̂u* 'stone on which the giant rubbed or scratched his penis' (*tsaƀijo* 'a kind of giant' <*tsaƀi* unexplained, *jo* augmentative); *d̨e* 'penis'; *hu'u* 'to rub' 'to scratch'; *k̂u* 'stone').

This is a trough-shaped stone about 7 paces long and 2 or 3 feet broad. The child-eating giant who lived within Black Mesa [**18**:19] used to visit this rock. In former times San Ildefonso Indians were accustomed to come to this stone to pray. The San Ildefonso informants say that the writer is the first non-Indian

to whom this stone was shown and explained. All knowledge of it is kept from outsiders with scrupulous care. Cf. [**18**:8], to which this stone gives the name.

[**18**:8] San Ildefonso *Tsaƀijoḍehuǩu'iŋ ɾhu'u, Tsaƀijoḍehu'u* 'arroyo of the stone on which the giant rubbed his penis' 'arroyo of the giant's penis' (*Tsaƀijoḍehuǩu, Tsaƀijoḍe*, see [**18**:7]; *'i̧'i* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo').

The arroyo begins near [**18**:7] and takes its name from the latter. The Mexicans are said to refer to it as Arroyo Seco 'dry arroyo' if they give it a name. The arroyo enters the Rio Grande just north of Hobart's ranch [**18**:11]; it is perhaps sometimes included under the name *T'unɾjoP̂æŋgehu'u*, see [**18**:10].

[**18**:9] San Ildefonso and Santa Clara *QwaP̂ige'o̧ŋwi̧keji* 'pueblo ruin of the red house-wall(s)' (*qwa* 'house-wall'; *P̂i* 'redness' 'red'; *ge* 'down at' 'over at'; *'o̧ŋwi̧keji* 'pueblo ruin' <*'o̧ŋwi̧* 'pueblo'; *keji* 'old' postpound).

> Whapige (maison du clan du faucon à la queue rouge), reconnu par les Powhoges [San Ildefonso Indians] comme la maison d'un de leurs clans, à l'époque de Perage. Ce clan (Whapitowa) existe encore à San Ildefonso.[1]

Hewett's informants confuse the first part of the name with *qwæmP̂i* 'red-tailed hawk.' Early in November, 1911, Mr. J. A. Jeançon told the writer that Santa Clara Indians had informed him that the Tewa name of this pueblo ruin means "place of the lazy people." In a letter dated November 15, 1911, Mr. Jeançon writes:

> I have had the Santa Clara people repeat the name a number of times and to my untrained ear I get ᵏWahpie, which they say means the "Place of the Painted Walls." I misunderstood about the meaning "Lazy People." It seems that the people of that place were very lazy, and that when people of other places were lazy they were told to go to ᵏWahpie. This does not refer to the name, however. This information was corroborated by Ancieto (?) Suaso, Nestor Naranjo, Victor Naranjo, Pueblo (?) Vaca, Pablo Silva, and Geronimo Tafoya. All of these were questioned apart and without any intimation that any one else had been spoken to about the name.

Doctor Hewett kindly located the ruin on the sheet, but it is doubtless placed too far south. Hewett describes its location very indefinitely:

> A quelques milles au nord de Tuyo [**18**:19], à la base de collines de sable, et vis-à-vis de Santa Clara [**14**:71], on voit l'emplacement de Whapige.[1]

Mr. J. M. Naranjo, an aged Santa Clara Indian, stated that there is a pueblo ruin at "La Mesilla [**15**:28]—this was *QwaP̂i* and the people were *T'anu*." It was not known to the writer's San Ildefonso

[1] Hewett, Communautés, p. 33, 1908.

informants either that the people of *Qwaᵽige* were *T'anu* (Tano) or that, as Hewett says in the quotation above,[1] they were the ancestors of San Ildefonso people.

[18:10] San Ildefonso *T'ɥnɾjoᵽæŋge* 'beyond [18:19]' (*T'ɥnɾjo*, see [18:19]; *ɾæŋge* 'beyond'). This name refers especially to the locality just north of Black Mesa [18:19], and more vaguely to all the region north of Black Mesa. The name Hobart is sometimes applied much as *T'ɥnɾjoᵽæŋge* is applied, but Hobart refers properly to [18:11] only, q. v. Cf. [18:14].

[18:11] Eng. Hobart's ranch, Hobart, so called because a Mr. E. F. Hobart, now of Santa Fe, owned the ranch for many years. The ranch is now owned by Mr. H. J. Johnson. Sometimes the name Hobart is used to designate more or less vaguely all the region between Black Mesa [18:19] and Mesilla [15:28] or to include Mesilla itself.

[18:12] Rio Grande, see [Large Features:3], pages 100–102.

[18:13] Santa Clara *P̃i'ą̆nɾæhu'u*, see [14:81].

[18:14] San Ildefonso *T'ɥnɾjoᵽæŋge'iŋɾhu'u* 'arroyo beyond [18:19]' 'arroyo of the region [18:10]' (*T'ɥnɾjo*, see [18:19]; *ᵽæŋge* 'beyond'; *'i'ⁱ* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo').

This arroyo runs from *T'ɥnɾjowi'i* [18:21] to the Rio Grande. It passes south of Hobart's ranch [18:11], and is the first large arroyo north of Black Mesa [18:19]. To it is tributary the arroyo of the salt spring [18:16].

[18:15] San Ildefonso *'Ą̆nɾæᵽo*, *'Ą̆nɾæᵽo'iwe* 'the salt water' 'at the salt water' (*'ą̆nɾæ* 'salt' <*'ą̆* alkali, *nɾæ* unexplained, perhaps the same as in *k̃unɾæ* 'turquoise', etc.; *ᵽo* 'water'; *'iwe* locative).

The salt spring is about 100 yards above the confluence of the little stream which comes from the spring, with the main bed of [18:16]. The bed of the little arroyo in which the spring is situated is whitish with saline substance for some distance about the spring. It is said that this spring never goes dry, but the little water it contains sinks into the sand at the spring or a few feet below according to season. It was at this place that the San Ildefonso Indians used to get salt many years ago, but now all the salt there has turned into peppery alkali (*'ą̆sæ*), it is said. The arroyo [18:16] takes its name from this. See Salt, under MINERALS; also [29:110] Cf. [13:35].

[18:16] San Ildefonso *'Ą̆nɾæᵽo'iŋɾhu'u* 'arroyo of the salt water' referring to [18:15] (*'Ą̆nɾæᵽo*, see [18:15]; *i'ⁱ* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo').

[18:17] Santa Clara *T'ą̆nt'ahu'u*, see [14:82].

[1] Communautés, p. 33, 1908.



A. BLACK MESA OF SAN ILDEFONSO, FROM THE RIO GRANDE, LOOKING NORTH



B. VIEW FROM TOP OF THE BLACK MESA OF SAN ILDEFONSO, LOOKING SOUTHWEST



C. TᵀÆᵉᴵᴺᴳ, A SMALL MESA-LIKE PEAK, FROM THE FIELDS EAST OF THE RIO GRANDE, LOOKING WEST

[**18**:18] Santa Clara *T'ų'ųt͡sehu'u*, see [**14**:83].

[**18**:19] (1) *T'ųnɾjop̂iŋɾ*, apparently 'very spotted mountain' 'very piebald mountain' (*t'ųnɾjo*, apparently identical with the augmentative form of *t'ųŋɾ* 'spottedness' < *t'ųŋɾ* 'spottedness', *jo* augmentative; *p̂iŋɾ* 'mountain'). No etymology for the name usually exists in the minds of the Indian users. *T'ųŋɾjo* 'very spotted' 'piebald' is in common use in the language and sounds exactly like the name of the mesa. *T'ųŋɾ* 'spottedness' 'spotted', without the augmentative *jo*, appears in *T̂at'ųŋge*, the old Tewa name for Tesuque; see [**26**:8]. The northern cliffs of Black Mesa, especially about the cave [**18**:21], are marked with large greenish spots, and if *T'ųnɾjo* really meant originally 'very spotted' this feature may have given rise to the name. Many surrounding features are named from *T'ųnɾjo*. "Tu-yo".[1] "Tuyo."[2] The Tewa name of Terecita Martinez, a young woman of San Ildefonso, is *T̂ųnɾjo* 'weave basket' (*t̂ųŋɾ* 'basket'; *jo* 'to weave'), which merely happens to sound like the name of the Black Mesa.

(2) Eng. Black Mesa, Black Mesa of San Ildefonso, Black Mesa near San Ildefonso (pl. 12, *A*). Cf. [**13**:1] No Span. name of similar meaning appears to be applied to this mesa. The mesa is composed of blackish basalt and is near San Ildefonso Pueblo; hence these names. "Black Mesa".[3] "The Black Mesa of San Ildefonso".[4] "Black Mesa of San Ildefonso".[5]

(3) Eng. "Sacred Fire Mountain".[6] It is so called because of the altar [**18**:23] on its top.

(4) Eng. Mesita, Mesilla. (< Span.). =Span. (9).

(5) Eng. Orphan Mountain. (< Span.). =Span. (10). This name is much used by Americans who live in the Tewa country.

(6) Eng. San Ildefonso Mesa, Mesa of San Ildefonso. San Ildefonso is sometimes coupled with the other names applied in Eng. and Span. to the mesa. =Span. (11).

(7) Eng. Beach Mesa, Beach Mountain. Doctor Hewett sometimes calls it thus because its top is strewn with pebbles as if it had once been a beach.

(8) Eng. Round Mesa, Round Mountain. Mr. John Stafford of Española regularly calls the mesa thus. The name is given because of its apparent roundish shape, although in reality the mesa is squarish rather than roundish, as shown on the sheet.

[1] Bandelier, Final Report, pt. II, pp. 81, 82, 1892.
[2] Hewett: Communautés, pp. 32, 33, 1908; in *Out West*, XXXI, p. 701, 1909.
[3] Bandelier, op. cit., p. 173; Hewett: Communautés, p. 32, 1908; in *Out West*, op. cit.
[4] Bandelier, op. cit., p. 81.
[5] Ibid., p. 64.
[6] Hewett, in *Out West*, op. cit,

(9) Span. Mesita, Mesilla 'little tableland' 'little mesa'. = Eng. (4). Cf. the names of the settlement Mesilla [**15**:28] and of the Mesilla on the west side of the Rio Grande somewhere opposite the latter [**14**:unlocated], which take their names from [**18**:19].

(10) Span. Huérfano 'the orphan', so called because the mesa is so isolated. = Eng. (5). This is perhaps the commonest Span. name of the mesa.

(11) Span. Mesa, Mesita ó Mesilla de San Ildefonso. = Eng. (6).

The Black Mesa is the most conspicuous geographical feature in the Tewa valley country. It looms like a great black fort, about midway between San Ildefonso and Santa Clara Pueblos.

Of the geology of the Black Mesa Hewett writes: "Here is an example of the geologically recent basaltic extrusions which characterize the Rio Grande Valley from this point south through White Rock Cañon".[1] The entire mesa is of blackish basalt; see the discussion of its history, below. The cave [**18**:21] was deepened in the hope of finding mineral deposits, but up to the present time no mineral of commercial value has been discovered at the mesa; see [**18**:21].

The Tewa say that the mesa has been used as a place of refuge and defense in time of war since the earliest period. The cliffs are scalable in four places only: [**18**:27], [**18**:28], [**18**:29], and [**18**:25]. At one of these places [**18**:29] are remains of an ancient wall. In historic times the San Ildefonso Tewa were besieged on the top of this mesa by the Spaniards at the close of the Indian revolt of 1680.

It was on this cliff [**18**:19] that the Tehuas [Tewa] held out so long in 1694 against Diego de Vargas. No documentary proof of this is needed. Vargas made four expeditions against the mesa, three of which proved unsuccessful. The first was on the 28th of January, 1694, and as the Tehuas made proposals of surrender, Vargas returned to Santa Fé without making an attack upon them. But as the Indians soon after resumed hostilities, he invested the mesa from the 27th of February to the 19th of March, making an effectual assault on the 4th of March. A third attempt was made on the 30th of June, without results; and finally, on the 4th of September, after a siege of five days, the Tehuas surrendered. Previously they had made several desperate descents from the rock, and experienced some loss in men and in supplies. The mesa is so steep that there was hardly any possibility of a successful assault. The ruins [**18**:24] on its summit [**18**:19] are those of the temporary abodes constructed at that time by the Indians.[2]

The San Ildefonso Indians preserve traditions of this siege. Brave Indians used to descend every night through the gap [**18**:27] and get water from the river for the besieged people to

[1] Hewett in *Out West*, XXXI, p. 701, 1909. [2] Bandelier, Final Report, pt. II, p. 82, and note, 1892.

drink. The Spaniards were afraid to come near enough to be within range of rocks and arrows. The stone wall [18:29] and the ruined houses [18:24] probably date from the siege of Vargas, but still older remains of walls and houses may be discoverable on the mesa.

Black Mesa has much to do with the mythology and religion of the Tewa. A giant (Tewa *tsaƀijo*) formerly lived with his wife and daughter within the mesa. They entered through the cave [18:21] and their oven was [18:30]. The giant was so large that he reached San Ildefonso village in four steps. He made daily trips thither in order to catch children, which he took home and he and his family ate. He used to drink from the Rio Grande. See also [18:7]. At last the giant and his family were killed by the War Gods (Tewa *T̂owà'e* 'little people'). The giant's heart is a white stone situated on top of the mesa at [18:22], which probably is mythic, as are so many other things both in the Tewa world and in our own. Cf. [19:118].

It is said that Black Mesa is one of the four places which formerly belched forth fire and smoke. The others were *ʃumawakip'o'iwe* [19:116], *'Oguhewe* [20:8], and *T̂omap̂iŋʃ* [29:3], according to San Ildefonso tradition.

The altar [18:13] on top of the mesa is still perfectly preserved, and remains of offerings are to be found by it, showing that it is still used. It is said that dances were once performed on certain occasions on top of the mesa.

From the top of Black Mesa one may view the whole Tewa country (see pl. 12, *B*). It is a strange place, full of historical and mythical interest, and no visitor at San Ildefonso Pueblo should fail to take a trip to the top of the mesa in company with an Indian informant.

Mr. A. Renahan, of Santa Fe, has published a book of verse entitled "Songs of the Black Mesa". Whether the title refers to [18:19] is not known to the writer.

[18:20] San Ildefonso *T'ųnʃjowaki* 'slope or talus of [18:19]' (*T'ųnʃjo*, see [18:19]; *waki* 'slope' 'talus'). This name refers to the talus slopes at the foot of the cliffs of [18:19]. The cliffs themselves are called *T'ųnʃjôtoƀa* (*ît̂oƀa* 'cliff'). See [18:19].

[18:21] San Ildefonso *T'ųnʃjop'o*, *T'ųnʃjop'o'i'i* 'hole of [18:19]' 'place of the hole of [18:19]' (*T'ųnʃjo*, see [18:19]; *p̂'o* 'hole'; *'i'i* locative and adjective-forming postfix). Note that the *p'o* 'hole' is used and not any of the words meaning 'cavity' or 'cave'. *P'o* suggests *p'oʌi* 'door' and appears to be used because the cave is thought of as an opening leading into the hollow interior of the mesa.

According to information obtained from Tewa, Mexicans, and Americans, a natural cave has always existed at this place. This cave was deepened about 25 years ago by a party of miners from the Middle West, under extraordinary conditions, according to information obtained from Mr. E. F. Hobart, of Santa Fe. A woman who resided in an Illinois town saw in a trance the Black Mesa, and mineral deposits at its center. She had never been in the West, but she saw it just as it is. Organizing a party consisting of four men and herself, a start was made at once for San Ildefonso, under guidance of the spiritual insight of the woman. They made a camp near Hobart's ranch, and under the woman's direction the men commenced digging and blasting, making the ancient cave deeper. No mineral of commercial value was discovered. After carrying the cave to its present dimensions the project was abandoned and the party returned to the East.

The cave is at present 13 feet high at its mouth and 6 feet across. The mouth is at the top of the talus slope, perhaps about 300 feet above the bed of the Rio Grande. The floor is horizontal and the walls are quite uniform and smooth. The cave is 75 feet deep, and 50 feet from the mouth is a cavity with perpendicular sides, 12 feet deep. The portion of the cave near the mouth is clearly in its ancient condition, unaltered. There are traces of red lines still left on the roof, evidently the work of Indians. There are also concentric circle designs about 4 inches in diameter, and some incised and reddened lines. It is difficult to determine just where the old part of the cave ends and the recently excavated portion begins, but it is not far from the mouth.

Owing to mythological ideas even the sophisticated Tewa of the present day do not like to venture near the hole. It was through this hole or door that the child-eating giant went in and out. From out this hole in very ancient times the mountain belched smoke and fire. See further concerning this under [**18**:19]. According to information obtained at Santa Clara Pueblo by an informant, at the time of the flood the Tewa people were rescued in caves at Abiquiu [**3**:36], Chimayo [**22**:18], and *T'unp'jo*.

The only published reference to this cave that has been found is in Bandelier:

> On the steep side of the Tu-yo there is a cave about which some fairy and goblin stories are related which may yet prove useful for ethnological and historic purposes.[1]

See [**18**:19].

[1] Bandelier, Final Report, pt. II, p. 82, 1892.

[18:22] (1) San Ildefonso *Tsaƀijoƀipiŋ ʃ* 'the giant's heart' (*tsaƀijo* 'giant'; *ƀi* possessive; *piŋ ʃ* 'heart').

(2) San Ildefonso *K̂ut͡sæ̨'i''i* 'white stone' (*k̂u* 'stone'; *t͡sæ̨* 'whiteness' 'white'; *'i''i* locative and adjective-forming postfix.)

These names are said to refer to a white stone about a foot in diameter situated on the top of the mesa near the northern edge and slightly east of a point on the surface over the cave [18:21]. This stone is what remains of the giant's heart, it is said.

An Indian told the writer that although he has been on top of the mesa many times and knows that the heart exists, he has never seen it. A careful search along the northern edge of the mesa failed to reveal the giant's heart. See [18:19].

[18:23] San Ildefonso *T'ųnʃjokwajèk'ajek̂u* 'holy stone on top of [18:19]' (*T'ųnʃjo*, see [18:19]; *kwajè* 'height' 'on top of'; *k'aje* 'holy object' 'fetish'; *k̂u* 'stone').

This is a roundish bowlder-altar on the western side of the top of Black Mesa. Hewett describes it as follows:

> Un sanctuaire sur le bord ouest du plateau sert aujourd'hui encore au culte des Indiens. C'est un *cairn* creux, conique, de six pieds de haut, fait de gros cailloux, avec un creux pour le feu à sa base. Il est connu sous le nom du *sanctuaire du feu*. Il occupe la place la mieux en évidence de toute la vallée du Rio Grande.[1]

Fresh prayer-plumes and feathers have been found deposited at the altar. Because of this shrine Hewett has called the Black Mesa "Sacred Fire Mountain"[2]. See [18:19].

[18:24] San Ildefonso *T'ųnʃjokwajèteqwakeji* 'old houses on the top of [18:9]' (*T'ųnʃjo*, see [18:19]; *kwajè* 'height' 'on top of'; *teqwakeji* 'old house' <*teqwa* 'house <*te* 'dwelling place,' *qwa* denoting state of being a receptacle; *keji* 'old' postpound).

Somewhat north and east of the center of the surface of the mesa the walls and rooms of former houses or shelters can be traced as low ridges and mounds. The Indians say that the top of Black Mesa was never inhabited except temporarily in times of war. Bandelier is evidently correct when he writes:

> It was on this cliff [18:19] that the Tehuas [Tewas] held out so long in 1694 against Diego de Vargas. The ruins on its summit are those of the temporary abodes constructed at that time by the Indians.[3]

See [18:19].

[18:25] At the place indicated one can climb up and down the cliff, but only with considerable difficulty. The cliff is high and steep, and there is no easy way up as there is at [18:27], [18:28], and [18:29].

[1] Hewett, Communautés, pp. 32–33, 1908.
[2] Hewett in *Out West*, XXXI, p. 701, 1909.
[3] Bandelier, Final Report, pt. II, p. 82, 1892.

[18:26] The place indicated is the highest part of the mesa-top. It is a sort of a knoll on the otherwise flat surface. There is no shrine or altar on its summit.

[18:27] San Ildefonso *Tsą̆mpijeku̇tsi̇kiṗo'e* 'little trail of the notch in the rock at the west side' (*tsą̆mpije* 'west' <*tsą̆ŋ⁄-* not fully explained, *pije* 'toward'; *ku* 'rock' 'stone'; *tsi̇ki* 'notch' 'notched'; *ṗo* 'trail'; *'e* diminutive). This is the expression in current use.

It is said that through this gap brave young Tewa went down to the river to get water at night when the San Ildefonso people were besieged by Vargas on top of the mesa in 1694. It is at present difficult to get up or down through this cleft. See [18:19]. Cf. [18:28].

The cleft is called also *K̆upaƀè'iwe* 'where the rock is cleft' (*ku* 'rock'; *paƀè* 'to split'; *'iwe* locative), but this is merely a descriptive term. It can, of course, also be spoken of as a *wi"i*, as [18:28] is usually referred to.

[18:28] San Ildefonso *'Akǫmpije'i̇ywi"i* 'the south gap' (*'akǫmpije* 'south' <*'akǫŋ⁄* 'plain' 'down country', *pije* 'toward'; *'i"i* locative and adjective-forming postfix; *wi"i* 'gap').

It is through this gap in the cliff that access to the top of the mesa is usually gained. A well-worn ancient trail leads up the talus-slope and through the gap to the top of the mesa. See [18:19]. Cf. [18:27].

[18:29] San Ildefonso *Tsaƀijoƀipą̇nte'iwe'i̇ntepakeji* 'old wall by the giant's oven', referring to [18:30] (*Tsaƀijoƀipą̇nte*, see [18:30]; *'iwe* locative; *'i"i* locative and adjective-forming postfix; *tepa* 'wall'; *keji* 'old' postpound). The name applies to the remains of a stone wall which may date from the time of de Vargas or earlier, or may have been built more recently for the purpose of fencing in stock. This was built across a place at which there is no cliff at all and at which ascent or descent would be easy if not barred in some way. See [18:19]. Cf. [18:30].

[18:30] San Ildefonso *Tsaƀijoƀipą̇nte* 'the giant's oven' (*tsaƀijo* 'giant'; *ƀi* possessive; *pą̇nte* 'oven' <*pą̇ŋ⁄* 'bread' <Span. pan 'bread', *te* 'dwelling-place' 'house', probably for an earlier *ḃuwate*, *ḃuwa* being the native Tewa word for 'bread').

This dome-shaped detachment at the southeastern extremity of the mesa is nearly as high as the mesa itself. It is separated from the main mesa-top by a narrow and shallow gap [18:31]. Tewa tradition says that this was the giant's oven, in the innermost recess of the mountain, at the extremity farthest from the opening [18:21]. Into this oven the cruel giant put the youthful War Gods, but they got out and, placing the giant's only daughter

in the oven, they burned her up in their stead. See [18:19]. Cf. [18:29], [18:31].

[18:31] San Ildefonso *Tsaƀijoƀipąnte'ịywi'i* 'gap by the giant's oven' (*Tsaƀijoƀipąnte,* see [18:30]; *'i'ⁱ* 'locative and adjective-forming postfix; *wi'i* 'gap'). This name is applied to the narrow gap which separates [18:30] from the main mesa-top. See [18:30].

[18:32] San Ildefonso *T'ųnɾjowi'i* 'gap by [18:19]' (*T'ųnɾjo,* see [18:19]; *wi'i* 'gap' 'pass').

The main wagon road connecting San Ildefonso and Santa Cruz passes through this gap or pass. The northern [18:14] and southern [18:32] *T'ųnɾjohu'us* both start at this pass. For a similar pass cf. [20:9]. See [18:19].

[18:33] San Ildefonso *'Akǫmpije'ịnt'ųnɾjohu'u, 'Akǫmpije'ịnt'ųnɾjowikǫhu'u, T'ųnɾjohukǫhu'u* 'arroyo south of [18:19]' 'southern arroyo of [18:19] gap' 'arroyo at the foot of [18:19]' (*'akǫmpije* 'south' <*'akǫŋɾ* 'plain' 'down country'; *'i'ⁱ* locative and adjective-forming postfix; *T'ųnɾjo,* see [18:19]; *hu'u* 'large groove' 'arroyo'; *wi'i* 'gap', here referring to [18:32]; *kǫhu'u* 'arroyo with barrancas' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo'; *nu'u* 'below' 'at the foot of').

This is the first large arroyo south of Black Mesa.

[18:34] Santa Clara *K̂ųwihu'u,* San Ildefonso *'A'ᵃnɾųnda'ǽniŋɾhu'u*; see [14:87].

[18:35] San Ildefonso *Poƀìp̂iŋɾ, Poƀìp̂iŋɾ'oku* 'flower mountains' 'flower mountain hills' (*poƀì* 'flower'; *p̂iŋɾ* 'mountain'; *'oku* 'hill'). Why this name is applied is not known.

There are three of these little hills, one north and two south of [18:36]. The hills give the name to [18:36], which in turn gives the name to [18:37].

[18:36] San Ildefonso *Poƀìp̂iywi'i, Poƀìp̂iŋɾ'okuwi'i* 'gap of the flower mountains' 'gap of the flower mountain hills', referring to [18:35] (*Poƀìp̂iŋɾ, Poƀìp̂iŋɾ'oku,* see [18:35]; *wi'i* 'gap').

This gap is between the hills [18:35]. It gives the name to the arroyo [18:37].

[18:37] San Ildefonso *Poƀìp̂iywihu'u, Poƀìp̂iŋɾ'okuwihu'u* 'arroyo of the gap of the flower mountains' 'arroyo of the gap of the flower mountain hills', referring to [18:36] (*Poƀìp̂iywi'i, Poƀìp̂iŋɾ'okuwi'i,* see [18:36]; *hu'u* 'large groove' 'arroyo').

This arroyo begins at the highest part of *Nąmp̂iheǥi* [18:3] and flows through the gap [18:36] whence it takes its name.

[18:38] San Ildefonso *K̂unukuk'ǫnd̨iwe* 'where the limestone is dug' (*k̂unu* 'limestone', literally 'stone ashes' <*k̂u* 'stone', *nu* 'ashes'; *k̂u* 'stone' 'rock'; *k'ǫŋɾ* 'to dig'; *'iwe* locative).

Whitish stone, probably real limestone, is found at this place; at any rate, Mexicans and, imitating them, Indians, gather and burn this stone, making mortar or cement from it. The custom appears not to be a primitive Tewa one. See *K̂unuk̂u* under MINERALS.

[**18**:39] San Ildefonso *'E'q̆ŋkǫhuge'oku*, *'E'q̆ŋɾ'oku* 'hills of the arroyo of the child's footprints' 'hills of the child's footprints' (*'E'q̆ŋkǫhu'u*, see [**18**:40]; *ge* 'down at' 'over at'; *'oku* 'hill'). The name is probably taken from [**18**:40]. It is applied rather indefinitely to a number of hills and hillocks, of which the three chief ones are shown on the sheet. The arroyo of the same name extends north of the most southerly and largest of these hills. Cf. [**18**:40].

[**18**:40] San Ildefonso *'E'q̆ŋkǫhu'u* 'child's footprint arroyo' (*'e* 'child' 'offspring'; *'q̆ŋɾ* 'foot' 'footprint'; *kǫhu'u* 'arroyo with barrancas' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo'). Why the name was originally applied is not known. The arroyo extends through the hills [**18**:39], which are called by the same name.

[**18**:41] Mrs. M. C. Stevenson's ranch, see [**16**:31].

[**18**:42] San Ildefonso *Tak̂aḇu'u*, *Taḇu'u*, see [**16**:32].

[**18**:43] San Ildefonso *K̂ǫp'agehup̂æŋgeḍip̂opi'iwe* 'where they go through the river beyond [**18**:46]' (*K̂ǫp'agehu'u*, see [**18**:46]; *p̂æŋge* 'beyond'; *ḍi* 'they 3+'; *p̂o* 'water' 'river'; *pi* 'to issue' 'to pass'; *'iwe* locative). This is a wagon ford, often used when [**19**:12] is dangerous.

[**18**:44] San Ildefonso *Tʃæhu'u*, see [**16**:20].

[**18**:45] San Ildefonso *P̂oju̧ŋwæ'oku*, see [**19**:5].

[**18**:46] Pojoaque Creek, see [**19**:3].

[19] SAN ILDEFONSO SHEET

The area is claimed by the San Ildefonso Indians and is full of places known by name to them. One pueblo ruin [**19**:40] is included in the area of the sheet proper (map 19).

[**19**:1] San Ildefonso *Tʃæhu'u*, see [**16**:20].

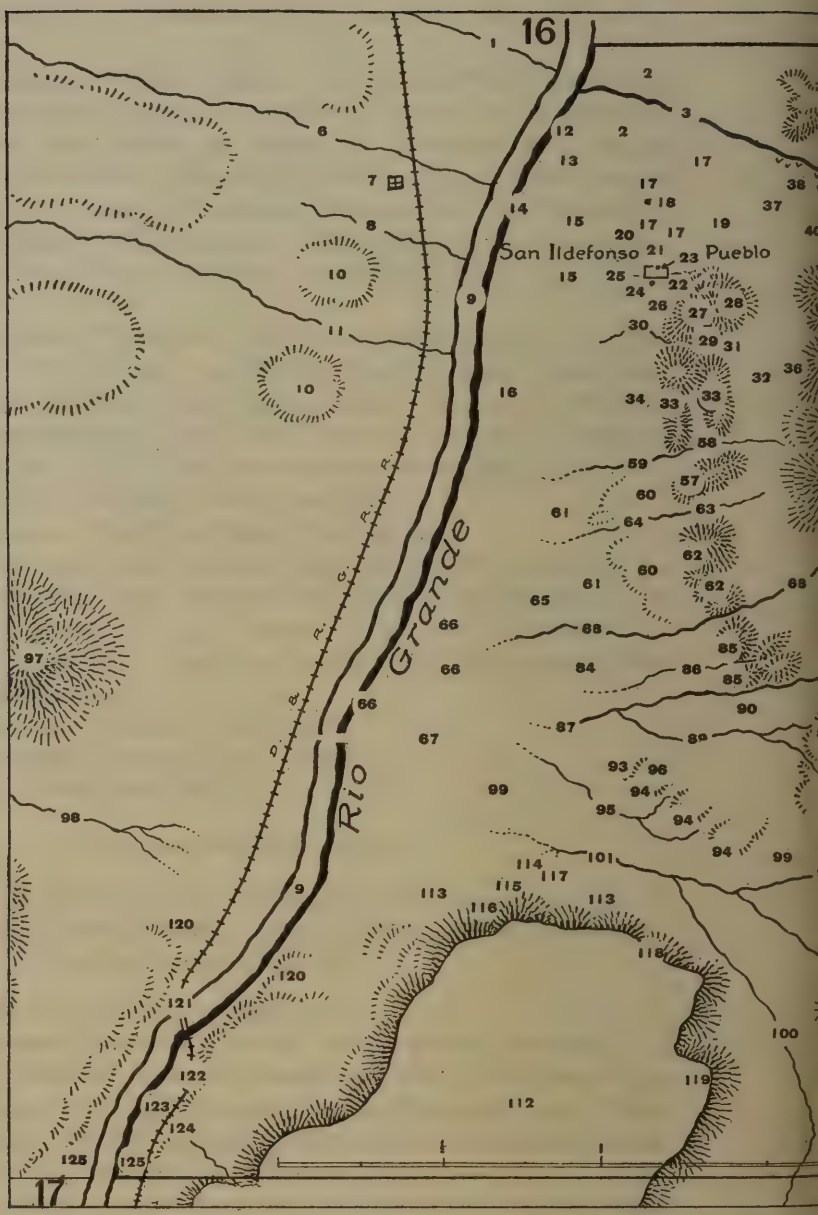
[**19**:2] San Ildefonso *'Osiḇu'u* 'corner there at the wrinkles' (*'o* 'there'; *si* 'wrinkle' as in a tegument or surface; *ḇu'u* 'large low roundish place'). Why the name is applied is not known. This name is applied to the lowlands on both sides of Pojoaque Creek [**19**:3] at the confluence of the latter with the Rio Grande. There are several Mexican farms at the place where, among other crops, good melons are raised. Particular inquiry was made of the Mexicans; they have no special name for the place.

[**19**:3] (1) *P̂osu̧ŋwæge'i̧mp̂ohu'u* 'creek of [**21**:29], (*P̂osu̧ŋwæge*, see [**21**:29]; *'i*^{i} locative and adjective-forming postfix; *p̂ohu'u* 'creek

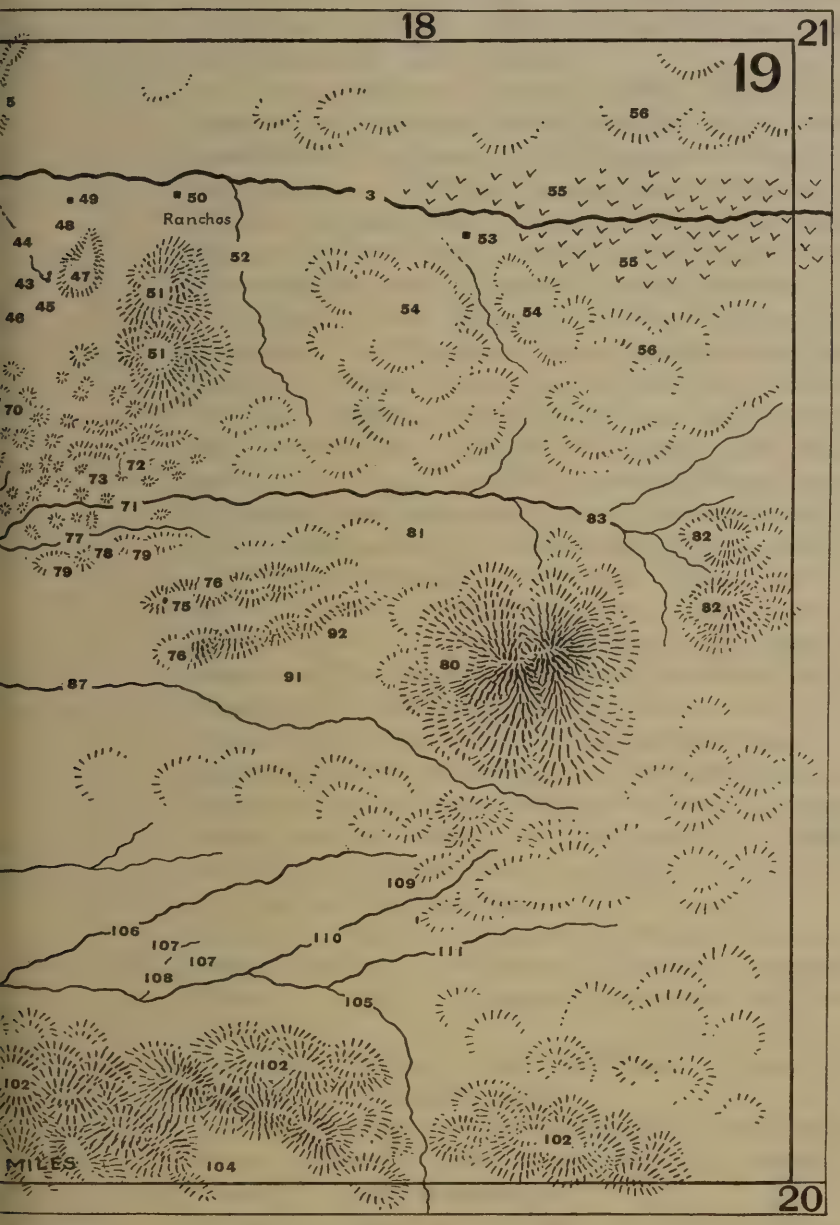
MAP 19

SAN ILDEFONSO REGION





SAN IL



REGION

MAP 19

SAN ILDEFONSO REGION



in which water flows' <*p̂o* 'water', *hu'u* 'large groove' 'arroyo'). =Eng. (6), Span. (7). This name is applied especially to the part of the creek between Pojoaque [**21**:29] and the Rio Grande; but it is applied also to the creek which runs past Nambé Pueblo[**23**:4].

(2) Jemez *P̂âʃup̂â* 'creek of San Ildefonso [**19**:22]' (*P̂âʃu*, see [**19**:22]; *p̂â* 'water' 'creek').

(3) *Nąmbe'ịmp̂ohu'u* 'creek of [**23**:4]' (*Nąmbe*, see [**23**:4]; *'i''* locative and adjective-forming postfix; *p̂ohu'u* 'creek in which water flows' <*p̂o* 'water', *hu'u* 'large groove' 'arroyo'). =Eng. (8), Span. (9). This name is sometimes applied only to the creek which flows past Nambé Pueblo [**23**:4] and down only as far as Pojoaque [**21**:29]; but it is applied also to the whole creek from the mountains back of Nambé to the Rio Grande.

(4) San Ildefonso *Kǫp'agehu'u* 'broad bank place arroyo' (*kǫ* 'barranca'; *p̂'a* 'broadness' 'broad' 'largeness and flatness' 'large and flat'; *ge* 'down at' 'over at'; *hu'u* 'large groove' 'arroyo'). This name applies properly to the lower part of Pojoaque Creek only, where it is a quarter of a mile or more wide; hence the name. Cf. *Kǫp'agi'iŋʃ* [**11**:6], a name of similar meaning applied by the San Juan people to a wide arroyo just north of their pueblo. For the application of the simple *Kǫp'age*, see [**19**:17].

(5) Nambé *P̂o*, *P̂ohu'u* 'the water' 'the creek' (*p̂o* 'water'; *p̂ohu'u* 'creek in which water flows' <*p̂o* 'water', *hu'u* 'large groove' 'arroyo'). The Nambé people often refer to the creek merely by this simple designation; they mean the creek which flows past Nambé Pueblo [**23**:4] and less definitely the creek from the mountains back of Nambé to the Rio Grande. The Nambé people regularly say *p̂okege* of going down to the river or the river bank which refers to the creek, while the same word used at San Ildefonso refers to the Rio Grande. See [**23**:1].

(6) Eng. Pojoaque Creek. (<Span.). =Span. (7), Tewa (1). Applied the same as Tewa (1).

(7) Arroyo de Pojoaque, Rio de Pojoaque 'arroyo of [**21**:29]' 'river of [**21**:29]'. =Tewa (1), Eng. (6). Applied the same as Tewa (1). "Rio de Pojuaque, called in its upper course Rio de Nambé".[1]

(8) Eng. Nambé Creek. (<Span.): =Span. (9), Tewa (3). Applied the same as Tewa (3).

(9) Span. Arroyo de Nambé, Rio de Nambé 'arroyo of [**23**:4]' 'river of [**23**:4]'. =Tewa (3), Eng. (8). Applied the same as Tewa (3). "Rio de Pojuaque".[1]

The most important tributary of Pojoaque Creek is Tesuque Creek [**26**:1].

[1] Bandelier, Final Report, pt. II, p. 84, 1892.

[**19**:4] San Ildefonso *P̂ojuŋwæ'æ* of obscure etymology (*p̂o* 'water'; *juŋ ʃ* apparently 'to pierce'; *wæ'æ* unexplained).

The locality to which this name is applied includes a portion of the creek bed and some territory north of it. In the creek bed is a water hole frequented by live stock. North of the creek Fecundo Sanchez of San Ildefonso has a shanty. There are some cottonwood trees by the northern bank. The locality in this vicinity south of the creek is called *P̂otsiʃu'u*; see [**19**:38]. *P̂ojuŋwæ'æ* gives the name to the hills [**19**:5].

[**19**:5] San Ildefonso *P̂ojuŋwæ'oku* 'hills of [**19**:4]' (*P̂ojuŋwæ'æ*, see [**19**:4]; *'oku* 'hill').

These little bare hills have ridges like devilfish arms stretching in many directions.

[**19**:6] San Ildefonso *Pæsɐŋ ʃhu'u*, see [**16**:34].

[**19**:7] San Ildefonso *Peɹagɐ'ǫŋwɨkeji*, see [**16**:36].

[**19**:8] San Ildefonso *Tæƀikǫhu'u*, see [**16**:35].

[**19**:9] Rio Grande, see [Large Features], pp. 100–102.

[**19**:10] San Ildefonso *P̂otsą̆ŋwæsɐnnæ*, see [**16**:37].

[**19**:11] San Ildefonso *P̂otsą̆ŋwæsɐnnæ'iŋ ʃhu'u*, see [**16**:38].

[**19**:12] San Ildefonso *ḌiP̂opi'iwe*, *P̂oqwogɐḍiP̂opi'iwe* 'where they cross the river' 'where they cross the river by San Ildefonso' (*ḍi* 'they 3+'; *p̂o* 'water' 'river'; *pi* 'to issue' 'to cross'; *'iwe* 'locative'; *P̂oqwogɐ*, see [**19**:22]).

This is the chief ford in the vicinity and is more used than any other ford in the Tewa country, the bridges at Española and San Juan Pueblo making fording unnecessary at those places. At high water the river is 3 or 4 feet deep at this ford. The fords [**18**:1] and [**18**:43] are said to be slightly shallower, but not so conveniently situated. A Mexican family named Gonzales lives just west of the ford.

[**19**:13] San Ildefonso *P̂otsigɐƀu'u* 'marshy place corner' (*p̂otsi* 'marsh' < *p̂o* 'water', *tsi* 'to cut through'; *gɐ* 'down at' 'over at'; *ƀu'u* 'large low roundish place'). This name is given to the low land on the eastern side of the river near the ford [**19**:12].

[**19**:14] San Ildefonso *P̂o̊kegɐ* 'the bank of the river' (*p̂o* 'water'; *o̊ke* 'height' 'above'; *gɐ* 'down at' 'over at'). This name is applied to the bank of the river and the land near the river bank. The common expression meaning 'I am going to the river' is *nąᷤ' 'oP̂o̊kegɐ 'omæ* (*nąᷤ* 'I'; *'o* 'there'; *p̂o̊kegɐ* as explained above; *'o* 'I'; *mæ* 'to go'). Cf. [**19**:15].

[**19**:15] San Ildefonso *P̂o̊kegɐtagɐ* 'down at the slope by the river bank' (*P̂o̊kegɐ*, see [**19**:14]; *ta'a* 'gentle slope; *gɐ* 'down at' 'over at'). This name is given to the level, gently sloping lands directly west of San Ildefonso Pueblo. Cf. [**19**:14].

[**19**:16] San Ildefonso *Teʃuḇu'u* 'cottonwood tree bend corner' (*te* 'cottonwood' 'Populus wislizeni'; *ʃu'u* 'horizontally projecting corner', here referring to a bend of the river which is conceived of as a projection of the water of the river; *ḇu'u* 'large low roundish place').

The place is by the river bank, due west of [**19**:34].

[**19**:17] San Ildefonso *K̄o̱p'age* 'down by the broad arroyo', referring to the lower course of the *K̄o̱p'age'i̱ɣʃhu'u* [**19**:3]. This name is applied to the locality north of San Ildefonso Pueblo from as far south as the vicinity of the schoolhouse [**19**:18] to and including the arroyo [**19**:3]. See *K̄o̱p'age'i̱ɣʃhu'u* [**19**:3], the commonest San Ildefonso name for the lower part of Pojoaque Creek.

[**19**:18] San Ildefonso *'Ekwelàteqwa* 'the schoolhouse' (*'ekwelà* <Span. esquela 'school'; *teqwa* 'house' <*te* 'dwelling place', *qwa* denoting state of being a receptacle).

This is the Government school, which the younger Indian children of San Ildefonso attend. There are a schoolhouse proper and a living house for the teacher. The well contains better water than is generally to be obtained about San Ildefonso.

[**19**:19] San Ildefonso *Tenuge̱ḇu'u* 'corner down below the cottonwood trees' (*te* 'cottonwood' 'Populus wislizeni'; *nu'u* 'beneath'; *ge* 'down by' 'over by'; *ḇu'u* 'large low roundish place'). A large area northeast of San Ildefonso Pueblo is called by this name.

There are at present no cottonwood trees at the place.

[**19**:20] San Ildefonso *K̄o̱nuge* 'down below the barranca or arroyo' (*ko̱* 'barranca' 'arroyo with barrancas'; *nu'u* 'below' 'beneath'; *ge* 'down at' 'over at'). This name refers to the locality of the old plum orchard, situated about midway between San Ildefonso Pueblo and the schoolhouse [**19**:18] and west of the main road leading northward from San Ildefonso. There is an irrigation ditch with large barrancas at the side of the locality toward San Ildefonso Pueblo; hence probably the name. The locality is used as a latrine.

[**19**:21] San Ildefonso *Tejikwage* of obscure etymology (*teji* unexplained; *kwage* 'mesa' 'high level land'). This name is applied to the locality north of the northern estufa [**19**:23] of San Ildefonso Pueblo, that is, north of the middle of the northern houserow. It consists partly of bare ground used as a dumping place for rubbish near the houserow, and partly of a cultivated field which lies farther north. The informants say that it is an old name, of unknown etymology.

[**19**:22] (1) *P̂oqwoge'o̱ɣwi̱* 'pueblo where the water cuts down through' 'pueblo down by the delta' (*p̂o* 'water'; *qwoge* 'where it cuts down through' < *qwo* 'to cut through', *ge* 'down at' 'over at';

'ǫŋwį 'pueblo'). A San Ildefonso person is called either regularly *P̂oqwoge'i̯'i*, 2+ plural *P̂oqwoge'i̯ŋ ɾ* ('*i̯'i*, '*i̯ŋ ɾ* locative and adjective-forming postfix) or irregularly *P̂oqwoɻe*, 2+ plural *P̂oqwoɻe* (*qwoɻe* 'to cut through little by little' < *qwo* 'to cut through', *ɻe* 'little by little'). Just where it was that the water cut through or washed out was long ago forgotten. Any stream of water from the Rio Grande running down to an irrigation ditch or gully may have done the work which gave the place its name. *Qwoge* and *qwoɻe* appear in many Tewa place-names. The name *P̂oqwoge* was applied both before and after the site was shifted to the north; see general discussion below. Cf. Hano (2), Taos (3), Isleta (4), Jemez (5), Cochiti (7), Santa Ana (8). "O-jo-que".[1] "Po-juo-ge".[2] "P'Ho-juo-ge".[3] "Po-juo-ge".[2] "Poo-joge".[4] "Po'-kwoide".[5] This form was obtained by Fewkes from the Hano; it is evidently Fewkes's spelling of *P̂oqwoɻe* 'San Ildefonso people'. "Powhoge".[6] "Po-hua-gai".[7] The *ai* is evidently intended to be pronounced as in French, "Powhoge (maison au confluent des eaux)".[8] "O-jo-que".[9] It may be that Bandelier's "O-po-que" and Twitchell's "O-jo-que" are copied from some Spanish source unknown to the present writer.

(2) Hano "Posówe".[10] No such form is known to the Rio Grande Tewa. Notice also the Hano form included under Tewa (1), above. Cf. Tewa (1), Taos (3), Isleta (4), Jemez (5), Cochiti (7), Santa Ana (8).

(3) Taos "Pähwâ'líta".[11] "Pâwhá'hlita".[12] Said to mean "where the river enters a canyon". Cf. Tewa (1), Hano (2), Isleta (4), Jemez (5), Cochiti (7), Santa Ana (8).

(4) Isleta "P'áhwia'hlíap".[12] Cf. Tewa (1), Hano (2), Taos (3), Jemez (5), Cochiti (7), Santa Ana (8).

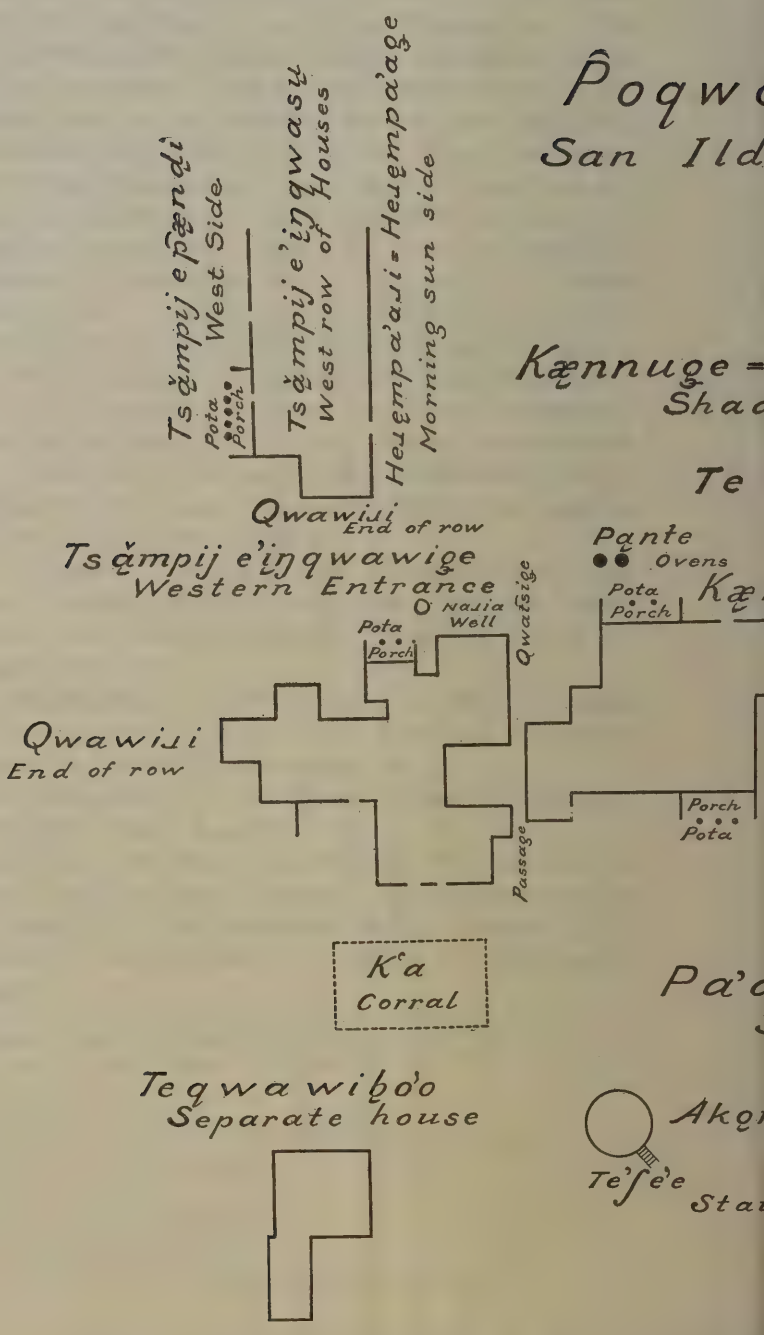
(5) Jemez *P̂âʃugi'ĭ* of obscure etymology (*p̂â* 'water'; *ʃu* unexplained; *gi'ĭ* locative, akin to Tewa *ge*). San Ildefonso people are called *P̂âʃut̂sâ'âʃ* (*P̂âʃu*, see above; *t̂sâ'âʃ* 'people'). Cf. Tewa (1), Hano (2), Taos (3), Isleta (4), Cochiti (7), Santa Ana (8). Cf. also Jemez (6).

[1] Bandelier: In *Ausland*, p. 925, 1882; in Ritch, New Mexico, p. 210, 1885.
[2] Bandelier: Final Report, pt. I, p. 124, 1890; pt. II, p. 82, 1892.
[3] Ibid., pt. I, p. 260.
[4] Bandelier, Gilded Man, p. 232, 1893.
[5] Fewkes in *Nineteenth Rep. Bur. Amer. Ethn.*, pt. I, p. 614, 1900.
[6] Hewett: In *American Anthropologist*, n. s., VI, p. 630, 1904; Antiquities, p. 20, 1906.
[7] Jouvenceau in *Catholic Pioneer*, I, No. 9, p. 12, 1906.
[8] Hewett, Communautés, p. 32, 1908.
[9] Twitchell in *Santa Fe New Mexican*, Sept. 22, 1910.
[10] Stephen in *Eighth Rep. Bur. Amer. Ethn.*, p. 37, 1891.
[11] Budd, Taos vocabulary, MS., Bur. Amer. Ethn.
[12] Hodge field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 2, p. 441, 1910).

DIAGRAM I

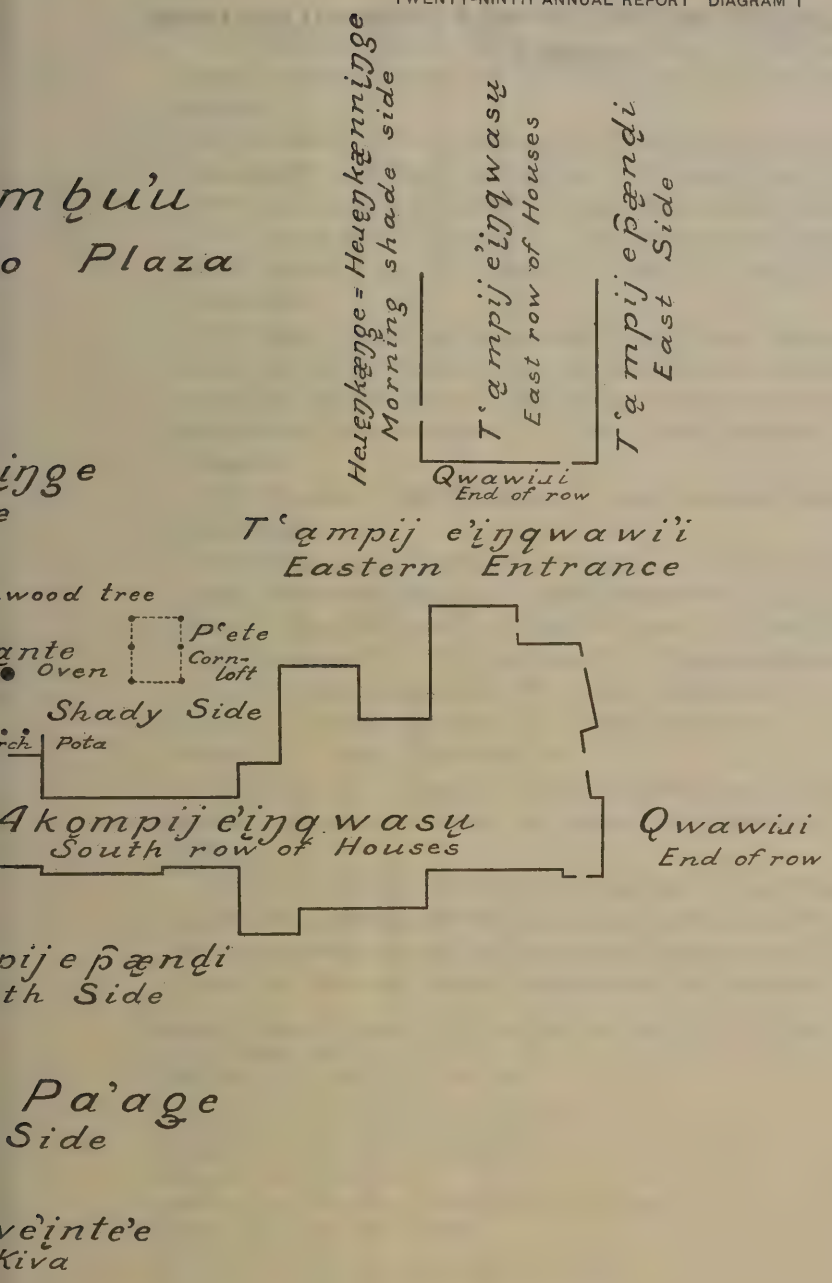
GROUND-PLAN OF SOUTHERN HALF OF SAN ILDEFONSO PUEBLO





GROUND-PLAN OF SOUTHERN HALF OF SAN ILDEFONSO P

TWENTY-NINTH ANNUAL REPORT DIAGRAM 1



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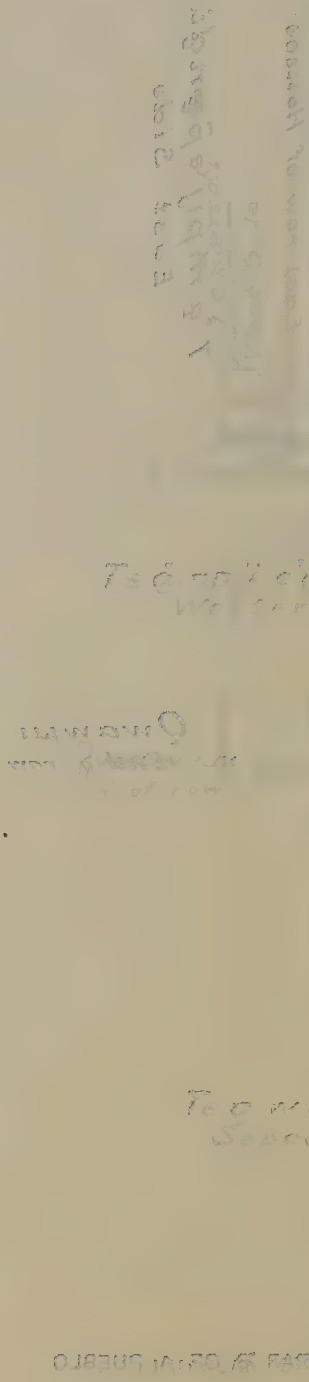
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G THE TEWA NOMENCLATURE FOR THE PARTS OF A PUEBLO

DIAGRAM I

GROUND-PLAN OF SOUTHERN HALF OF SAN ILDEFONSO PUEBLO



(6) Jemez *Salăfọso*. (<Span.). =Eng. (11), Span. (12). This form is given because the corruption is in common use, is standardized.

(7) Cochiti *P̂ák'wetę* of obscure etymology (no part of the word explainable; evidently borrowed long ago from Tanoan). Cf. Tewa (1), Hano (2), Taos (3), Isleta (4), Jemez (5), Santa Ana (8).

(8) Santa Ana "Pákwiti".[1] The form is evidently identical with Cochiti (7). Cf. Tewa (1), Hano (2), Taos (3), Isleta (4), Jemez (5).

(9) Oraibi Hopi *Sőstavanatewa* 'first Tewa' (*sőstavana* 'first'; *téwa* 'Tewa' <Tewa *Tewà*). San Ildefonso or its population is so called because it is the first Tewa village reached when going up the Rio Grande Valley. Cf. the Hopi names of other Tewa villages.

(10) Navaho "Tsĕ Tŭ Kĭnnĕ";[2] said to mean "houses between the rocks".

(11) Eng. San Ildefonso. (<Span.). =Jemez (6), Span. (12).

(12) Span. San Ildefonso 'Saint Ildefonsus.' =Jemez (6), Eng. (11). "Sant Ilefonso".[3] "San Ilefonso".[4] "San Ildephonso".[5] "S. Ildefonso".[6] "S. Ildefonse".[7] "San Jldefonso".[8] "Ildefonso".[9] San Aldefonso".[10] "San Ildefonsia".[11] "San Il de Conso".[12] "San Yldefonso".[13] San Ildefonzo".[14] "Sant Yldefonso".[15] "San Yldefonzo".[16]

(13) Span. (?) "Bove".[17] This reminds one of the Tewa word *wo̊be* 'high plain'. With the name San Ildefonso cf. Ildefonso [**19**:49].

The plaza of San Ildefonso (see diagram 1) was formerly (previous to the uprising of 1696, according to Bandelier[18]) just south of its present location, so that the row of houses south of the present plaza was then the row of houses north of the plaza. The place

[1] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 2, p. 441, 1910).
[2] Curtis, American Indian, I, p. 138, 1907.
[3] Oñate (1598) in *Doc. Inéd.*, XVI, p. 116, 1871.
[4] Benavides, Memorial, p. 26, 1630.
[5] Villa-Señor, Theatro Americano, II, p. 413, 1748.
[6] D'Anville, Map N. A., Bolton's edition, 1752.
[7] Vaugondy, Map Amérique, 1778 (French form).
[8] Wislizenus, Memoir, map, 1848.
[9] Calhoun in Cal. Messages and Correspondence, p. 213, 1850.
[10] Simpson, Rep. to Sec. War, p. 140, 1850.
[11] Simpson, ibid., 2d map.
[12] Lane (1854) in Schoolcraft, Indian Tribes, V, p. 689, 1855.
[13] Davis, El Gringo, p. 88, 1857.
[14] Brevoort, New Mexico, p. 20, 1875.
[15] Bandelier in *Arch. Inst. Papers*, I, 1881 (correcting Oñate, according to Handbook Inds., pt. 2, p. 441, 1910).
[16] Curtis, Children of the Sun, p. 121, 1883.
[17] Oñate, op. cit., p. 256.
[18] Final Report, pt. II, p. 82, 1892.

formerly occupied by the plaza is called *T̂aḍawe;* see [**19**:26]. The south estufa [**19**:24] was in the center of the former plaza. The house rows surrounding the former plaza were two or three stories high; most of those of the present pueblo are only one story high, while a few have two stories. According to San Ildefonso tradition, when the plaza occupied its former southern location San Ildefonso was a populous and prosperous village. It was big and several-storied. All went well until certain sorcerers advocated moving the pueblo to the north. All good people, including the *P̂o'ætujo* (Summer cacique), opposed this move, saying that people must always migrate to the south, villages must always be moved southward. It was arranged at last that the good people and the bad sorcerers should hold a gaming contest and that the pueblo should be moved according to the wish of the winners. What kind of game was played is no longer remembered. The bad sorcerers won the game by witchcraft, and according to their wish the pueblo was shifted northward. Since that time the San Ildefonso people have decreased in number, have had pestilence, famines, persecutions. This is because the pueblo was shifted in the wrong direction. Concerning this shifting Bandelier says:

> After the uprising of 1696, when the church was ruined by fire, the village was moved a short distance farther north, and the present church is located almost in front of the site of the older one, to the north of it.[1]

In a footnote Bandelier adds concerning the destruction of the church:

> This occurred on the 4th of June, 1696. Two priests, Father Francisco Corbera and Father Antonio Moreno, were murdered by the Indians, who during the night closed all the openings of both church and convent and then set fire to the edifice. Several other Spaniards also perished. The facts are too well known to require reference to any of the numerous documents concerning the events.

The plaza of the present San Ildefonso used to contain, within the memory of an informant about 45 years of age, seven large cottonwood trees. Of these at present only one remains.

Cf. especially [**19**:23], [**19**:24], [**19**:25], [**19**:26].

[**19**:23] San Ildefonso *P̂ịmpijete'e* 'the north estufa' (*p̂ịmpije* 'north' <*p̂iyᵭ* 'mountain' 'up country', *pije* 'toward'; *te'e* 'estufa' 'kiva').

This is a rectangular room, entirely above ground, a part of the north houserow of the village. Cf. [**19**:24].

[**19**:24] San Ildefonso *'Akǫmpijete'e* 'south estufa' (*'akǫmpije* 'south' <*'akǫŋᵭ* 'plain' 'down country', *pije* 'toward'; *te'e* 'estufa' 'kiva').

[1] Bandelier, Final Report, pt. II, p. 82, 1892.

This is a circular room, entirely above ground. It formerly stood in the middle of the plaza of the pueblo, before the pueblo was shifted toward the north. Cf. [19:23].

[19:25] San Ildefonso *Misàte, P̄oqwoge misàte* 'the church' 'the church of [19:22]' (*misàte* 'church' <*misà* <Span. misa, Roman Catholic mass', *te* 'dwelling place', 'house'; *P̄oqwoge*, see [19:22]). Of the church at San Ildefonso Bandelier says:

> The church . . . of San Ildefonso is posterior to 1700.[1] After the uprising of 1696, when the church was ruined by fire, the village was moved a short distance farther north, and the present church is located almost in front of the site of the older one, to the north of it.[2]

The present church faces southward. About the front of the church is the graveyard, few of the graves of which are marked in any way. In interring a body bones of other bodies are usually dug up. The San Ildefonso call the graveyard by the usual word: *penibe'e* 'little corner of the corpses' (*peni* 'corpse'; *be'e* 'small low roundish place' 'corner').

Mr. Dionisio Ortega, of Santa Fe, informed the writer that several years ago at Ranchos [19:50] he obtained some religious images which were said to have come from the old church of San Ildefonso, the one destroyed in 1696. That they came from the old church seems improbable. Indians have said that carved beams from the old church were in possession of some of the Indians a few years ago. The site of the old church, south of that of the present church, is known to many of the Indians. See [19:22].

[19:26] San Ildefonso *T̄aḍawe, T̄aḍawebu'u* 'where it is curled up when it dries,' 'corner where it is curled up when it dries,' referring to mud (*ta* 'to dry' 'dryness' 'dry'; *ḍawe* 'to be curled up' 'to have risen up curlingly'). The name refers to the cracking and curling up of the surface layer of drying mud such as one often sees in New Mexico and elsewhere and sees in drying puddles at this very place. One says commonly of this phenomenon *nąpo nąta* 'the mud is dry' (*nąpo* 'mud' <*nąᵢ* unexplained, *po* 'water'; *nąᵢ* 'it'; *ta* 'to be dry'); *nąpo nątaḍawe* 'the mud is dry and curled up' (*nąpo* 'mud' <*nąᵢ* unexplained, *po* 'water'; *nąᵢ* 'it'; *ta* 'to dry' 'to be dry'; *ḍawe* 'to be curled up').

The name is applied to all the locality immediately south of the southern houserow of the pueblo about the southern estufa [19:24]. The place is entirely west of the main wagon road which leads south from San Ildefonso and extends indefinitely to the west to a point perhaps about south of the church [19:25]. A large cottonwood a couple of hundred yards south of the southern houserow marks the southern extremity of the locality. This locality

[1] Bandelier, Final Report, pt. I, p. 267, 1890. [2] Ibid, pt. II, p. 82, 1892.

was the former site of San Ildefonso. When at ths site the pueblo was only slightly north of a point due west of the shrine hill] **19**:27]. See [**19**:22], [**19**:24].

[**19**:27] San Ildefonso *'Okutɥɲwæjo* 'the very high hill' (*'oku* 'hill'; *tɥɲwæjo* 'great height' 'very high' <*tɥɲwæ* 'height' 'high', *jo* augmentative).

This symmetrical high round hill is the shrine hill of San Ildefonso. A well-worn trail leads from the southeast corner of the pueblo to the shrine [**19**:28] on the summit of the hill. See [**19**:28].

[**19**:28] San Ildefonso *'Okutɥɲwæjoɬ̂ewek'ajeɬ̂kuboɬi* 'holy rock-pile on top of the very high hill' (*'Okutɥɲwæjo*, see [**19**:27]; *ɬ̂ewe* 'peak' 'on the very top of a pointed thing'; *k'aje* 'fetish' 'holy thing' 'holy'; *ɬ̂kuɓoɬi* 'pile or group of stones' <*ɬ̂ku* 'stone', *ɓoɬi* 'large and roundish like a pile'). See [**19**:27].

[**19**:29] San Ildefonso *'Okuwi'i* 'the gap in the hills' (*'oku* 'hill'; *wi'i* 'gap').

This refers to the gap between *'Okutɥɲwæjo* [**19**:27] and *'Okup'agi'iɲ* [**19**:33]. Out from the gap runs the arroyo [**19**:30], which takes its name from the gap. Just east of the gap lies the claypit [**19**:31] which also takes its name from the gap. The lower part of the western side of the gap is used by the villagers as a latrine. At daybreak on the day of the buffalo dance (January 24) the dancers file down through this gap from the east.

[**19**:30] San Ildefonso *'Okuwi'iɲhu'u* 'arroyo of the gap in the hills' referring to [**19**:29] (*'Okuwi'i*, see [**19**:29]; *'iɲ* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo'). See [**19**:29].

[**19**:31] San Ildefonso *'Okuwiŋ̆ŋ̆k'ǫnd̨iwe* 'place at the gap in the hills where the earth or clay is dug' (*'Okuwi'i*, see [**19**:29]; *nŋ̆ŋ* 'earth'; *k'ǫŋ* 'to dig'; *'iwe* locative).

This deposit is the chief, indeed practically the only, source of the clay from which San Ildefonso women make their pottery. The clay is reddish, and both the red and the black ware of San Ildefonso are made from it. See *Nŋ̆pi'i*, under MINERALS.

[**19**:32] San Ildefonso *'Okuɓu'u*, *'Okup̂æɣge* 'corner of the hills' 'corner back of the hills' (*'oku* 'hill'; *ɓu'u* 'large low roundish place'; *p̂æɣge* 'beyond'). This name applies to the dell or low place back of the hills immediately southeast of San Ildefonso.

[**19**:33] San Ildefonso *'Okɥp'agi'iɲ* 'the two broad flat hills' (*'oku* 'hill'; *p'agi* 'broadness and flatness' 'broad and flat'; *'iɲ* locative and adjective-forming postfix).

There are two of these hills which appear nearly flat when compared with *'Okutɥɲwæjo* [**19**:27].

[19:34] San Ildefonso *Supok'e* 'where the arrow water starts' (*su* 'arrow'; *po* 'water'; *k'e* 'to start to move'). Why this name, which seems peculiar even to the Indians, is applied, is not known. No water starts at the place. The name is given to the locality west of [19:33] and south of [19:26].

[19:35] San Ildefonso *Tsuma'oku* of obscure etymology (*tsuma* unexplained; *'oku* 'hill'). A number of unanalyzable place-names end in *ma*. This name is applied to the long ridge, extending north and south, which has a horizontal streak [19:36] on its western side.

It is much higher than the low chain of hills between it and the Rio Grande. There is no other hill as near San Ildefonso as *Tsuma*, which is nearly as high as *Tsuma*. The northern end of *Tsuma* rises immediately south of *T'aba'a* [19:41]. See [19:36], [19:70], to which this place gives names.

[19:36] San Ildefonso *Tsumapiqwaɬi*, *Piqwaɬi* 'the large red line of [19:35]' 'the large red line' (*Tsuma*, see [19:35]; *pi* 'redness' 'red'; *qwaɬi* 'large or broad line', contrasting with *qwiɬi* 'small or thin line').

This horizontal reddish line on the west side of *Tsuma* is very conspicuous. See [19:35].

[19:37] San Ildefonso *Netoqonsaleƀiteqwa'iwe* 'place by Nestor Gonzales' house' (*Netoqonsale* < Span. Nestor Gonzales; *ƀi* possessive; *teqwa* 'house' < *te* 'dwelling place', *qwa* denoting state of being a receptacle; *'iwe* locative).

Mr. Nestor Gonzales, a Mexican about 40 years of age, has lived here with his family for years. Mr. Gonzales speaks Tewa to some extent and is especially liked by the Indians. This designation of the locality is much used.

[19:38] San Ildefonso *Potsisu'u* 'muddy point' (*potsi* 'mud' < *po* 'water', *tsi* 'to cut through' 'to ooze through'; *su'u* 'horizontally projecting point or corner'). It is said that the marsh is called thus because it runs out in a point toward the east. This marsh is just south of [19:14] and entirely on the south side of the creek. There is a pool or spring almost in the middle of the marshy place; see [19:39].

[19:39] (1) San Ildefonso *Potsisupopi* 'spring of the muddy point' referring to [19:38] (*Potsisu'u*, see [19:38]; *popi* 'spring' < *po* 'water', *pi* 'to issue').

(2) San Ildefonso *T'ąmpijepokwį* 'lake of the east' (*t'ąmpije* 'east' < *t'ąŋ̄* 'sun', *pije* 'toward'; *pokwį* 'lake' 'pool' < *po* 'water', *kwį* unexplained). For the reason that this name is applied, see below. These names refer to a small pool of water on

the south side of Pojoaque Creek, almost in the middle of the marshy meadow [**19**:38]. This pool or spring is never dry. Live stock drink there. The pool is the 'lake of the east' of the San Ildefonso sacred water ceremony; see pages 44–45.

[**19**:40] San Ildefonso *T'aba'ǫŋwi̱keji* 'live belt pueblo ruin' (*T'aba'a* see [**19**:41]; *'ǫŋwi̱keji* 'pueblo ruin' <*'ǫŋwi̱* 'pueblo', *keji* 'old', postpound). "I'ha-mba."[1] The "I" is evidently a misprint for "T." "Ihamba."[2]

All that could be learned of this pueblo is that it is very old and probably was formerly inhabited by some of the ancestors of San Ildefonso people. It was constructed of adobe. Bandelier says of it:

> On the south side of the Pojuaque River, between that village [**21**:29] and San Ildefonso, two ruins are known to exist; Jacona, or Sacona [**21**:9], a small pueblo occupied until 1696, and I'ha-mba, of more ancient date. I have not heard of any others in that vicinity.[1]

Hewett says:

> Près de la rivière [**19**:3], au-dessus de San Ildefonso, on trouve les ruines de Sacona [**21**:9] et d'Ihamba . . . Toutes ces ruines sont historiques.[2]

See [**19**:41].

[**19**:41] San Ildefonso *T'aba'a* 'live belt' 'belt where they live' (*t'a* 'to live' 'to dwell'; *ba'a* 'woman's belt', applied also sometimes to a belt of country). The etymology of the name is not very clear to the Indians. For quoted forms see under [**19**:40].

This name is applied to a strip of country at the foot of the north end of *T͡ʃuma'oku* [**19**:35]. The place gives names to the pueblo ruin [**19**:40] and the arroyo [**19**:42].

[**19**:42] San Ildefonso *T'abakǫhu'u* 'live belt arroyo' (*T'aba'a*, see [**19**:41]; *kǫhu'u* 'arroyo with barrancas' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo'). The gulch takes its name from [**19**:41].

[**19**:43] San Ildefonso *Si̱te'e*, *Si̱tepo* 'vagina estufa' 'vagina estufa water' (*si̱* 'vagina' 'vulva'; *te'e* 'estufa' 'kiva'; *po* 'water').

There is a spring near Zuñi called by the Zuñi "vulva spring."[3] For the use of *te'e* cf. [**24**:11].

Although in a dry dell of the hills, there is always water in this spring. There is a roundish pool about 15 feet across, from one side of which two long narrow arms extend 10 feet or more, each arm ending in a small roundish pool. The large pool is the 'vagina estufa' proper; the arms are called *k'o* 'arm'). The water is clean and tastes good. Mexican women come to the pool

[1] Bandelier, Final Report, pt. II, p. 85, 1892.
[2] Hewett, Communautés, p. 33, 1908.
[3] Stevenson, The Zuñi Indians, *Twenty-third Rep. Bur. Amer. Ethn.*, p. 87, 1904.

regularly to wash clothes. Sometimes Mexicans of Ranchos [19:50] fetch barrels of water from the spring for domestic use at Ranchos. Indian and Mexican live stock water at the place. The water flows into and soon sinks beneath the sands of [19:44], to which the spring gives the name. The name and place are curious; whether any religious significance is or was attached to this spring has not been learned. The spring is a short distance north of the curious place [19:70] and is sometimes said to be, loosely speaking, at [19:70]. The spring gives names to [19:44], [19:45], and [19:46].

[19:44] San Ildefonso *Sįtekǫhu'u* 'vagina estufa arroyo', referring to [19:43] (*Sįtè'e*, see [19:43]; *kǫhu'u* 'arroyo with barrancas' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo').

The lower part of the gulch passes just east of a Mexican farmhouse. Below the farmhouse the gulch is lost in cultivated fields. The water of the spring [19:43] sinks under the sand a few feet below the pools of the spring; in dry times the water sinks at the pools themselves, so that there is no outflow.

[19:45] San Ildefonso *Sįtekwaje* 'height by vagina estufa', referring to [19:43] (*Sįtè'e*, see [19:43]; *kwaje* 'height'). This name is applied to the high land immediately south and east of *Sįtè'e* spring [19:43], but not to the hill [19:47].

[19:46] San Ildefonso *Sįtè'akǫnnu* 'vagina estufa plain', referring to [19:43] (*Sįtè'e*, see [19:43]; *'akǫnnu* 'plain' <*'akǫŋʃ* 'plain', *nu* locative). This name is applied to the large, nearly level area south of *Sįtè'e* spring [19:43] and between it and the northern limits of the broken country called *Sąŋwæpįŋǫe* [19:70].

[19:47] San Ildefonso *Peʃu'iⁱᵛoku*, *Peʃu'iⁱ* of obscure etymology (*pe* unexplained; *ʃu'u* apparently *ʃu'u* 'horizontally projecting point or corner'; *'iⁱ* locative and adjective-forming postfix; *'oku* 'hill'). This name is applied to the hill or hills immediately east of *Sįtè'e* [19:43] and directly south of *Tep'ęŋk̂ewe* [19:49]. The hills [19:51] are never called by this name and are carefully distinguished.

[19:48] San Ildefonso *Kwæk̂upenib̥è'e* 'little corpse corner of the Mexicans' (*Kwæk̂ų* 'Mexican', of obscure etymology; cf. *kwæk̂ųŋʃ* 'iron'; *peni* 'corpse'; *b̥è'e* 'small low roundish place'). This name refers to the Mexican graveyard which lies just south of the main wagon road that leads up Pojoaque Creek from San Ildefonso. The place where the graveyard is situated can also be included as a part of the locality [19:49].

[19:49] (1) San Ildefonso *Tep'ęnnu'u*, *Tep'ęŋk̂ewe* 'below the black dwelling-place' 'black dwelling-place height' (*te* 'dwelling-place'

'house'; *p'ęŋ́* 'blackness' 'black'; *nu'u* 'below'; *k̂ewe* 'top' 'peak' 'height'). The former of the two names refers to the low lands beside Pojoaque Creek; the latter refers to the hilly land a few rods south of the creek.

(2) Eng. Ildefonso. (<Span.). =Span. (3).

(3) Span. Ildefonso, so called because of its proximity to San Ildefonso Pueblo [**19**:22]. =Eng. (2). The Eng. and Span. names are very recent; see below.

There are a few Mexican houses at this place. The post-office, formerly at San Ildefonso Pueblo under the name San Ildefonso Pueblo, has recently been moved to this place and is now called Ildefonso. This name has not come into use, however, and most of the letters received at the post-office are addressed to San Ildefonso Pueblo or San Ildefonso. The official list of New Mexican post-offices spells the name Ildefonzo. With the names San Ildefonso and Ildefonso cf. Santo Domingo [**29**:61] and Domingo [**29**:60]. This system of place-naming is confusing. The name *Tep'ęŋ́kewe* may be applied so as to include the locality of the graveyard [**19**:48].

[**19**:50] (1) San Ildefonso *K'oso'o*, probably 'large legging' but possibly 'large arm' (*k'o* 'legging' 'arm'; *so'o* 'largeness' 'large'). This is the old name of the place and is still frequently applied. It refers especially to the locality where Ranchos village is the biggest. Why the name is applied is no longer remembered. One should compare with this name *K'oso'iŋ́* (p. 561), the Tewa name for the Hopi.

(2) San Ildefonso *Kwǽ̨kų'i''i* 'place of the Mexicans' (*Kwǽ̨kų* 'Mexican', of obscure etymology; cf. *kwǽ̨kuŋ́* 'iron'; *'i''i* locative and adjective-forming postfix). This name is used perhaps more commonly than (1), above. This is the largest Mexican settlement in the immediate vicinity of San Ildefonso, hence there is no misunderstanding.

(3) Eng. Ranchos. (<Span.). =Span. (4).

(4) Span. Ranchos, Ranchos de San Antonio 'ranches' 'ranches of Saint Anthony'. =Eng. (3). According to Mr. Dionisio Ortega of Santa Fe the only proper name of the place is Ranchos de San Antonio.

The settlement extends for some distance along the south side of the creek as a row of small Mexican farms. The place gives names to [**19**:51] and [**19**:52].

[**19**:51] (1) San Ildefonso *K'oso'oku* 'hills of [**19**:50]' (*K'oso'o*, see [**19**:50]; *'oku* 'hill').

(2) San Ildefonso *Kwǽ̨kų'i''i'oku* 'hills of the place of the Mexicans', referring to [**19**:50] (*Kwǽ̨kų'i''i*, see [**19**:50]; *'oku* 'hill').

[19:52] (1) San Ildefonso *K'osokǫhu'u* 'arroyo of [19:50]' (*K'oso'o*, see [19:50]; *kǫhu'u* 'arroyo with barrancas' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo').

(2) San Ildefonso *Kwǽ̨kų̨'i̯ŋkǫhu'u* 'arroyo of the place of the Mexicans', referring to [19:50] (*Kwǽ̨kų̨'i̯'i*, see [19:50]; *kǫhu'u* 'arroyo with barrancas' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo').

[19:53] San Ildefonso *K̂ubẹ'e* 'small rocky corner' (*k̂u* 'stone' 'rock'; *bẹ'e* 'small low roundish place').

The dell called by this name is on the south side of the creek, about a mile east of Ranchos [19:50]. There are some Mexican farms at or near the place. The place gives the name to the hills [19:54].

[19:54] San Ildefonso *K̂ubẹ'oku* 'hills of the small rocky corner', referring to [19:53] (*K̂ubẹ'e*, see [19:53]; *'oku* 'hill').

These hills are low and scattering.

[19:55] San Ildefonso *P̂otsiqwajègẹ* of obscure etymology (*p̂otsi* 'marsh' <*p̂o* 'water', *tsi* 'to cut through' 'to ooze through'; *qwajè* apparently identical with *qwajè* 'to hang' intransitive; *gẹ* 'down at' 'over at').

The name refers to the large marshy place on both sides of Pojoaque Creek, east of [19:53]. It is said that Mr. Felipe Roybal is one of the Mexicans who have farms at or near this place. The place gives the name to [19:56].

[19:57] San Ildefonso *Wajima'oku* of obscure etymology (*Wajima* the abode of spirits in the underworld; *'oku* 'hill'), see pages 571–72.

This small roundish hill is south of the two *'Okup'agu̯'i̯ŋ* [19:33] and is separated from them by the *Wajimawi̯'i* [19:58]. Cf. [19:58] and [19:59].

[19:58] San Ildefonso *Wajimawi̯'i* of obscure etymology (*Wajima*, see [19:57]; *wi̯'i* 'gap').

This gap is between [19:33] and [19:57]. From it *Wajimakǫhu'u* [19:59] runs westward.

[19:59] San Ildefonso *Wajimakǫhu'u* of obscure etymology (*Wajima*, see [19:57]; *kǫhu'u* 'arroyo with barrancas' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo').

This arroyo runs westward from *Wajimawi̯'i* [19:58] until its course is obliterated in the cultivated lands about midway between the hills and the Rio Grande.

[19:60] San Ildefonso *Tamakǫgẹ* of obscure etymology (*tama* unexplained, but note that a number of unexplained Tewa place-names end in *ma; kǫ* 'barranca'; *gẹ* 'down at' 'over at').

This is a place that is much spoken of. The name refers especially to the higher level land just west of the hills [19:62], both north and south of the arroyo [19:64]. Wheat is threshed at this

place. It is here that one of the chief ancient foot-trails connecting San Ildefonso and Cochiti Pueblos leaves the lowlands by the Rio Grande. This trail runs directly south from San Ildefonso Pueblo up through the gap [**19**:63] and southwestward through the hills [**19**:102]. Clay similar to that dug at [**19**:31] is obtained at this place; just where could not be learned. At this place, or more precisely at the western foot of [**19**:63], is a ledge of rock which is used for making the handstones (manos) for metates; see [**19**:63]. A large cottonwood tree stands just south of the place on the north bank of the arroyo [**19**:68]. The place has given names to [**19**:61], [**19**:62], [**19**:63], and [**19**:64].

[**19**:61] San Ildefonso *Tamakǫge'iṃbu'u* 'corner by [**19**:60]' (*Tamakǫge*, see [**19**:60]; *iy ſ* locative and adjective-forming postfix; *ḫu'u* 'large low roundish place'). This name is given to the low, cultivated land immediately west of [**19**:60].

[**19**:62] San Ildefonso *Tamakǫge'oku* 'hills of [**19**:60]' (*Tamakǫge*, see [**19**:60]; *'oku* 'hill').

These hills lie south of the gap [**19**:65]. Somewhere at the western foot of the hills, called in Tewa *Tamakǫge'okunu'u* (*nu'u* 'below' 'at the foot of') is a ledge of rock which is used by the San Ildefonso Indians for making manos for metates. This kind of stone is called merely *są̆ywæ̨̂ku* 'sandstone' (*są̆ywæ̨* 'sandstone'; *̂ku* 'stone').

[**19**:63] San Ildefonso *Tamakǫgewi'i* 'gap by [**19**:60]' (*Tamakǫge*, see [**19**:60]; *wi'i* 'gap').

This gap is north of the hills [**19**:62] and through it the San Ildefonso-Cochiti trail passes; see under [**19**:64]. Through this gap runs the arroyo [**19**:64].

[**19**:64] San Ildefonso *Tamakǫgekǫhu'u* 'arroyo by [**19**:60]' (*Tamakǫge*, see [**19**:60]; *kǫhu'u* 'arroyo with barrancas' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo').

[**19**:65] San Ildefonso *Te ſu'u*, *Te ſuḫu'u* 'cottonwood tree point' 'corner by cottonwood tree point' (*Te* 'cottonwood' 'Populus wislizeni'; *ſu'u* 'horizontally projecting corner or point'; *ḫu'u* 'large low roundish place'). The name and place are said to be distinct from [**19**:16].

The land at this place is low and is cultivated. A house belonging to Mr. Ignacio Aguilar of San Ildefonso stands in *Tamakǫge* [**19**:60] very near where the latter joins *Te ſu'u*.

[**19**:66] San Ildefonso *P̂ojage* 'the island' 'in the midst of the waters' (*p̂o* 'water'; *jage* 'in the middle of'). It is said that after heavy rains the land at this place is more or less flooded; hence the name.

This place consists of low, cultivated land. The place probably gives the name to [**19**:67].

[19:67] San Ildefonso *P̂ojaǥeḇu'u* 'corner by the island', referring probably to [19:66] (*P̂ojaǥe*, see [19:66]; *ḇu'u* 'large low roundish place')

The arroyos [19:87] and [19:95] end at this place. The boundary between this place and [19:98] is indefinite. See [19:66].

[19:68] San Ildefonso *K'ųnsæ̆kǫhu'u* 'arroyo of the boiled or stewed maize' (*k'ųŋ ɾ* 'maize' 'corn' 'Zea mays'; *sæ̆* 'boiled stuff' 'stew', 'to boil' 'to stew'; *kǫhu'u* 'arroyo with barrancas' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo'). Why this name is applied is not known. The arroyo is called by this name as far up as the point at which the arroyos [19:69], [19:71], and [19:74] come together to form it.

The arroyo is lost in the lowlands at [19:66].

[19:69] (1) San Ildefonso *Sæ̆ŋwæpi̱ŋǥekǫhu'u* 'arroyo in the midst of the sandstone,' referring to [19:70] (*Sæ̆ŋwæpi̱ŋǥe*, see [19:70]; *kǫhu'u* 'arroyo with barrancas' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo').

(2) San Ildefonso *T͡ʃumap̂æŋǥekǫhu'u* 'arroyo beyond *T͡ʃuma* [19:35]' (*T͡ʃumap̂æŋǥe*, see [19:70]; *kǫhu'u* 'arroyo with barrancas' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo').

See [19:70].

[19:70] (1) San Ildefonso *Sæ̆ŋwæpi̱ŋǥe* 'in the midst of the sandstone' (*sæ̆ŋwæ̆* 'sandstone'; *pi̱ŋǥe* 'in the midst of'). The place is a maze of curiously eroded sandstone; hence the name.

(2) San Ildefonso *T͡ʃumap̂æŋǥe* 'beyond *T͡ʃuma* [19:35]' (*T͡ʃuma*, see [19:35]; *p̂æŋǥe* 'beyond').

The place drains into the arroyo [19:69], to which the same name is applied. It was at this place that a crazy man used to try to kill himself by wrapping himself completely in his blanket and rolling over the cliffs, but he was rescued every time by the Water-Wind Spirits (*P̂owæ̆hæ̆ŋ ɾ*), who caught him in the air and made him fall gently. [19:70] is a weird place at night, when the whole region looks mottled and streaked and the little cliffs throw their shadows.

[19:71] San Ildefonso *T͡ʃepekǫhu'u* of obscure etymology (*t͡ʃepe* unexplained, but see under [19:72]; *kǫhu'u* 'arroyo with barrancas' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo'). The arroyo designated thus is known by a different name in the uppermost part of its course [19:83] and by a still different name in its lower course [19:68]. See [19:72].

[19:72] San Ildefonso *T͡ʃepe'i'i* of obscure etymology (*t͡ʃepe* unexplained, but perhaps from Span. chepa 'hunch' 'hump', referring to the hillocky land at the place; *'i'i* locative and adjective-forming postfix). The writer has recorded the name *Tsepe'i'i* a couple

of times, but this is probably not correct. The name is applied, it is said, to the locality in the immediate vicinity of the spring [19:73] and is not equivalent to [19:70]. Cf. [19:71], [19:73].

[19:73] San Ildefonso *Tʃepe'i'i'i p̂o* 'the water at [19:72]' (*Tʃepe'i'i'*, see [19:72]· *p̂o* 'water'). This name refers to a spot in the bed of [19:71] where water can always be obtained by digging in the sand a few feet. Since the water at most times of the year does not flow forth of its own accord, the place is not called a spring. See [19:72].

[19:74] San Ildefonso *P̂i̱mpije'i̱mp'op'awekǫhu'u* 'northern arroyo of the place, with the hole through it' (*p̂i̱mpije* 'north' < *p̂i̱yʃ* 'mountain' 'up country', *pije* 'toward'; *'i̱yʃ* locative and adjective-forming postfix; *P'op'awe*, see [19:75]; *kǫhu'u* 'arroyo with barrancas' < *kǫ* 'barranca', *hu'u* 'large groove' 'arroyo'). For the southern *P'op'awekǫhu'u*, see [19:87].

The arroyo must not be confused with [19:77].

[19:75] San Ildefonso *P'op'awe*, *P'op'awe'i'i* 'the hole which goes through' 'place of the hole which goes through' (*p'o* 'hole'; *p'awe* 'to go completely through'; *'i'i* locative and adjective-forming postfix).

At the spot indicated, at the western end of the ridge, near the summit, a small eroded hole passing completely through the ridge was formerly to be seen. There was a cave-in here many years ago (more than fifty according to one informant) but the place where the hole was is still remembered and the name is still used. The site of the hole is a short distance southeast of *P̂oqwawi'i* [19:76]. The hole gives names to [19:74], [19:76], [19:87], and [19:91].

[19:76] San Ildefonso *P'op'awe'oku* 'hills of the hole which goes through', referring to [19:75] (*P'op'awe*, see [19:75]; *'oku* 'hill'). There are two chief ridges, parallel to each other, called by this name. The hole [19:75] from which the name is taken is at the western end of the more northerly of these two hills. See [19:91].

[19:77] San Ildefonso *P̂oqwawikǫhu'u* 'arroyo of water reservoir gap' referring to [19:78] (*P̂oqwawi'i*, see [19:78]; *kǫhu'u* 'arroyo with barrancas' < *kǫ* 'barranca', *hu'u* 'large groove' 'arroyo').

This small arroyo runs into [19:71] from the south.

[19:78] San Ildefonso *P̂oqwawi'i* 'gap of the water reservoir' (*p̂oqwa* 'water reservoir' 'hollow where water collects' < *p̂o* 'water', *qwa* denoting state of being a receptacle; *wi'i* 'gap').

No reservoir or water-hole of any kind could be found at the place, and the informants said that they had never heard of the existence of any. Why the place is called thus is not known. The place gives names to [19:77] and [19:79].

[19:79] San Ildefonso *P̂oqwawi'oku*, *P̂oqwawi'oku'e* 'hills by water reservoir gap' 'little hills by water reservoir gap' (*P̂oqwawi'i* see [19:78]; *'oku* 'hill'; *'e* diminutive).

The gap [19:78], from which the hills take their name, is in the range of hills.

[19:80] San Ildefonso *Qwæṭųƀi'oku* of obscure etymology (*qwæ* apparently *qwæ* 'mountain mahogany' 'Cercocarpus parvifolius', called by the Mexicans palo duro; *ṭų* sounds exactly like *ṭų* 'to say'; *ƀi* apparently the possessive *ƀi; 'oku* 'hill').

This roundish hill is much higher than any other hill east of San Ildefonso Pueblo shown on this sheet. The hill either gives the name to [19:81] or vice versa.

[19:81] San Ildefonso *Qwæṭųƀi'okuƀu'u*, *Qwæṭųƀiƀu'u* of obscure etymology (*Qwæṭųƀi'oku*, see [19:80]; *ƀu'u* 'large low roundish place'). Whether the name *Qwæṭųƀi* was originally applied to the hill [19:80] or to this low corner can not be determined.

The hill is far more conspicuous than the corner.

[19:82] San Ildefonso *Poƀ̀ìƀanḍi'ⁱ*, *Poƀ̀ìƀanḍi'ⁱ'oku* of obscure etymology (*poƀ̀ì* 'flower'; *ƀanḍi'ⁱ* unexplained, apparently <*ƀaŋ̨* unexplained, *'i'ⁱ* locative and adjective-forming postfix; *'oku* 'hill'). Whether *'oku* is added or not, the name refers to the two hills of roundish shape slightly northeast of the high hill [19:80]. The hills give rise to the name [19:83].

[19:83] San Ildefonso *Poƀ̀ìƀanḍi'kǫhu'u* 'arroyo of [19:82]' (*Poƀ̀ìƀanḍi'ⁱ*, see [19:82]; *kǫhu'u* 'arroyo with barrancas' <*kǫ* 'barranca,' *hu'u* 'large groove' 'arroyo'). The uppermost part of the course of the arroyo [19:71] is so designated.

[19:84] San Ildefonso *Kï̄ƀu'u* 'prairie-dog corner' (*ki* 'prairie-dog'; *ƀu'u* 'large low roundish place').

This *ƀu'u* is bounded on the east by the *Ŋwæntsa'oku* [19:85]. There is an abandoned Mexican house at the place.

[19:85] San Ildefonso *Ŋwæntsa'oku* 'hills where the rock-pine trees are or were cut' (*ŋwæŋ̨* 'rock-pine' 'Pinus scopulorum'; *tsa* 'to cut across the grain' 'to cut down', said of a tree; *'oku* 'hill').

No rock-pine trees were to be seen on the hill. The hills give the name to [19:86].

[19:86] San Ildefonso *Ŋwæntsa'okukǫhu'u* 'arroyo of the hills where the rock-pine trees are or were cut', referring to [19:85] (*Ŋwæntsa'oku*, see [19:85]; *kǫhu'u* 'arroyo with barrancas' <*kǫ* 'barranca,' *hu'u* 'large groove' 'arroyo').

This gully discharges over the lowlands just south of *Kï̄ƀu'u* [19:84].

[19:87] San Ildefonso *'Akǫmpije'ịmp'op'awekǫhu'u*, *P'op'awekǫhu'u* 'southern arroyo of the place with the hole through it' 'arroyo

of the place with the hole through it', referring to [**19**:75] (*'akǫmpije* 'south' <*'akǫŋ́* 'plain' 'down country', *pije* 'toward'; *'iŋ́* locative and adjective-forming postfix; *P'op'awe*, see [**19**:75]; *kǫhu'u* 'arroyo with barrancas' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo'). Cf. [**19**:74].

This arroyo is very large. Its lower end is at [**19**:67].

[**19**:88] San Ildefonso *T'ųnį'oku*, said to mean 'white earth hills' (*t'ųnį*, said to be for *t'ų'ų* a kind of white earthy mineral, see MINERALS, page 583; *'oku* 'hill'). The name is not clear in its meaning. It may have referred originally to the arroyo [**19**:89] instead of to these hills, or it may have referred originally to both arroyo and hills.

A wagon road connecting Ranchos [**19**:50] and Buckman passes just east of these hills. A trail follows the wagon road, making short cuts, being in some places identical with the wagon road. No kind of whitish earth or rock was to be seen at the hills. The hills clearly give name to [**19**:90].

[**19**:89] San Ildefonso *T'ųnįkǫhu'u*, said to mean 'white earth arroyo' (*T'ųnį*, see [**19**:88]; *kǫhu'u* 'arroyo with barrancas' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo'). The name *T'ųnį* may have been applied originally to the arroyo instead of to the hills [**19**:88], vice versa, or to both. No white earth was to be seen at either hills or arroyo.

[**19**:90] San Ildefonso *T'ųnį'okuɒu'u* 'corner by the white earth hills' referring to [**19**:88] (*T'ųnį'oku*, see [**19**:88]; *ɒu'u* 'large low roundish place').

This *ɒu'u* is just south of the hills [**19**:85].

[**19**:91] San Ildefonso *P'op'awe'okuɒu'u*, *P'op'awe'okupæŋgeɒu'u* 'corner by the hills of the hole that goes through' 'corner beyond the hills of the hole that goes through', referring to [**19**:76] (*P'op'awe'oku*, see [**19**:76]; *ɒu'u* 'large low roundish place'; *p̂æŋge* 'beyond').

At this corner is the spring *Pæp̂opi* [**19**:92].

[**19**:92] San Ildefonso *Pæp̂opi* 'deer spring' (*pæ* 'mule deer'; *p̂opi* 'spring' <*p̂o* 'water', *pi* 'to issue').

This spring, which is sometimes dry, is situated at the corner [**19**:91].

[**19**:93] San Ildefonso *Nąŋk'ǫnd̨iwe* 'where the earth is or was dug' (*nąŋ́* 'earth'; *k'ǫŋ́* 'to dig'; *'iwe* 'locative'). Cf. [**19**:94] and [**19**:95]; also *Nąŋk'ǫŋwį'i* under [**19**: unlocated].

A hole in the ground is still clearly seen at this place. It is said that earth was removed long ago for the purpose of making a thin layer of clay or plaster on the walls of rooms.

[**19**:94] San Ildefonso *Nąŋk'ǫŋwį'oku* 'hills of the gap where the earth is or was dug' (*Nąŋk'ǫŋwį'*, see [**19**:93]; *'oku* 'hill').

[19:95] San Ildefonso *Nąŋk'ǫŋwį'kǫhu'u* 'arroyo of the gap where the earth is or was dug' (*Nąŋk'ǫŋwį'i*, see [19:93]; *kǫhu'u* 'arroyo with barrancas' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo').

[19:96] San Ildefonso *Nąŋk'ǫŋwį'oku'eɬà* 'threshing floor of the hills by the gap where the earth is or was dug', referring to [19:94] (*Nąŋk'ǫŋwį'oku*, see [19:94]; *'eɬà* <Span. era 'threshing floor').

This threshing floor is on a low, flat hilltop.

[19:97] San Ildefonso *'Omaf̂įŋʃ*, see [16:42].

[19:98] San Ildefonso *'Omahu'u*, see [16:126].

[19:99] San Ildefonso *ʃumanu'u* 'at the foot of [19:112]' (*ʃuma*, see [19:112]; *nu'u* 'below' 'at the foot of'). The name refers to quite a definite locality as it is usually applied; this locality is indicated by the number on the sheet and is equivalent to the lower drainage of the arroyo [19:100], to which *ʃumanu'u* gives the name.

[19:100] San Ildefonso *ʃumanu'įŋʃhu'u* 'arroyo at the base of [19:112]', referring to [19:99] (*ʃumanu'u*, see [19:99]; *įŋʃ* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo').

This large arroyo has several large tributaries.

[19:101] San Ildefonso *P̂įmpije'inʃumawikǫhu'u*, *ʃumawikǫhu'u* 'northern arroyo of [20:9]' 'arroyo of [20:9]' (*p̂įmpije* 'north' <*p̂įŋʃ* 'mountain' 'up country', *pije* 'toward'; *'įŋʃ* locative and adjective-forming postfix; *ʃumawi'i*, see [20:9]; *kǫhu'u* 'arroyo with barrancas' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo'). Cf. [20:11] and [18:14].

[19:102] San Ildefonso *Maɬiwe*, *Maɬiwe'oku*, *Maɬiwekwajè* of obscure etymology (*maɬiwe* unexplained but apparently ending in the locative *we;* *'oku* 'hill'; *kwajè* 'height').

This ridge is very long, stretching far toward Tesuque. It is crossed by a number of trails, notably by the old trail connecting San Ildefonso and Cochiti, which leaves the lowlands by the Rio Grande at *Tamakǫge* [19:60]. This trail crosses [19:102] about two miles east of Buckman Mesa [19:112], it is said. Cf. [19:103], [19:104], and [19:105].

[19:103] San Ildefonso *Maɬiweta'a* of obscure etymology (*maɬiwe*, see [19:102]; *ta'a* 'gentle slope'). This name is given to the gentle slope to *Maɬiwe'oku* just south of the arroyo [19:105].

[19:104] San Ildefonso *Maɬiwep̂æŋge*, *Maɬiwep̂æŋgeb̨u'u*, *Maɬiweb̨u'u* 'beyond [19:102]' 'corner beyond [19:102]' 'corner by [19:102]' (*maɬiwe*, see [19:102]; *p̂æŋge* 'beyond'; *b̨u'u* 'large low roundish place').

The locality is better shown in [20:13].

[19:105] San Ildefonso *Maɬiwehu'u* 'arroyo of [19:102]' (*maɬiwe*, see [19:102]; *hu'u* 'large groove' 'arroyo'). Cf. [20:26].

This is the chief tributary of [**19**:100], or, in other words, it may be said that the upper course of [**19**:100] is known by this name.

[**19**:106] San Ildefonso *K'ahu'u* 'fence arroyo' 'corral arroyo' (*k'a* 'fence' 'corral'; *hu'u* 'large groove' 'arroyo').

[**19**:107] San Ildefonso *Poðìbe'e* 'little corner of the flowers' (*poðì* 'flower'; *be'e* 'small low roundish place').

The corner gives the name to the arroyo [**19**:107].

[**19**:108] San Ildefonso *Poðìbehu'u* 'arroyo of the little corner of the flowers', referring to [**19**:107] (*Poðìbe'e*, see [**19**:107]; *hu'u* 'large groove' 'arroyo').

[**19**:109] San Ildefonso *Ponʃibu'u* 'corner of the plumed arroyo shrub' (*ponʃi* 'plumed arroyo shrub' 'Fallugia paradoxa acuminata'; *bu'u* 'large low roundish place').

This large corner gives the name to [**19**:110].

[**19**:110] San Ildefonso *Ponʃibuhu'u* 'arroyo of the corner of the plumed arroyo shrub', referring to [**19**:109] (*Ponʃibu'u*, see [**19**:109]; *hu'u* 'large groove' 'arroyo').

[**19**:111] San Ildefonso *Kutsąŋwæhu'u* 'blue rock arroyo' (*ku* 'stone' 'rock'; *tsąŋwæ* 'blueness' 'blue' 'greenness' 'green'; *hu'u* 'large groove' 'arroyo'). It is said that there are bluish rocks at the arroyo; hence the name.

[**19**:112] San Ildefonso *ʃumaṕiŋʃ*, see [**20**:5].

[**19**:113] San Ildefonso *ʃumawaki* 'slope of [**19**:112]' 'talus slope of [**19**:112]' (*ʃuma*, see [**19**:112]; *waki* 'slope' 'talus slope at the base of a cliff'). This name is applied to the talus slope at the foot of the cliffs of [**19**:112]. See [**19**:115] and [**19**:116].

[**19**:114] San Ildefonso *'Ąŋwowaṕo* 'tickle-foot trail' (*'ąŋʃ* 'foot'; *wowa* 'to tickle'; *ṕo* 'trail'). The trail is so called because it is gravelly and the gravel tickles one's feet through the moccasins.

This trail ascends the mesa [**19**:112] west of trail [**19**:117], passing the cave [**19**:116] about half-way up. Cf. [**19**:115].

[**19**:115] San Ildefonso *'Ąŋwowa'a'a* 'tickle-foot slope' (*Ąŋwowa-*, see [**19**:114]; *'a'a* 'steep slope'). This name is given to the gravelly foot-tickling slope where the trail of like name [**19**:114] ascends the mesa [**19**:112].

[**19**:116] (1) San Ildefonso *ʃumawakip'o*, *ʃumawakip'o'i'i* 'hole of [**19**:113]' 'place of the hole of [**19**:113]' (*ʃumawaki*, see [**19**:113]; *p'o* 'hole'; *'i'i* locative and adjective-forming postfix).

(2) San Ildefonso *Nąŋketąðe'i'i*, *Nąŋketąðep'o'i'i* 'place where the earth tumbles down quickly' 'place of the cave where the earth tumbles down quickly' (*nąŋʃ* 'earth'; *ketąðe*, said to mean 'to tumble quickly'; *'i'i* locative and adjective-forming postfix; *p'o* 'hole' 'cave').

On the east side of a small gulch near the top of the talus there is a cliff of earth about 15 feet in height. It is said that in former times there was a cave at the bottom of the cliff. Large fragments of the earthen cliff have broken off from time to time, until now not a trace of the cave can be seen. The cave was in ancient times, it is said, one of the places from which fire and smoke issued. The other places were *'Oguhewe* [**20**:7], *P̂oma* [**29**:3], and *T'ųnʃjop'o'i'i* [**18**:21] according to San Ildefonso tradition.

[**19**:117] San Ildefonso *Tajep̂o* 'the straight trail' (*taje* 'straight'; *p̂o* 'trail'). The name is applied to distinguish this trail from the more devious trail [**19**:114].

This trail goes straight up the mesa [**19**:112]. Either [**19**:117] or [**19**:112] is often used when traveling down the river on foot or horseback.

[**19**:118] San Ildefonso *Tsaƀijoƀip'o, Tsaƀijoƀip'o'i'i* 'the hole of the giant' 'the place of the hole of the giant' (*tsaƀijo* 'a kind of giant'; *ƀi* possessive; *p'o* 'hole' 'cave'; *'i'i* locative and adjective-forming postfix).

This is a large but shallow cave at the base of the cliff above the talus. It is said to have been one of the caves frequented by the giant who lived within the Black Mesa; see under [**18**:19].

[**19**:119] San Ildefonso *'Oǫotefuwiɯi* 'projecting corner of the crow dwelling-place' (*'oǫo* 'crow' 'raven'; *te* 'dwelling place', here almost equivalent to 'nest' in the vaguer sense of the word; *fu'u*, *wiɯi* 'horizontally projecting corner"). The name is applied to a projecting corner of blackish cliff.

[**19**:120] *P̂otsip'owiɯi* 'projecting corners at the hole or mouth of the river canyon', referring to the canyon of the Rio Grande south of the place (*p̂otsi'i* 'river canyon' <*p̂o* 'water' 'river', *t̂si'i* 'canyon'; *p'o* 'hole', here referring to the 'mouth' of a canyon; *wiɯi* 'horizontally projecting corner'). The name refers to the projecting corners of higher land at each side of the mouth of the canyon. See special treatment of the Rio Grande [Large Features], pages 100–102.

[**19**:121] San Ildefonso *Kwæk̂ųmp̂okop'e* 'the railroad bridge' (*kwæk̂ųŋ* 'iron' 'metal'; *p̂o* 'road' 'trail'; *kop'e* 'boat' 'bridge' <*ko* 'to bathe', *p'e* 'stick' 'log').

This bridge is the only railroad bridge across the Rio Grande north of Albuquerque, New Mexico.

[**19**:122] San Ildefonso *Kwæk̂ųmp̂o* 'the railroad' (*kwæk̂ųŋ* 'iron' 'metal;' *p̂o* 'road' 'trail')—the Denver & Rio Grande Railroad.

[**19**:123] (1) San Ildefonso *P̂otsinąge* 'down at the little muddy place' (*p̂otsinąge* 'it is muddy' <*p̂otsi* 'mud' <*p̂o* 'water', *tsi* 'to cut through' 'to ooze through'; *nąge* 'to be'; *'e* diminutive; *ge*

'down at' 'over at'). The use of *nąą* in this name is unusual and its force is obscure.

(2) San Ildefonso *'Akǫmpijepokwį* 'lake of the south' (*'akǫmpije* 'south' <*'akǫŋ ɾ* 'plain' 'down country', *pije* 'toward'; *pokwį* 'lake' 'pool' <*po* 'water', *kwi* unexplained). For the origin of this name see below.

(3) Eng. Rio Grande station. =Span. (4).

(4) Span. estación Rio Grande (named after the Rio Grande).

These names refer to the locality of a short gulch which has its head near the top of the mesa and forms a junction with the Rio Grande. It is crossed at its mouth by the railroad. A tank [**19**:124] for supplying engines with water stands at the mouth just east of the track. The water for the tank comes from a spring near the head of the gulch. There was formerly a pool at this place called *Potsinąą'egepokwį* (*pokwį* 'lake' 'pool' <*po* 'water', *kwį* unexplained). This pool was the "lake of the north" of the San Ildefonso; see page 251. Hence the name San Ildefonso (2), above. Some Mexicans live at Rio Grande. See [**19**:124].

[**19**:124] (1) San Ildefonso *Kwæ̨kųmpǫpoqwa* 'the railroad tank' (*kwæ̨kųmpo*, see [**19**:122]; *pǫqwa* 'tank' 'reservoir' <*po* 'water', *qwa* denoting state of being a receptacle).

(2) San Ildefonso *Kwæ̨kųmpotąŋkè* 'the railroad tank' (*kwæ̨kumpo* see [**19**:122]; *tąŋkè* <Span. tanque 'tank').

It is at this tank that the train drinks (*nąąsųŋwæ̨* 'it drinks'), as the San Ildefonso express it.

[**19**:125] *Potsip'owiɯi*, *Posoge'įmpotsip'owiɯi* 'mouth of the water canyon' 'mouth of the water canyon of the Rio Grande' (*Potsi'i*, *Posoge'įmpotsi'i*, see [Large Features], pp. 102–03; *p'owiɯi* 'horizontally projecting point or points of high land at the mouth of a canyon' <*p'o* 'hole', *wiɯi* 'horizontally projecting point').

This is the northern mouth of White Rock Canyon. See *Potsi'i* [Large Features], pp. 102–03.

Unlocated

San Ildefonso *Nąąŋk'ǫŋwį'i* 'gap where the earth is or was dug', referring to [**19**:93] (*Nąąŋk'oŋ ɾ* as in [**19**:93]; *wi'i* 'gap').

This gap is situated somewhere near [**19**:93], [**19**:94], and [**19**:95].

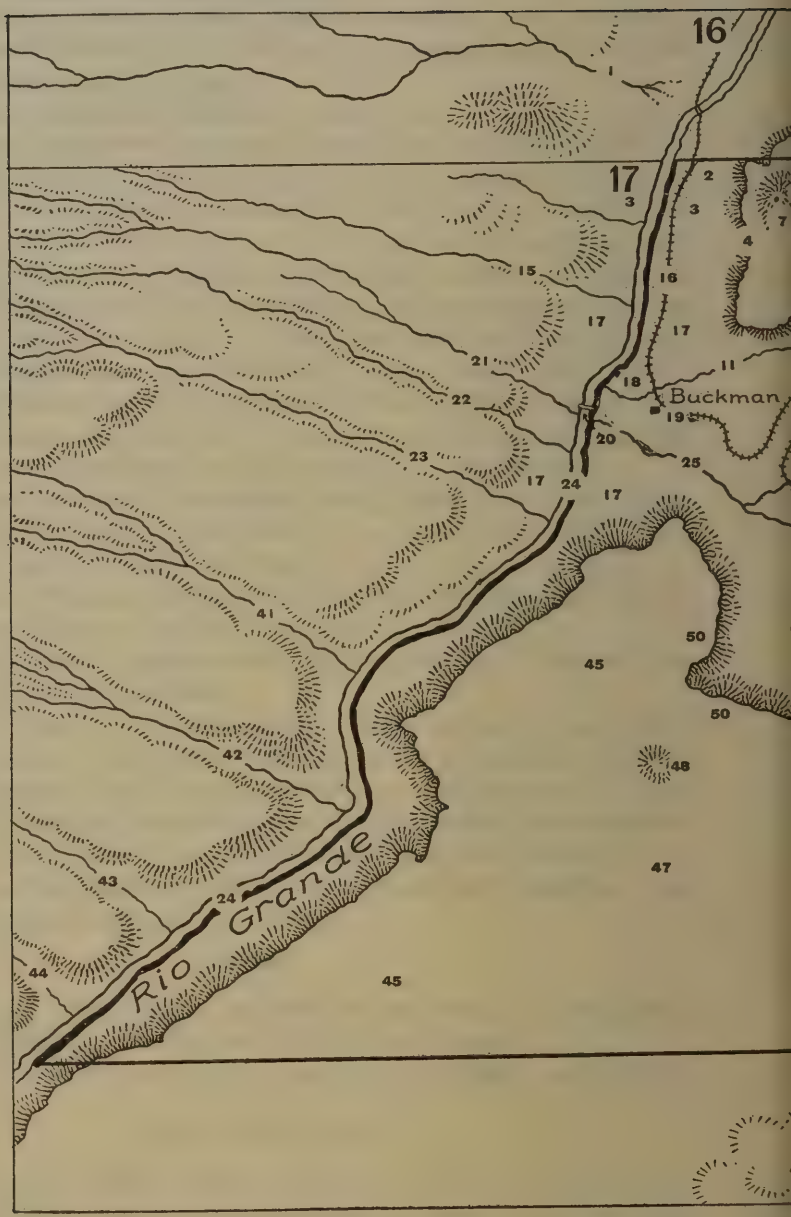
[20] Buckman sheet

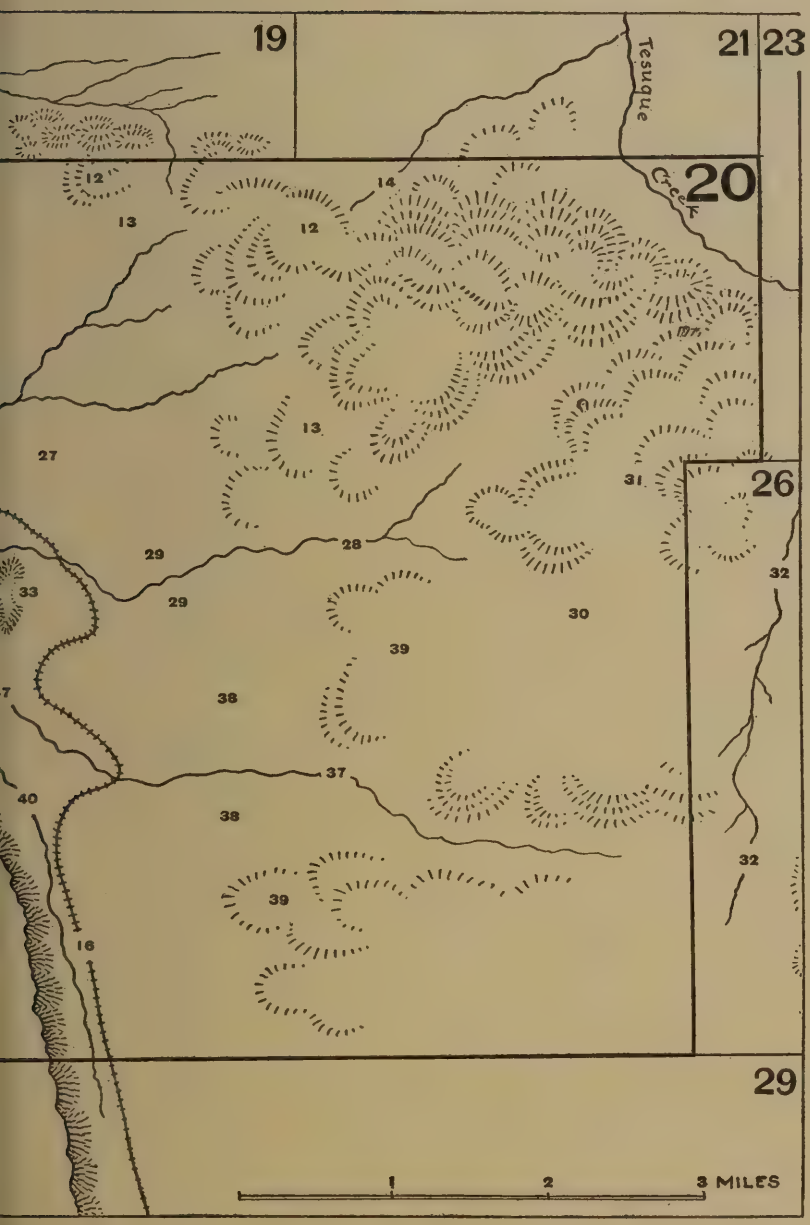
The sheet (map 20) shows places with Tewa names about Buckman, Mexico. No pueblo ruin is known to exist in this area west of the New Rio Grande. The territory is claimed by the San Ildefonso Indians and the names of places were obtained from them. The whole region is known to the San Ildefonso and other Tewa as *ɾumapæ̨ŋge* 'beyond Buckman Mesa [**20**:5]' (*ɾuma*, see [**20**:5]; *pæ̨ŋge* 'beyond').

MAP 20

BUCKMAN REGION

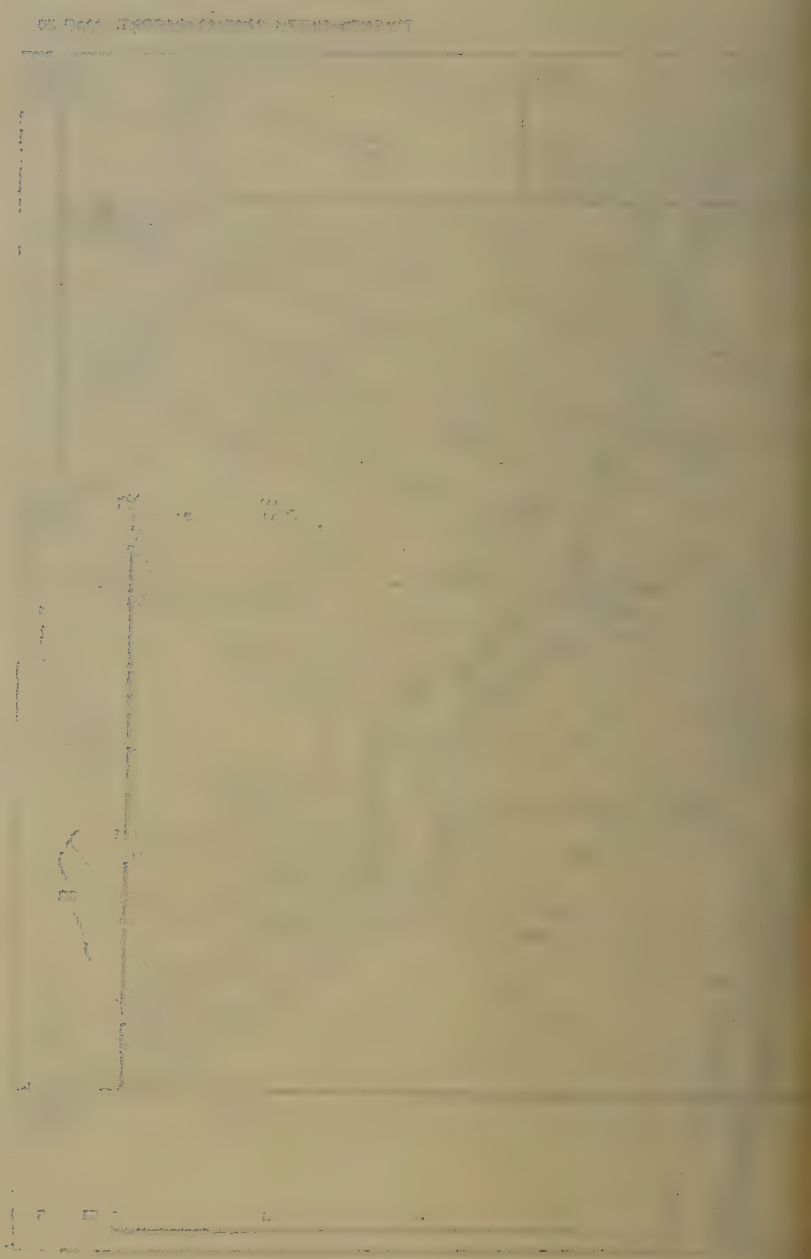
BUREAU OF AMERICAN ETHNOLOGY




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MAP 20
BUCKMAN REGION





MOUTH OF WHITE ROCK CANYON OF THE RIO GRANDE, LOOKING SOUTH

[**20**:1] San Ildefonso *'Omahu'u*, see [**16**:126].

[**20**:2] San Ildefonso *Nąntsewi'i* 'yellow earth gap' (*nąy* 'earth'; *tse* 'yellowness', absolute form of *tseji'i* 'yellow'; *wi'i* 'gap').

This is a little gulch about 400 yards south of [**19**:123]. In it lumps of yellow mineral (probably ocher) are picked up, which are ground and used as yellow paint. See under MINERALS.

[**20**:3] White Rock Canyon of the Rio Grande (pl. 13), see special treatment of the Rio Grande [Large Features: 3], pages 100–102.

[**20**:4] San Ildefonso *Tobatsæ'i'i* 'the white cliff or rock' (*toba* 'cliff' 'large cliff-like rock'; *tsæ* 'whiteness' 'white'; *'i'i* locative and adjective-forming postfix).

It is not certain that this "white rock" exists except in the minds of some of the Indians, who claim that White Rock Canyon of the Rio Grande must be named after it. See special treatment of Rio Grande [Large Features: 3], pages 100–102. One Indian describes the "white rock" as a "ledge as white as snow in the middle of a black cliff." Mr. F. W. Hodge suggests that the white rock referred to may be a perfectly white "patch" in a cliff on the east side of the river, which may be seen from the road out of Buckman leading to the Rito de los Frijoles.

[**20**:5] (1) San Ildefonso *ʃumapiy* of obscure etymology (*ʃuma* unexplained, but containing *-ma* in common with many other unanalyzable Tewa place-names, as for instance *'Oma* [**16**:42] across the river from *ʃuma; piy* 'mountain'). Mr. W. M. Tipton, of Santa Fe, informs the writer that "cuma" is given in an old Span. document as the name of a hill or mountain west of Santa Fe; see, however, *Toma* [**29**:3]. "'Gigantes', or the black cliff of Shyumo south of San Ildefonso."[1] "The Tehuas call . . . the gigantic rocks forming the entrance to the Rio Grande gorge south of their village, Shyu-mo."[1] The *o* at the end of these forms of Bandelier is probably a misprint for *a*.

(2) Eng. Buckman Mesa (named from Buckman [**20**:19]). This name seems to be rapidly coming into use.

(3) Span. Mesa de los Ortizes 'mesa of the Ortizes (family name)'. This is the common Span. name; why applied is not ascertained.

(4) Span. "Gigantes."[1] Probably so called because of the tradition of the giant; see [**20**:7], [**19**:118].

This high basaltic mesa *ʃuma* forms, as it were, the eastern pillar at the mouth of White Rock Canyon of the Rio Grande; the smaller but equally dark *'Oma* [**16**:42] forms the western pillar. The mesa is crossed by an ancient trail connecting San Ildefonso with the more southern pueblos. From two places on

[1] Bandelier, Final Report, pt. II, p. 81, 1892.

ʃuma fire and smoke were belched forth in ancient times, it is said, namely, from [**20**:78] and [**19**:116], q. v. Many other features of interest in the vicinity of *ʃuma* will be noticed on the maps.

[**20**:6] San Ildefonso *'Oɑuhewe, 'Oɑuhewe̊kewe* of obscure etymology (*'oɑuhewe* unexplained, except that *-we* is apparently locative; *e̊kewe* 'peak' 'height').

The top of Buckman Mesa [**20**:5] is flattish; *'Oɑuhewe* rises like a hillock on the western side of the mesa top. It contains the hole *'Oɑuhewep'o* [**20**:7] from which fire and smoke used to belch forth. See [**20**:7].

[**20**:7] San Ildefonso *'Oɑuhewep'o, 'Oɑuhewep'o'i̊ʲ* 'hole at [**20**:6]' 'place of the hole at [**20**:6]' (*'Oɑuhewe*, see [**20**:6]; *p'o* 'hole'; *'i̊ʲ* locative and adjective-forming postfix).

This is described as a hole 10 feet or so deep which goes vertically into the earth at the summit of [**20**:6]. According to San Ildefonso tradition this is one of the four places from which fire and smoke came forth in ancient times; the other places were *ʃumawakip'o* [**19**:116], *T̄oma* [**29**:3], and *T'ɑnʃjop'o* [**18**:21]. Bandelier[1] mentions this tradition, but names only three of the places: "To-ma", "Shyu-mo", and "Tu-yo."

[**20**:8] San Ildefonso *ʃumawi̊'i* 'gap by [**20**:5]' (*ʃuma*, see [**20**:5]; *wi̊'i* 'gap').

This is the pass east of *ʃuma* Mesa just as *T'ɑnʃowi̊'i* [**18**:32] is the pass east of *T'ɑnʃjo* Mesa [**18**:19]. The main wagon road between San Ildefonso and Buckman runs through this pass. See [**20**:9] and [**20**:10].

[**20**:9] San Ildefonso *P̄impije'i̊nʃumawikǫhu'u, ʃumawikǫhu'u*, see [**19**:101].

[**20**:10] San Ildefonso *'Akǫmpije'i̊nʃumawikǫhu'u* 'southern arroyo of [**12**:8]' (*'akǫmpije* 'south' < *'akǫɣʃ* 'plain' 'down country', *pije* 'toward'; *'i̊ɣʃ* locative and adjective-forming postfix; *ʃumawi̊'i*, see [**20**:8]; *kǫhu'u* 'arroyo with barrancas' < *kǫ* 'barranca', *hu'u* 'large groove' 'arroyo').

This arroyo runs into the *Kǫhoɹuwaɑe* [**20**:11]. It is not as important or as well known as [**20**:9].

[**20**:11] San Ildefonso *Kǫhoɹuwaɑe* of obscure etymology (*kǫ* 'barranca'; *hoɹu* unexplained; *wa* apparently as in *waɹi* 'wide gap'; *ɑe* apparently the locative 'down at' 'over at'). It has not been found possible to analyze the name.

This arroyo is deep and narrow; its walls are in many places vertical cliffs, its bed sandy. One can walk through it, and to do so is a strange experience, so narrow and shut in is it. The arroyo discharges into the Rio Grande just below the spring [**20**:17]. Its

[1] Final Report, pt. II, p. 81, 1892.

lower course is spanned by a wooden railroad bridge. Its uppermost course, or what may be termed an upper tributary, is [**20**:10].

[**20**:12] San Ildefonso *Maɬiwe, Maɬiwe'oku,* see [**19**:102].

[**20**:13] San Ildefonso *Maɬiwepæŋge,* see [**19**:104].

[**20**:14] *K̂ujemuge'iŋkǫhu'u,* see [**21**:22].

[**20**:15] San Ildefonso *P̂osugehu'u,* see [**17**:17].

[**20**:16] San Ildefonso *K̂wæ̂kumpo* 'the railroad' (*kwæ̂kuŋ* 'iron' 'metal'; *po* 'trail' 'road').

This is the narrow-gauge Denver and Rio Grande Railroad.

[**20**:17] San Ildefonso *ʃumap̂æŋgep̂oc̃ip'owiɬi* 'projecting corners at the mouths of the canyons of the river beyond Buckman Mesa [**20**:5]' (*ʃumap̂æŋge,* see introduction to sheet [**20**]; *p̂oc̃i'i* 'river canyon' < *p̂o* 'water' 'river', here referring to the Rio Grande; *c̃i'i* 'canyon'; *p'o* 'hole' 'mouth of canyon'; *wiɬi* 'horizontally projecting corner or point'). This name is applied to the vicinity of the projecting corners of higher land at the mouth of the canyons of the Rio Grande both north and south of Buckman. These are called merely 'the canyon mouths at Buckman', to translate freely.

[**20**:18] San Ildefonso *ʃumap̂æŋge'imp̂opi* 'the spring beyond Buckman Mesa' [**20**:12] (*ʃumap̂æŋge,* see introduction to sheet [**20**]; *iŋ* ʃ locative and adjective-forming postfix; *p̂ǫpi* 'spring' < *p̂o* 'water', *pi* 'to issue').

This spring is most peculiarly situated. It is near the top of a steep earthen bank beside the Rio Grande and perhaps 20 feet above the bed of the river. There are two little basins for water, one of which has been recently boxed in with boards. Although it is hard to determine the source of the water, the spring runs the year round and probably contains the best water for drinking purposes in the vicinity of Buckman. The San Ildefonso Tewa say that it is a very old and good spring, and frequently go to it to drink when at or passing through Buckman.

[**20**:19] (1) *ʃumap̂æŋgeteqwa'i"i* 'place of the houses beyond Buckman Mesa' (*ʃumap̂æŋge,* see introduction to sheet [**20**]; *teqwa* 'house' < *te* 'dwelling-place', *qwa* denoting state of being a receptacle; *'i"i* locative and adjective-forming postfix). Indian purists use this name. It is also used sometimes so that Mexicans and Americans will not understand that Buckman is referred to.

(2) San Ildefonso *Ɓakamæŋ* ʃ, *Ɓakamąŋ* ʃ. The first of these forms is evidently from the Eng., the second from the Span., pronunciation of the name; see below.

(3) Eng. Buckman. Named, it is said, from "old man Buckman," now dead, who operated a sawmill in the mountains west

of Buckman, in the eighties. The railroad station and settlement were named after him 20 or 30 years ago. The name is applied also to several surrounding geographical features, as Buckman Mesa [**20**:5]. One San Ildefonso Indian had curiously enough determined that this name must mean 'male deer'; he took "buck" as *pæ* 'deer' and "man" as *sɛŋʃ*, meaning 'man' 'male', since *pæsɛŋʃ* means 'male deer' in Tewa. =Tewa (2), Span. (4).

(4) Span. pronounced Bakman, Bakaman. (<Eng.). =Tewa (2), Eng. (3).

The settlement of Buckman consists at present of several small houses and shacks mostly south of the railroad, and a large lumber yard. The lumber sawed in the territory west of the Rio Grande is hauled to Buckman in wagons and thence shipped by train. Buckman is only a stone's throw from the two arroyos [**20**:11] and [**20**:25]. The vicinity of Buckman itself and of places designated by Buckman used in compounds is usually rendered in Tewa by *ʃumap̂æŋge*, literally 'beyond Buckman Mesa' [**20**:5]; see introduction to sheet [**20**], page 322.

[**20**:20] San Ildefonso *ʃumap̂æŋgetekop'e* 'wagon bridge beyond Buckman Mesa' [**20**:5] (*ʃumap̂æŋge*, see under introduction to sheet [**20**]; *te* 'wagon'; *kop'e* 'bridge' 'boat' <*ko* 'to bathe', *p'e* 'stick' 'log').

This is the only wagon bridge across the Rio Grande between Española and Cochiti.

[**20**:21] San Ildefonso *Ŋwɑ̆wihu'u*, see [**17**:25].

[**20**:22] San Ildefonso *'Aɓeɓehu'u*, see [**17**:29].

[**20**:23] San Ildefonso *Tsiɹegehu'u*, see [**17**:30].

[**20**:24] Rio Grande, see [Large Features], pages 100–102.

[**20**:25] San Ildefonso *Kǫsoge, Kǫsoge'iŋʃhu'u* 'down at the large barranca or arroyo' 'arroyo down by the large barranca or arroyo' (*kǫ* 'barranca' 'arroyo with barrancas'; *so'o* 'largeness' 'large'; *ge* 'down at' 'over at'; *'iŋʃ* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo'). Some individuals appear to use *Kǫsoge* and *Kǫsoge'iŋʃhu'u* indiscriminately; others insist that a certain locality in the arroyo is called *Kǫsoge* and that the whole arroyo must be called *Kǫsoge'iŋʃhu'u*. There are very large and high barrancas at several places in the arroyo and although the writer was accompanied by an Indian at Buckman who had advocated the two-name, two-place theory, he did not know to which barranca *Kǫsoge* should be applied.

This arroyo is very large and in the neighborhood of the mesa [**20**:33] wildly picturesque. It is known by the Americans as "Buckman Arroyo", but since [**20**:11] also can be so designated, this cannot be given as an established name.

[**20**:26] San Ildefonso *Maɹiwe̊pæŋge'iŋɾhu'u*, *Maɹiwehu'u* 'arroyo of [**20**:13]' 'arroyo of [**20**:12]' (*Maɹiwe̊pæŋge*, see [**20**:13]; *Maɹiwe*, see [**20**:12]; *'iŋɾ* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo'). Cf. [**19**:105].

This flows from the vicinity of [**20**:13] and enters [**20**:25] not very far above Buckman settlement [**20**:19].

[**20**:27] San Ildefonso *Sæ̂tsæ̨bu'u* 'white round-cactus corner' (*sæ* 'round-cactus' of several species, as 'Opuntia comanchica' and 'Opuntia polyacantha'; *tsæ̂* 'whiteness' 'white'; *bu'u* 'large low roundish place').

It is said that the cactus plants look whitish or dusty at this place, hence the name. The corner is believed to be accurately located on the sheet.

[**20**:28] San Ildefonso *P'amupube'iŋɾhu'u* 'arroyo of the little corner of the roots of Yucca glauca', referring to [**20**:29] (*P'amupube'e*, see [**20**:29]; *'iŋɾ* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo').

[**20**:29] San Ildefonso *P'amupube'e* 'little corner of the roots of Yucca glauca (*p'amu* 'Yucca glauca' a small species of Spanish bayonet the roots of which are used for washing people's hair and for other purposes; *pu* 'root'; *be'e* 'small low roundish place').

This small corner gives the name to the large arroyo [**20**:28].

[**20**:30] San Ildefonso *Pą'ᵍkebu'u* 'corner where the thread or filament is on top' (*pą'ᵍ* 'thread' 'filament'; *ke* said to be the same as in *kewe* and to mean 'on the very top'; *bu'u* 'large low roundish place'). To what the name refers is not clear to the modern Indians. It may be that the name was originally applied to [**20**:31], q. v.

[**20**:31] San Ildefonso *Pą'ᵍkekwajè* 'height where the thread or filament is on top' (*Pą'ᵍke*, see [**20**:30]; *kwajè* 'height'). It may be that *Pą'ᵍke-* was applied originally to the height instead of to the dell [**20**:30], or more probably originally to both.

[**20**:32] Tesuque *'Atuŋwæ̊pæŋge'iŋkǫhu'u*, see [**26**:2].

[**20**:33] San Ildefonso *Mą̆nti'i'ⁱ*, *Mą̆ntipiŋɾ* 'place of the swollen hand' 'swollen hand mountain' (*mą̆ŋɾ* 'hand'; *ti* 'swollenness' 'swollen'; *'i'ⁱ* locative and adjective-forming postfix; *pi̊ŋɾ* 'mountain'). Why this name is applied is unknown to the informants.

The little mountain bearing this name is clearly visible from the railroad. It has a flattish top and is very picturesque. The common form of the name is said to be *Mą̆nti'i'ⁱ*. It appears that Tewa usually use the word without thinking of its etymology. The mountain appears to give names to [**20**:34], [**20**:35], and [**20**:36].

[20:34] San Ildefonso *Mą̆nti'i'ihe'e* 'little arroyo of the place of the swollen hand', referring to [20:33] (*Mą̆nti'i'i*, see [20:33]; *he'e* 'small groove' 'little arroyo').

This arroyito runs into [20:25].

[20:35] San Ildefonso *Mą̆nti'i'iʦi'i* 'canyon at the place of the swollen hand', referring to [20:33] (*Mą̆nti'i'i*, see [20:33]; *ʦi'i* 'canyon'). This name is given to the beautiful canyon of [20:25] opposite *Mą̆nti'i'i* Mountain [20:33].

It is at the lower part of the canyon in the bed of the arroyo that the spring [20:36] discharges.

[20:36] San Ildefonso *Mą̆nti'i'iʔopi* 'spring by the place of the swollen hand', referring to [20:33] (*Mą̆nti'i'i*, see [20:33]; *ʔopi* 'spring' <*ʔo* 'water', *pi* 'to issue').

The spring is situated as described under [20:35], above. It is said that it is never dry.

[20:37] San Ildefonso *T͡sæn ɾuta'iŋ ɾhu'u* 'arroyo of the whitish gentle slope', referring to [20:38] (*T͡sæn ɾuta'a*, see [20:38]; *'iŋ ɾ* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo').

This arroyo joins [20:40] and the two form the canyon [20:35].

[20:38] San Ildefonso *T͡sæn ɾuta'a* 'whitish gentle slope' (*ʦæn ɾu*, said to be an old form of *ʦæ* 'whiteness' 'white' now used only in this place-name and in the name of the White Corn Maiden (*K'ųnʦæn ɾu'a'ᵃn ɾų* <*k'ųŋ ɾ* 'corn', *ʦæn ɾu* 'whiteness' 'white', *'a'ᵃn ɾu* 'maiden'); *ta'a* 'gentle slope'). Why the sloping plain is called thus was not known to the informants. It may be said to be whitish.

The plain gives names to [20:37] and [20:39].

[20:39] San Ildefonso *T͡sæn ɾuta'oku* 'hills by the whitish gentle slope', referring to [20:38] (*T͡sæn ɾuta'a*, see [20:38]; *'oku* 'hill').

[20:40] San Ildefonso *Tehu'u* 'cottonwood tree arroyo' (*te* 'cottonwood' 'Populus wislizeni'; *hu'u* 'large groove' 'arroyo').

[20:41] San Ildefonso *Kaƀaju'e'iŋ ɾhu'u*, see [17:42].

[20:42] San Ildefonso *Poɹeʔopą'ᵊʦi'i*, see [17:58].

[20:43] San Ildefonso *Tunaƀahu'u*, see [17:62].

[20:44] San Ildefonso *T͡Tohu'u*, see [17:66].

[20:45] *Tsįkwajè*, see [29:1].

[20:46] San Ildefonso *P'eʃukwajè*, see [29:2].

[20:47] San Ildefonso *P'eʃuta'a* 'gentle slope of timber point' (*P'eʃu'u*, see under [20:unlocated]; *ta'a* 'gentle slope').

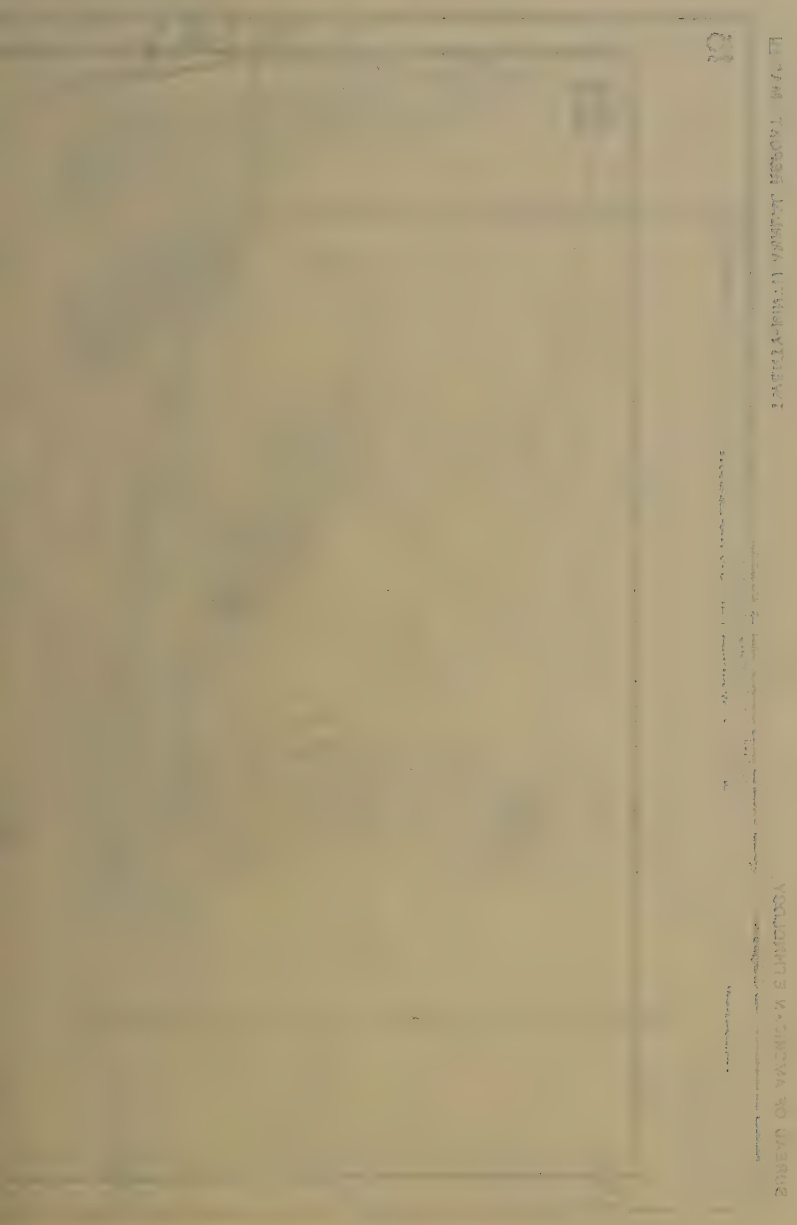
A large sloping part of the mesa top is called thus.

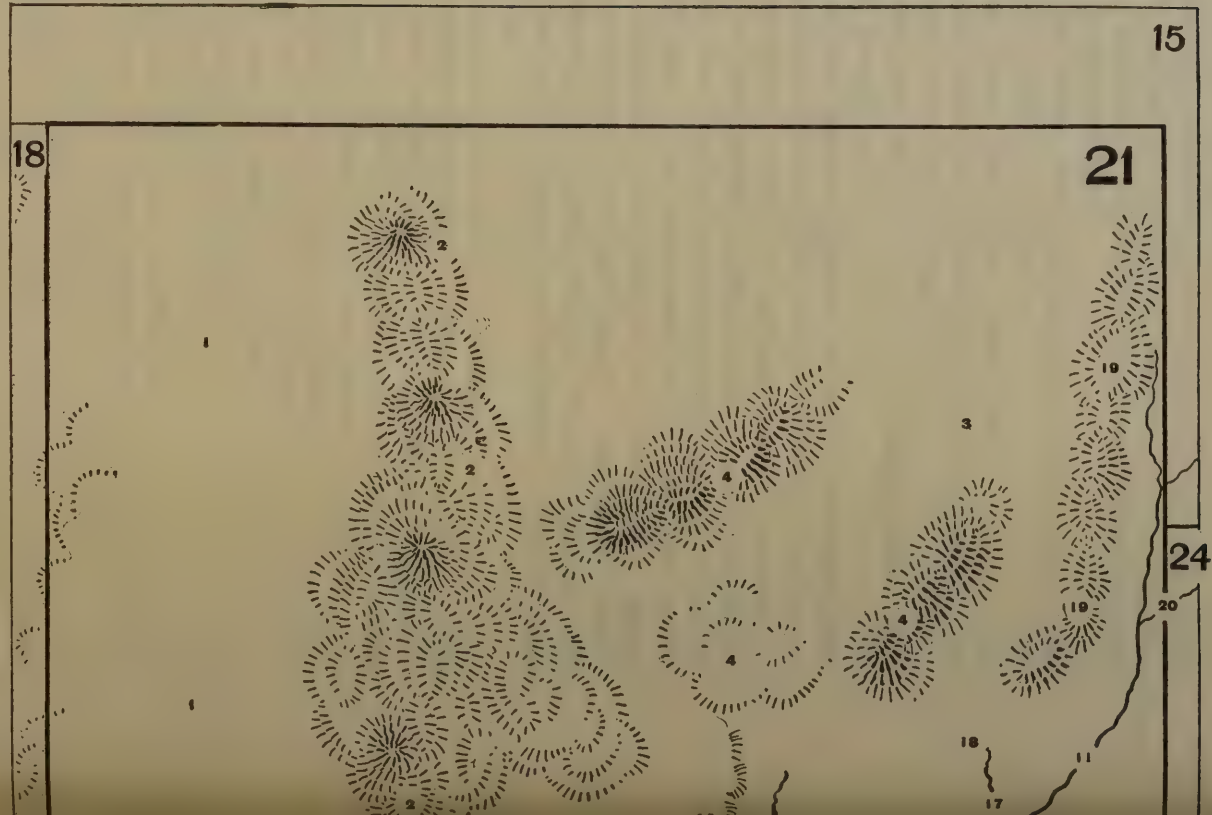
[20:48] San Ildefonso *P'eʃuƀoɹi* 'roundish hill of the timber point' (*P'eʃu'u*, see under [20:unlocated]; *ƀoɹi* 'large roundish thing or pile').

[20:49] San Ildefonso *K'ųmp'įbu'u* 'shin corner' (*k'ųmp'į* 'shin' <*k'ųŋ ɾ* 'leg'; *p'į* 'narrowness' 'narrow' as in *p'įki* of same meaning; *ƀu'u* 'large low roundish place').

MAP 21

JACONA REGION




15
18
21
24
1
2
3
4
19
20
18
11
17



JACONA REGION

MAP 21
JACONA REGION



The place gives the name to [**20**:50]. Why the name is given is not known to the informants.

[**20**:50] (1) San Ildefonso *K'ųmp'ịbukwajè* 'height by shin corner' (*K'ųmp'ịbu'u*, see [**20**:49]; *kwajè* 'height').

(2) Span. Mesa del Cuervillo, Mesa del Cuervo 'crow mesa'. Why this name is applied is not known. Mesa del Cuervo is erroneously identified with [**29**:3] by Bandelier.

This name is given to the northern extremity of the great mesa [**29**:1], especially to the portion that towers above the dell [**20**:49].

Unlocated

Jacona station, Jacona section. This is a place on the railroad a few miles east of Buckman. There are no buildings there. The name is but recently applied and is taken from [**21**:6], q. v.

San Ildefonso *P'eʃu'u* 'timber point' (*p'e* 'stick' 'log' 'timber'; *ʃu'u* 'horizontally projecting point'). Cf. *P'eʃu'u*, the Tewa name for Abiquiu; see [**3**:36].

Just where this point is and of just what nature it is the informants did not know. It gives names to [**29**:2], [**20**:48], and [**20**:47].

[21] Jacona sheet

The sheet (map 21) shows the vicinity of the Mexican settlements Jacona and Pojoaque, also three pueblo ruins about which definite traditions have been preserved. It is not certain what kind of Tewa formerly occupied this area.

[**21**:1] San Ildefonso *ʃunʃæk'ǫywị'i*, see [**18**:5].

[**21**:2] San Ildefonso and Nambé *P̂ijoge*, *P̂ijoge'oku* 'down at the very red place' 'hills down at the very red place' (*p̂i* 'redness' 'red'; *jo* augmentative; *ge* 'down at' 'over at'; *'oku* 'hill').

This is a high, long, and much eroded reddish range of hills. It is the highest and most conspicuous range between Nambé Pueblo and the Black Mesa [**18**:19]. *P̂ijoge* is separated from *Nąmp̂ihegi* [**18**:3] by the gap *ʃunʃæk'ǫywị'i* [**18**:6]. *P̂ijoge* is nearly as conspicuous as the Black Mesa [**18**:19]. According to a San Ildefonso story, a Santa Clara man once loved a Cochiti woman. The woman had a Cochiti husband. A *peni'ta* 'dry corpse' (*peni* 'corpse'; *'ta* 'dryness" 'dry') volunteered to kill the husband. The story ends by saying that the *peni'ta* went to sleep in a cave somewhere in *P̂ijoge*, where he is still sleeping.

[**21**:3] Nambé *T'ǫtuge*, *T'ǫtubu'u* 'down at the place of the pure white earth' 'white earth corner' (*T'ǫ'ǫ* Nambé form of *t'ų'ų* 'white earth', see under Minerals; *tu* said to be for *tuɹą'ą* 'pureness' 'pure'; *ge* 'down at' 'over at'; *bu'u* 'large low roundish place').

There is much "tierra blanca" at this place, as can be seen from far off. Cf. [**21**:4].

[**21**:4] Nambé *T'ǫtubukwajè* 'heights by white earth corner', referring to [**21**:3] (*T'ǫtubu'u*, see [**21**:3]; *kwajè* 'height').

[**21**:5] Pojoaque Creek, Nambé Creek, see [**19**:3].

[**21**:6] (1) *Sakǫnæ, Sakǫnækwæ̂kų'i'i* 'at the tobacco barranca' 'Mexican place at the tobacco barranca' (*Sakǫnæ*, see [**21**:9]; *Kwæ̂kų* 'Mexican', modified from *kwæ̂kųŋ* 'iron' 'metal'; *'i'i* locative and adjective-forming postfix). =Eng. (2), Span. (3). For quoted forms of the name see under (9) below.

(2) Eng. Jacona settlement. (<Span.). =Tewa (1), Span. (3).

(3) Span. Jacona. (<Tewa *Sakǫnæ*). =Tewa (1), Eng. (2). The change from *s* to Span. *j* is peculiar.

This is quite a large Mexican settlement. The main road between Pojoaque and San Ildefonso runs through it. See especially Jacona under [**20**:unlocated] and Jaconita [**21**:7].

[**21**:7] (1) *Sakǫnæ'e, Sakǫnækwæ̂kų'i'e* 'little place at the tobacco barranca' 'little Mexican place at the tobacco barranca' (*Sakǫnæ, Sakǫnækwæ̂kų'i'i*, see [**21**:6]; *'e* diminutive). Cf. Eng. (2), Span. (3).

(2) Eng. Jaconita. (<Span.). =Span. (3). Cf. Tewa (1).

(3) Span. Jaconita, diminutive of Jacona [**21**:6]. =Eng. (2); cf. Tewa (1).

Jaconita is nearly a mile west of Jacona [**21**:6] and like the latter is a Mexican settlement through which the main road between Pojoaque and San Ildefonso passes.

[**21**:8] *Sakǫnænugepotsa* 'marsh below the place of the tobacco barranca', referring to the vicinity of [**21**:6] (*Sakǫnæ*, see [**21**:6]; *nu'u* 'below'; *ge* 'down at' 'over at'; *potsa* 'marsh' < *po* 'water', *tsa* 'to cut through' 'to ooze through').

The bed and vicinity of Pojaque Creek are meadowy at this place.

[**21**:9] *Sakǫnæ'ǫŋwiкeji* 'pueblo ruin by the tobacco barranca' (*sa* 'tobacco'; *kǫ* 'barranca'; *næ* locative; *'ǫŋwiкeji* 'pueblo ruin'< *'ǫŋwi* 'pueblo', *keji* 'old' postpound). "Xacona."[1] "Xacono."[2] "S. Domingo de Xacona."[3] "S. Domingo de Xacomo."[4] "S. Domingo de Xacoms."[5] "Jacoma."[6] "Iacona."[7] "Sa'-kona."[8] "Jacona, or Sacona."[9] "Sacona."[10] "Sacoma."[11] "There is also one [a ruin] near Jacona."[12]

[1] De l'Isle, carte Méxique et Floride, 1703.

[2] De l'Isle, Atlas Nouveau, map 60, 1733.

[3] D'Anville, map Amérique Septentrionale, 1746.

[4] Jefferys, Amer. Atlas, map 5, 1776.

[5] Walch, Charte America, 1805.

[6] Davis, El Gringo, p. 88, 1857.

[7] Buschmann, Neu-Mex., p. 230, 1858.

[8] Hodge, field notes, Bur. Amer. Ethn., 1885 (Handbook Inds., pt. 1, p, 627, 1907).

[9] Bandelier, Final Report, pt. II, p. 85, 1892.

[10] Hewett: General View, p. 597, 1905; Com-.munautés, p. 33, 1908.

[11] Hewett, Antiquities, pl. XVII, 1906.

[12] Twitchell in *Santa Fe New Mexican*, Sept. 22, 1910.

This is the ruin of a historic pueblo, as is evident from the quoted names given above. Bandelier says of it:

> On the south side of the Pojuaque River [**21**:5], between that village [**21**:29] and San Ildefonso, two ruins are known to exist; Jacona, or Sacona, a small pueblo occupied until 1696, and I'ha-mba, [**19**:40], of more ancient date. I have not heard of any others in that vicinity.[1]

In a note Bandelier[1] adds:

> In 1680 Jacona was an 'aldea' [village] only. Vetancurt, Cronica, p. 317. It belonged to the parish of Nambé. After its abandonment it became the property of Ignacio de Roybal in 1702. Merced de Jacona, MS.

The ruin is evidently still in possession of the Roybal family, for its southern end is on land owned by Mr. Juan Bautista Roybal while the remainder is on land belonging to Mr. Remedios Roybal. The pueblo was of adobe, and the ruins consist of low mounds altogether about 200 feet long. The site is well known to Tewa and Mexicans of the vicinity and the writer was informed by Mexicans at Jacona settlement [**21**:6] that some good pottery has been found at the ruin. The Mexicans added Santo Domingo 'holy Sunday' or 'Saint Dominick' to the Indian name, as will be noticed in the quoted forms above. There is no record of a church or chapel ever having been built at the place. Just why the name *Sakǫnæ* was originally applied is no longer known to the Tewa, so it seems. One myth has been obtained at San Ildefonso, the scene of which is laid at *Sakǫnæ*. The informants do not know whence the *Sakǫnæ* people departed, except that they went to live at other Tewa villages. *Sakǫnæ* gives rise to the names of [**21**:6], Jacona [**20**:unlocated], [**21**:7], and [**21**:10].

[**21**:10] San Ildefonso *Sakǫnæ'oku* 'hills by the place of the tobacco barranca', referring to the vicinity of [**21**:6] (*Sakǫnæ*, see [**21**:9]; *'oku* 'hill'). This name is in common use and is found also in a San Ildefonso myth, above mentioned. When the Parrot Maiden brought her husband back to *Sakǫnæ*, the home of his parents, she alighted on the *Sakǫnæ'oku*. The maiden and her husband remained there till after nightfall, when they went to the pueblo.

[**21**:11] Nambé *K̂up'ɛŋɾhu'u* 'arroyo of the black rocks' (*k̂u* 'rock' 'stone'; *p'ɛŋɾ* 'blackness' 'black'; *hu'u* 'large groove' 'arroyo').

This arroyo is formed by the joining of [**15**:29] and [**21**:20]. It discharges into Pojoaque Creek at the upper end of the marsh [**21**:8]. Cf. [**21**:19].

[**21**:12] Nambé *T'ak̂ehu'u, T'ak̂ebuhu'u* 'arroyo where they live on top' 'arroyo of the corner where they live on top', said to refer to [**21**:13] (*T'ak̂e-, T'akebu'u*, see [**21**:13]; *hu'u* 'large groove' 'arroyo').

[1] Bandelier, Final Report, pt. II, p. 85, 1892.

[**21**:13] Nambé *T'aǩebu'u* 'the corner where they live on top' (*t'a* 'to live'; *ǩe* 'on top' as in *ǩewe* 'on top'; *ǫu'u* 'large low roundish place'). Why the name was given is not known; the informants presume that some people used to live "on top" somewhere near this low place.

The place extends both north and south of Pojoaque Creek and all about the lower course of [**21**:12]. On the south side of Pojoaque Creek there are many Mexican farms and a Roman Catholic chapel [**21**:15]. The Mexicans include this locality under the name Pojoaque, it seems. The locality gives names to [**21**:12] and [**21**:14].

[**21**:14] Nambé *T'aǩekwajè, T'aǩebukwajè* 'height of the place where they live on top' 'height of the corner where they live on top' referring to [**21**:13] (*T'aǩe-*, *T'aǩebu'u*, see [**21**:13]; *kwajè* 'on top'). The name refers to the high lands north of Pojoaque Creek in the vicinity of [**21**:13].

[**21**:15] Nambé *Misàte'e, T'aǩebumisàte'e* 'the little church' 'the little church of the low corner where they live on top', referring to [**21**:13] (*misàte* 'church', literally 'mass house' <*misà* <Span. misa 'Roman Catholic mass'; *te* 'dwelling-place' 'house'; *'e* diminutive; *T'aǩebu'u*, see [**21**:13].

This is the Roman Catholic chapel mentioned under [**21**:13].

[**21**:16] Nambé *Tseqwæŋwiɹihu'u*, see [**24**:8].

[**21**:17] Nambé *Tapuǫuhu'u* 'grass root corner arroyo', referring to [**21**:18] (*Tapuǫu'u*, see [**21**:18]; *hu'u* 'large groove' 'arroyo').

[**21**:18] Nambé *Tapuǫu'u* 'grass root corner' (*ta* 'grass'; *pu* 'root'; *ǫu'u* 'large low roundish place').

[**21**:19] Nambé *K̂up'ęŋɾhu'ukwajè* 'height of the arroyo of the black stones', referring to [**21**:11] (*K̂up'ęŋɾhu'u*, see [**21**:11]; *kwajè* 'height').

[**21**:20] Nambé *Husoge*, see [**24**:1].

[**21**:21] Tesuque Creek, see [**26**:1].

[**21**:22] San Ildefonso, Nambé, Tesuque, and Santa Clara *K̂ujemuge'iŋ-ko̜hu'u* 'arroyo of the place where they threw the stones down' referring to [**21**:24] (*K̂ujemuge*, see [**21**:24]; *'iŋɾ* locative and adjective-forming postfix; *ko̜hu'u* 'arroyo with barrancas' <*ko̜* 'barranca', *hu'u* 'large groove' 'arroyo').

[**21**:23] Nambé *Ko̜soge, Husoge, 'Okup̂æŋgeko̜soge, 'Okup̂æŋgehusoge*, see [**23**:48].

[**21**:24] San Ildefonso, Nambé, Tesuque, and Santa Clara *K̂ujemuge-'o̜ŋwi̜keji* 'pueblo ruin where they threw down the stones' (*ǩu* 'stone'; *jemu* 'to throw down three or more objects'; *ge* 'down at' 'over at'; *'o̜ŋwi̜keji* 'pueblo ruin' <*'o̜ŋwi̜* 'pueblo', *keji* 'old' postpound).

Throwing down stones from a height was a common means of defense in Pueblo warfare. Under what circumstances the stones were hurled down at [**21**:24] has apparently been forgotten. "Cuyammique."[1] "Cuyo, Monque."[2] "Cuyamunguè."[3] "Cuyamanque."[4] "Cuya Mangue."[5] "Coyamanque."[6] "Cuyamunque."[7] "Cuya-mun-ge."[8] "Cuyamonge."[9] "Cuyamunque."[10] "Cu-ya-mun-gue."[11] "Ku Ya-mung-ge."[12] "Kyamunge."[13] See [**21**:25].

The Tewa retain memory of this pueblo much as they do of *Sakǫnæ* [**21**:9], with which they often couple its name. Like [**21**:9], it is a historic ruin. Bandelier says of it:

> Near Pojuaque [**21**:29] the Tezuque stream [**21**:21] enters that of Pojuaque [**21**:5] from the southeast. On its banks, about three miles from the mouth, stand the ruins of Ku Ya-mung-ge. This Tehua village also was in existence until 1696, when it was finally abandoned.[12]

In a note Bandelier adds:

> In 1699 the site of the pueblo was granted to Alonzo Rael de Aguilar; in 1731 it was regranted to Bernardino de Sena, who had married the widow of Jean l'Archévèque or Archibeque[12] [the murderer of La Salle].

According to Hewett,[14] the land where the ruin stands is part of an Indian reservation (the Tesuque grant) at the present time. The Indian informants agree that the people of *K̂ujemuge* were Tewa, who, after the abandonment of the place, went to live at other Tewa pueblos, but one old man at Nambé insisted that *K̂ujemuge* was a Tano pueblo. The ruin is on a low mesa and is said to consist of mounds of disintegrated adobe. *K̂ujemuge* gives the names to [**21**:22] and [**21**:25].

[**21**:25] (1) San Ildefonso *K̂ujemugekwæ̂ku'i'*[i] 'place of the Mexicans by the place where they threw the stones down', referring to [**21**:24] (*K̂ujemuge*, see [**21**:24]; *K̂wæ̂kų* 'Mexican', modified from *kwæ̂kųŋ* 'iron' 'metal' <*kwæ* 'oak,' *k̂u* 'stone'; *'i'*[i] locative and adjective-forming postfix). =Eng. (2), Span. (3).

(2) Eng. Callamongue and other spellings. (<Span.). =Span. (3).

(3) Span. Callamongue and various other spellings, as will be noticed in the quoted forms under [**21**:24]. (<Tewa). =Tewa (1), Eng. (2). Although the spelling of the name varies so much, the pronunciation among Mexicans appears to be quite uniform. It

[1] Vargas, 1692, quoted by Bancroft, Ariz. and N. Mex., p. 199, 1889.
[2] Davis, El Gringo, p. 88, 1857.
[3] Buschmann, Neu-Mexico, p. 230, 1858.
[4] Domenech, Deserts, I, p. 443, 1860.
[5] Vetancurt, Teatro Mexicano, III, p. 317, 1871.
[6] Cope in *Ann. Rep. Wheeler Survey*, app. LL, p. 76, 1875.
[7] Bandelier in *Arch. Inst. Papers*, I, p. 23, note, 1881.
[8] Bandelier in Ritch, New Mexico, p. 201, 1885.
[9] Pullen in *Harper's Weekly*, p. 771, Oct. 4, 1890.
[10] Bandelier in *Arch. Inst. Papers*, I, p. 23, 1881.
[11] Bandelier, Final Report, pt. I, p. 123, note, 1890.
[12] Ibid., pt. II, p. 85, 1892.
[13] Hewett: General View, p. 597, 1905; Antiquities, pl. XVII, 1906; Communautés, p. 33, 1908.
[14] General View, p. 597, 1905.

is *kajamoŋgé*. This pronunciation has been obtained from a number of Mexicans, and from a Cochiti Indian who had heard only the Span. form of the name, with considerable uniformity. Such pronunciations as *kajamoŋké*, *kajamóŋke* and *kujamóŋke* are probably also to be heard. Mr. Antonio Roybal and some of his friends who live at Callamongue were questioned as to the spelling of the name by residents of the place. Mr. Roybal wrote "Callamongué," which was approved by the others. This spelling has been chosen therefore from among many current ones.

[**21**:26] Nambé *P̂ojeg̨e* 'down where the waters or creeks meet' (*p̂o* 'water' 'creek'; *je* 'to meet'; *g̨e* 'down at' 'over at'). This name refers to the confluence.

[**21**:27] Nambé *P̂osų̨ŋwæg̨enu'u*, *P̂osų̨ŋwæg̨enug̨ep̂otsa* 'place below the drink water place' 'marsh below the drink water place', referring to [**21**:29] (*P̂osų̨ŋwæg̨e*, see [**21**:29]; *nu'u* 'below'; *g̨e* 'down at' 'over at'; *p̂otsa* 'marsh' <*p̂o* 'water,' *tsa* 'to cut through' 'to ooze through').

The author once tried to cross this marshy place at a time when it looked like a dry meadow, but he slumped in up to his knees, much to the amusement of some Mexicans who live near. Of course *P̂osų̨ŋwæg̨enu'u* is a more inclusive name than the other, but the two names seem to be used by the Indians indiscriminately. There are a number of Mexican houses at the place.

[**21**:28] Nambé *P̂osų̨ŋwæg̨ekwajè* 'height of the drink water place', referring to [**21**:29] (*P̂osų̨ŋwæg̨e*, see [**21**:29]; *kwajè* 'height'). This name is given to the whole height or hill on which Pojoaque stands.

[**21**:29] (1) *P̂osų̨ŋwæg̨e* 'drink water place' (*p̂o* 'water'; *sų̨ŋwæ* 'to drink'; *g̨e* 'down at' 'over at'). Why the name was originally applied appears to have been forgotten. All the forms in various languages given below seem to be either corrupted from or cognate with this name. "San Francisco Pajagüe".[1] "Pojuaque".[2] "Pujuaque".[3] "Pasúque".[4] "Pusuaque".[5] "Ojuaque".[6] "Ohuaqui".[7] "Ohuqui".[8] "Pojaugue".[9] "Pojodque".[10] "Pogodque".[11] "Payuaque".[12] "Pejodque".[13] "Pajuagne".[14] "Pajuaque".[15] "Projoaque".[16] "Pozuaque".[17] "Pofuaque".[18] "Nues-

[1] Villagran (1610), Hist. Nueva México, app. 3, p. 96, 1900.

[2] MS. *ca.* 1715 quoted by Bandelier in *Arch. Inst. Papers*, v, p. 193, 1890.

[3] Villa-Señor, Theatro Amer., II, p. 418, 1748.

[4] Alcedo, Dic. Geogr., IV, p. 114, 1788.

[5] Hezio (1797–98) quoted by Meline, Two Thousand Miles, p. 208, 1867.

[6] Escudero, Noticias Estad. Chihuahua, p. 180, Mexico, 1834.

[7] Ruxton, Adventures, p. 196, 1848.

[8] Ruxton in Nouv. Ann. Voy., 5th s., XXI, p. 84, 1850.

[9] Parke, Map of New Mexico, 1851.

[10] Calhoun (1851) in Schoolcraft, Ind. Tribes, VI, p. 709, 1857.

[11] Ibid., III, p. 633, 1853.

[12] Meriwether (1856) in H. R. Ex. Doc. 37, 34th Cong., 3d sess., p. 146, 1857.

[13] Schoolcraft, op. cit., VI, p. 688.

[14] Domenech, Deserts N. A., II, p. 63, 1860.

[15] Ibid., I, p. 183.

[16] Taylor in *Cal. Farmer*, June 19, 1863.

[17] *Ind. Aff. Rep.* for 1864, p. 193, 1865.

[18] Ibid., p. 191.

tra Señora de Guadalupe de Pojuaque".[1] "Poujuaque".[2] "Pajoaque".[3] "Pojoague".[4] "Pojoaque".[5] "Pojanquiti".[6] "Pojake".[7] "Pojanque".[8] "Po-zuan-ge".[9] "Pojuague".[10] "Potzua-ge" (given here as "native name" according to Handbook Inds., pt. 2, p. 274, 1910).[11] "Pojouque".[12] "Pohuaque".[13] "Pojuaque, or more properly Pozuang-ge".[14] "Pojuaque, P'Ho zuang-ge".[15] "P'o-zuang-ge, or Pojuaque".[16] "Pojuaque, or P'o-zuang-ge".[17] "Phojuange".[18] "Posonwû".[19] This form was obtained by Fewkes from the Hano Tewa. It is clearly for *P̂osuŋwæ-*, the *ge* being for some reason omitted. "Pojoaque".[20] "Po-suan-gai".[21]

(2) Picuris "A'sona', Pojoaque Pueblo. Last syllable hard to get—seems to have a sound before the *a*, but not clear."[22] Probably identical or cognate with "Tigua" "P'asuiáp", below.

(3) "Tigua" (presumably Isleta) "P'asuiáp".[23] Cf. Picuris "A'sona' ", above.

(4) "Poχuáki".[24] Clearly <Span. Pojuaque.

(5) Cochiti *Pohwákę*, *Pohwákętsæ* (*tsæ* locative). Clearly <Span. Pojuaque.

(6) Eng. Pojoaque, also other spellings. (<Span.)

(7) Span. Pojoaque, also other spellings; see under Tewa (1) above. (<Tewa). Span. *j* for Tewa *s* is the same change as in the name Jacona [**21**:6] (<*Sakǫnæ*) and some other words. Notice also that under Tewa (1), above, names are quoted showing that attempts have been made to attach the saint-names Nuestra Señora de Guadalupe and San Francisco to Pojoaque, but they have not remained. The name Pojoaque must not be confused with Pohuate, name of a subpueblo of the Laguna Indians. The *Handbook of Indians* quotes "Pokwádi"[25] and "Po'kwoide"[26] as Hano forms meaning Pojoaque, but this is erroneous;

[1] Ward in *Ind. Aff. Rep.* for 1867, p. 213, 1868.
[2] Arny, ibid., 1871, p. 383, 1872.
[3] Loew (1875) in *Wheeler Survey Rep.*, VII, p. 345, 1879.
[4] Morrison, ibid., app. NN., p. 1276, 1877.
[5] Gatschet, ibid., VII, p. 417, 1879.
[6] Stevenson in *Smithsonian Rep.* 1880, p. 137, 1881.
[7] Stevenson in *Second Rep. Bur. Amer. Ethn.*, p. 328, 1883.
[8] Curtis, Children of the Sun, p. 121, 1883.
[9] Bandelier in Ritch, New Mexico, p. 201, 1885.
[10] Bandelier in *Revue d'Ethnog.*, p. 203, 1886.
[11] Bandelier, ibid.
[12] Wallace, Land of the Pueblos, p. 42, 1888.
[13] Brühl in *Globus*, LV, No. 9, p. 129, 1889.
[14] Bandelier, Final Report, pt. I, p. 124, 1890.
[15] Ibid., p. 260.
[16] Ibid., pt. II, p. 83, 1892.
[17] Ibid., p. 84.
[18] Cushing in Johnson's Univ. Cyclopedia, VIII, p. 3, 1896.
[19] Fewkes, Tusayan Migration Traditions, in *Nineteenth Rep. Bur. Amer. Ethn.*, pt. I, p. 614, 1900.
[20] Hewett, Antiquities, pl. XVII, 1906.
[21] Jouvenceau in *Catholic Pioneer*, I, No. 9, p. 12, 1906.
[22] Spinden, Picuris notes, MS., 1910.
[23] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 2, p. 274, 1910).
[24] Gatschet, Isleta MS. vocabulary, 1885, cited in ibid.
[25] Stephen in *Eighth Rep. Bur. Amer. Ethn.*, p. 37, 1891.
[26] Fewkes, op. cit.

"Pokwádi" and "Po'kwoide" are both for Tewa *Poqwoʒe* 'San Ildefonso people' (see [**19**:22]).

Pojoaque has changed gradually from an Indian pueblo to a Mexican settlement.

It became the seat of the Spanish mission of San Francisco early in the seventeenth century. After the Pueblo rebellions of 1680 and 1696 it was abandoned, but was resettled with five families, by order of the governor of New Mexico, in 1706, when it became the mission of Nuestra Señora de Guadalupe. In 1760 it was reduced to a visita of the Nambe mission; but in 1782 it again became a mission, with Nambe and Tesuque as its visitas. In 1712 its population was 79; in 1890 it was only 20; since 1900 it has become extinct as a Tewa pueblo, the houses now being in possession of Mexican families.[1]

In 1909 the writer could not find an Indian at Pojoaque, although a girl was found who said she was partly Indian but did not know the Indian language. At Pojoaque were obtained the names of three men said to be Pojoaque Indians. The family names of these men is Tapia. One was said to be living at Nambé and two at Santa Fe. The history of Pojoaque is well known to the Indians of other pueblos. When at Santo Domingo in 1909 the writer was told that he could not be permitted to sleep at that pueblo and was reminded by an old Indian of the fate of Pojoaque. Cf. especially [**21**:30] and [**21**:31].

[**21**:30] (1) *P̂osu̯wæ̨ge'e* 'little drink water place' (*P̂osu̯wæ̨ge*, see [**21**:29]; *'e* diminutive). Cf. Eng. (2), Span. (3).

(2) Eng. Pojoaquito. (<Span.). =Span. (3). Cf. Tewa (1).

(3) Span. Pojoaquito (diminutive of Pojoaque [**21**:29]). =Eng. (2). Cf. Tewa (1).

The eastern group of houses on Pojoaque height is called thus. The church is at this place. Both Mexicans and Indians are careful to distinguish between Pojoaque and Pojoaquito.

[**21**:31] (1) *Tek'e'o̜u̯wi̜keji*, *Tek'e'o̜u̯wi̜keji'o̜u̯wi̜pi̜u̯ge*, *Tek'e'o̜u̯wi̜pi̜u̯ge-'o̜u̯wi̜keji* 'cottonwood bud pueblo ruin' 'cottonwood bud pueblo ruin centrally situated among the (Tewa) pueblos' (*tek'e* bud of male tree of Populus wislizeni, Populus acuminata, or Populus angustifolia < *te* as in *teʉ̆*, see under [**15**:16], *k'e* 'kernel' 'grain'; *'o̜u̯wi̜keji* 'pueblo ruin' < *'o̜u̯wi̜* 'pueblo', *keji* 'old' postpound; *pi̜u̯ge* 'in the middle of' 'in the midst of'). Why the pueblo was given the name 'cottonwood bud(s)' seems no longer to be known. It was designated *'o̜u̯wi̜pi̜u̯ge* 'centrally situated among the pueblos' because it and the historic Pojoaque [**21**:29] are actually so situated. San Juan is north, Santa Clara northwest, San Ildefonso west, Tesuque south, and Nambé east of this place. No other pueblo is so situated. This was stated independently by several

[1] Handbook Inds., pt. 2, p. 274, 1910.

Indians at San Ildefonso, Nambé, and San Juan. When the writer objected that other pueblos, as Jacona [**21**:9] for example, when inhabited also occupied a central position, the informants answered that that might be true, but that it did not alter the fact that the pueblo ruin [**21**:31] used to be called *'ǫywipiŋge*. One San Ildefonso Indian said that [**21**:31] was the middle of the Tewa country. It is not known what importance should be attached to his statement. Bandelier writes of the pueblo ruin:

> The Tehuas [Tewa] claim that this pueblo marks the center of the range of their people, and that the division into two branches, of which the Tehuas became the northern and the Tanos the southern, took place there in very ancient times. Certain it is that in the sixteenth century the Tehuas already held the Tesuque valley ten miles south of Pojuaque, as they still hold it today.[1]

San Juan "Te-je Uing-ge. O-ui-ping".[1] This is evidently for the locative form *Tek'e'ǫywiŋge'ǫywipiŋge*. "Tehauiping".[3]

(2) *P̃osųŋwæge'ǫywiǩeji* 'drink water place pueblo ruin', referring to the vicinity of [**21**:29] (*P̃osųŋwæge*, see [**21**:29]; *'ǫywiǩeji* 'pueblo ruin' <*'ǫywi* 'pueblo', *ǩeji* 'old' postpound). The informants say that this name is descriptive and that the name given under (1) above is the real, old name of the pueblo ruin. Bandelier, Hewett, and the *Handbook of Indians* incorrectly locate the pueblo ruin. Bandelier writes:

> Around the Pojuaque [**21**:29] of today cluster ancient recollections. A large ruin, called by the San Juan Indians Te-je Uing-ge O-ui-ping, occupied the southern slope of the bleak hills [**21**:28] on which stands the present village [**21**:29][1]

The writer's Indian and Mexican informants knew of no pueblo ruin on the southern slope of [**21**: 28]. *Tek'e'ǫywiǩeji'ǫywipiŋge*, as is well known to the Tewa and many Mexicans, is situated as located on sheet [**21**] on the northern slope overlooking Pojoaque Creek. Bandelier's mention of San Juan informants makes it probable that his information was obtained at San Juan Pueblo and that he did not visit the ruin. Bandelier's mention of San Juan informants gives rise to a mistake in the *Handbook of Indians;* see below. Hewett and the *Handbook* evidently follow Bandelier:

> Le village de Pojoaque [**21**:29] s'est dépeuplé récemment; il tombe en ruines. Sur la colline, au sud, sont les restes d'un ancien village appelé Tehauiping.[2]

> The ruins of a prehistoric Tewa pueblo on the s. slope of the hills on which stands the present pueblo of San Juan, on the Rio Grande in New Mexico.[3]

[1] Bandelier, Final Report, pt. II, p. 84, 1892.
[2] Hewett, Communautés, p. 33, 1908.
[3] Handbook Inds, pt. 2, p. 724, 1910.

It will be noticed that the first edition of the *Handbook* (1910), owing probably to the mention of San Juan informants in Bandelier's sentence, is doubly in error in indicating the location of the ruin on the south slope at San Juan when in reality it is on the north slope at Pojoaque.

The ruin lies on the nearly level hilltop, which slopes slightly toward Pojoaque Creek. It overlooks the creek, from which it is separated by a precipitous hillside. The land on which the ruin is situated belongs to Mr. Camillo Martinez, who lives near San Ildefonso Pueblo. The ruin consists of mounds of adobe. It measures 138 paces in an east-west direction and 131 in a north-south direction. The Tewa say that it had once a large population. The pueblo has certainly not been inhabited in historic times. Informants say it was a Tewa pueblo, but what became of its inhabitants they do not know.

[**21**:32] (1) Nambé *Migelkǫhu'u* 'Michael arroyo' (*Migel* <Span. Miguel; *kǫhu'u* 'arroyo with barrancas' <*kǫ* 'barranca', *hu'u* 'large groove' 'arroyo'). (<Span.) Cf. Span. (2).

(2) Arroyo Miguel 'Michael's arroyo'. Cf. Tewa (1). Why the name is given is not known.

Unlocated

Nambé *Kǫ'ᵊŋɾqwæŋge* 'place down at the tail of the American bison' (*kǫ'ᵊŋɾ* 'American bison or buffalo'; *qwæŋɾ* 'tail'; *ge* 'down at' 'over at').

The place known by this name is somewhere east of Tesuque Creek [**21**:21] and near Callamongue settlement [**21**:25].

Nambé *Soqwiwi'i* 'bridle gap' (*soqwi* 'bridle' <*so* 'mouth', *qwi* 'cord' 'fiber'; *wi'i* 'gap').

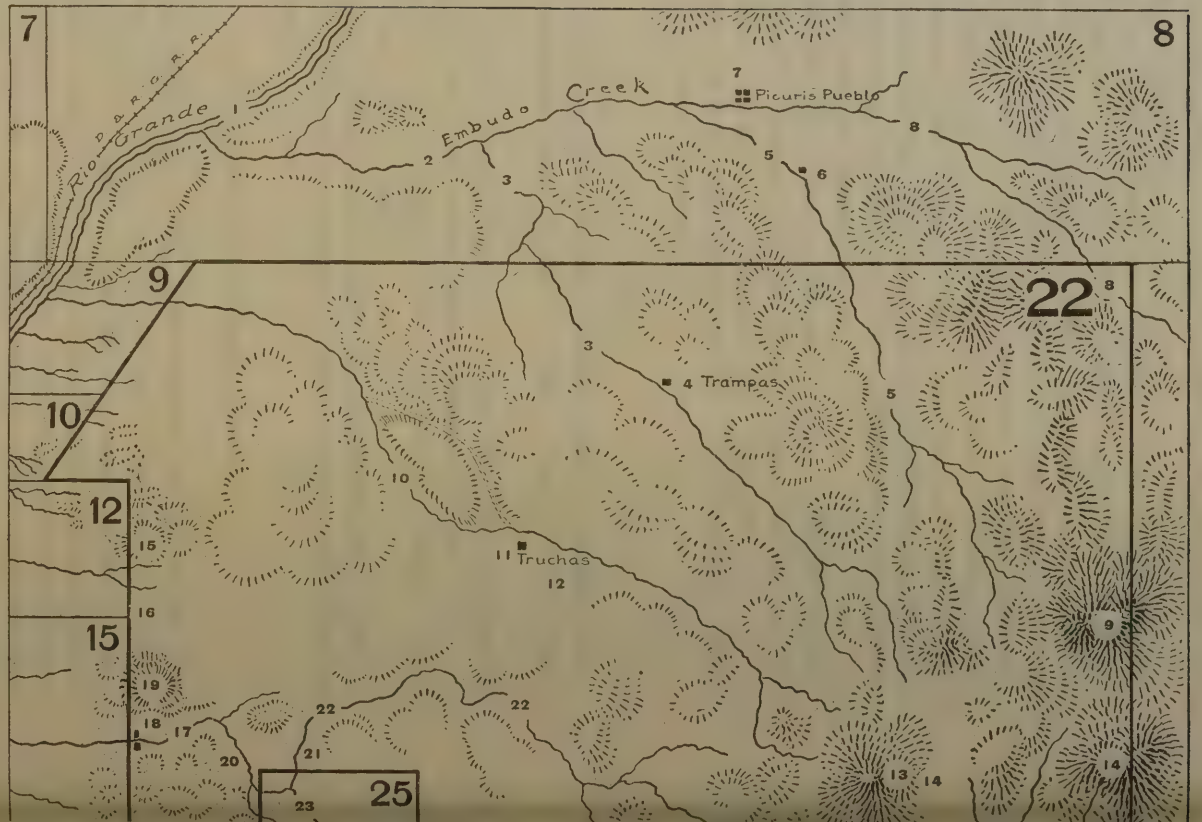
This 'gap' is situated somewhere in the northeastern part of the sheet. The name must have originated since the introduction of the horse.

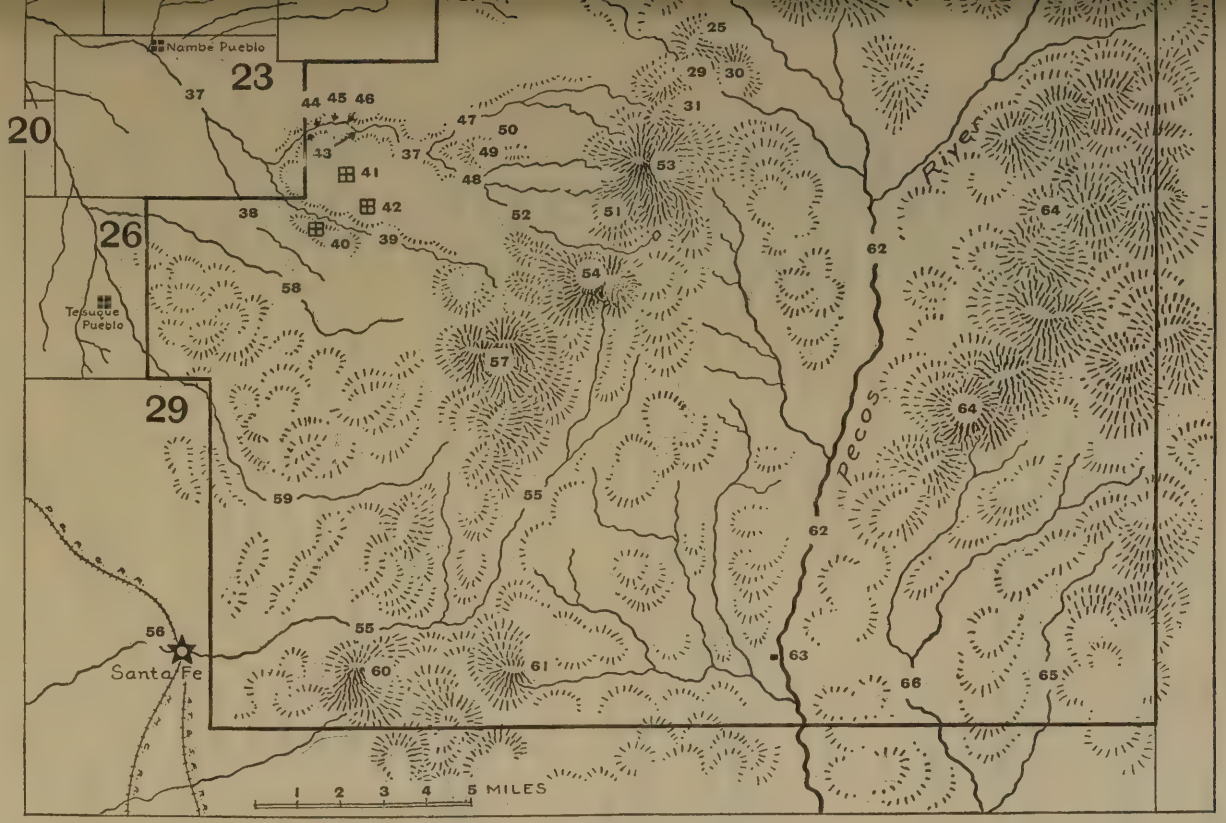
[**22**] SANTA FE MOUNTAIN SHEET

The mountains east of the Tewa country are shown on this sheet (map 22). These mountains are called by the Tewa *T'ąmpije'i'ⁱp̂iŋɾ* 'eastern mountains' (*t'ąmpije* 'east' <*t'ąŋɾ* 'sun', *pije* 'toward'; *'i'ⁱ* locative and adjective-forming postfix; *p̂iŋɾ* 'mountain'). The Americans call them, especially the range west of the Pecos River [**22**:62], the Santa Fe Mountains; see special treatment of Santa Fe Mountains [Large Features:7] Most of the place-names were obtained from Indians of Nambé, who are better acquainted with the region than are those of the other Tewa

MAP 22

SANTA FE MOUNTAIN REGION


7
8
9
10
12
15
22
25
Rio Grande
Embudo Creek
Picuris Pueblo
Trampas
Truchas



SANTA FE MOUNTAIN REGION

MAP 22
SANTA FE MOUNTAIN REGION

pueblos. The located ruins on the sheet proper are all claimed by the Nambé Indians as the villages of their ancestors. The greater part of the area shown is at present comprised in the Pecos National Forest (formerly known as Pecos River Forest Reserve).

[**22**:1] Rio Grande, see special treatment [Large Features], pp. 100–102.

[**22**:2] Embudo Creek, see [**8**:79].

[**22**:3] Trampas Creek, see [**8**:80].

[**22**:4] (1) Eng. Trampas settlement. (<Span.). =Span. (2).

(2) Span. Trampas, Las Trampas 'the traps'. =Eng. (1). "Trampas."[1]

It appears that no Tewa name for the settlement exists. Cf. [**22**:3].

[**22**:5] Peñasco Creek, see [**8**:85].

[**22**:6] Peñasco settlement, see [**8**:98].

[**22**:7] Picuris Pueblo, see [**8**:88].

[**22**:8] Pueblo Creek, see [**8**:86].

[**22**:9] (1) *T̄ɥmp̂iɥ⌐* 'basket mountain' (*îɥɥ⌐* 'basket'; *p̂iɥ⌐* 'mountain'). It is said that the name is applied to the mountain because of its shape. Cf. Eng. (3), Span. (4).

(2) Picuris "Jicarilla or Jicarita peak is called Qayaítha, which means mountain. Jicarilla or Jicarita is called *pūtīpiʳemo*, 'eating basket'".[2]

(3) Eng. Jicarita Mountain, Jicarita Peak. (<Span.). = Span. (4). Cf. Tewa (1).

(4) Cerro Jicara, Cerro Jicarita, Cerro Jicarilla 'mountain of the basket' 'mountain of the cup-shaped basket'. =Eng. (2). Cf. Tewa (1). "Jicarilla Peak".[3] "Jicarrita".[4]

The peak is roundish like an inverted basket; it is not heavily wooded; Bandelier[4] calls it "the bald Jicarrita." The altitude of the mountain has been determined by the United States Geological Survey to be 12,944 feet.[5] It is well known to the Tewa that Jicarita Peak is a sacred mountain of the Picuris Indians. The Picuris have a shrine on its summit, it is said, and members of certain fraternities of Picuris frequently visit the top of Jicarita in a body.

[**22**:10] Truchas Creek, Las Truchas Creek, see [**9**:9].

[**22**:11] (1) Eng. Truchas settlement, Las Truchas settlement. (<Span.). =Span. (2).

[1] Bandelier, Final Report, pt. II, p. 35, 1892.

[2] Spinden, Picuris notes, MS., 1910.

[3] U. S. Geog. Surveys W. of the 100th Merid., Parts of Southern Colorado and Northern New Mexico, atlas sheet No. 69, 1873–77.

[4] Bandelier, op. cit., p. 34.

[5] Gannett, Dictionary of Altitudes, p. 645, 1906.

(2) Span. Truchas, Las Truchas 'the trout', probably called so from Truchas Creek [22:10]. "Truchas".[1] There is no Tewa name for the settlement.

This is a small Mexican town. Sheep and other stock are raised on the hills in the vicinity. The grandfather of one San Juan informant used to herd his sheep up by Truchas, make cheese from the milk at Truchas town, and bring it to San Juan Pueblo to sell. The important claypit [22:12] is near Truchas.

[22:12] San Juan *'Omæŋgę'iŋ⸗huge nąŋk'oṇdiwe* 'where the earth is dug down by crooked chin place arroyo', referring to [22:10] (*'Omæŋgę'iŋ⸗hu'u*, see [22:10]; *ge* 'down at' 'over at'; *nąŋ⸗* 'earth' 'clay'; *k'oŋ⸗* 'to dig'; *'iwe* locative).

It is said that at this place the best red pottery clay known to the Tewa is obtained. It is pebbly, but makes very strong dishes, and it is used especially for ollas. It is said that Tewa of various pueblos visit this place frequently and carry away the clay. See under MINERALS, page 581. The clay deposit is a mile or two southeast of Truchas town [22:11].

[22:13] (1) *K̂usęmp̂iŋ⸗*, *K̂usęnnæ* apparently 'rock horn mountain' 'place of the rock horns', but *sęŋ⸗* has the intonation of *sęŋ⸗* 'man in prime' rather than that of *sęŋ⸗* 'horn' although some Indians recognize it as the latter word and feel sure of the meaning given above (*k̂u* 'stone' 'rock'; *sęŋ⸗* 'horn'; *p̂iŋ⸗* 'mountain'; *næ* locative). If this etymology is correct, as several Indians have assured the writer, the name doubtless refers to the upward-projecting rocks of the summit described by Bandelier: "The summit of the Truchas is divided into sharp-pointed peaks, recalling the 'Hörner Stöcke' or 'Dents' of the Alps".[2]

(2) Eng. Truchas Mountain(s), Truchas Peak. (<Span.). =Span. (3).

(3) Span. Sierra Truchas, Sierra de las Truchas 'mountain or mountain range of the trout'. =Eng. (2). This name appears to be taken from Truchas Creek [22:10], which rises at this mountain. "Trout mountains (Sierra de la Trucha)".[3] "Sierra de las Truchas."[4] Of the height of Truchas Peak Bandelier says:

> The highest point of the whole region [i. e., the whole southwestern United States], as far as known, lies in northern New Mexico. The 'Truchas', north of Santa Fé, ascend to 13,150 feet above sea level. None of the peaks of the Sierra Madre reach this altitude; they do not even attain the proportions of lesser mountains in New Mexico like the Sierra Blanca . . . [11,892 according to official maps], 'Baldy' [22:53] (12,661), the Costilla (12,634) or the Sierra de San Matéo [29:115] (11,200). The same may be said of Arizona, where

[1] Bandelier, Final Report, pt. II, pp. 35, 45, 1892.
[2] Ibid., p. 35.
[3] Bandelier in *Papers Arch. Inst. Amer.*, Amer. ser., I, p. 39, 1881.
[4] See Bandelier, Final Report, pt. II, pp. 34, 35, 63, 1892.

only the northern ranges of the Sierra de San Francisco and the Sierra Blanca, rise above 12,000 feet.[1]

Again:

The Truchas are slightly higher than Taos Peak [**8**:51]. The latter is 13,145 feet, the former 13,150,—both according to Wheeler. The altitude of the Jicarrita [**22**:9] has not, to my knowledge, been determined; but the impression of those who have ascended to its top is that it exceeds the Truchas in height.[2]

The United States Geological Survey has established the altitude of Truchas Peak as 13,275 feet, and that of "Jicarilla" Peak as 12,944 feet. See [**22**:14]. It is said that *nuk̂u* is found on this peak; see under MINERALS.

[**22**:14] *'Ok'ų'iŋgeɹi*, *K̂useɱp̂iɱp̂æŋge'ok'ų'iŋgeɹi*, *K̂useɳnæp̂æŋge'ok'u-'iŋgeɹi* 'the shadowy side or place' 'the shadowy side beyond rock horn mountain' 'the shadowy side beyond the place of the rock horns' (*'ok'ų* 'shadow'; *'iŋgeɹi* 'side'; *K̂useɱp̂iŋ ʃ*, *K̂useɳnæ*, see [**22**:13]; *p̂æŋge* 'beyond'). It is said that on the other side of the great mountain [**22**:13] the sun rarely shines. On that side near the mountain top all the place is like smoky ice (*'oji p'ɐɳd̨i̋'i* 'black ice' < *'oji* 'ice', *p'ɐŋ ʃ* 'blackness' 'black', *'i̋'i* locative and adjective-forming postfix). On the mountainside below this ice are flowers, white, red, yellow. See [**22**:13].

[**22**:15] San Juan *Taseɳtųŋwæjo'oku*, see [**12**:19].

[**22**:16] San Juan *Saṗoḇu'u*, see [**12**:38].

[**22**:17] Santa Cruz Creek, see [**15**:18].

[**22**:18] (1) *Tsimajo, Tsimajoḇu'u* 'flaking stone of superior quality' 'town of the flaking stone of superior quality' (*tsi'i* 'flaking stone' of any variety; *majo* 'superior' 'chief', apparently < *ma* unexplained, *jo* augmentative; *ḇu'u* 'town'). With the name cf. *T̂omajo* 'piñon of superior quality' [**3**:11]. Just why the name was originally applied has been forgotten. No obsidian or other flaking stone is known to exist at the place. = Eng. (2), Span. (3).

(2) Eng. Chimayo settlement. (< Span.). = Tewa (1), Span. (3).

(3) Span. Chimayó. (< Tewa). = Tewa (1), Eng. (2). The phonetic condition of the Tewa name is well adapted to be taken over into Span.; cf., for general sound, Chumayel, a place in the country of the Maya Indians. "Chimayo".[3] The Indians of Taos (according to information obtained by the writer) and of Picuris (according to information obtained by Doctor Spinden) know the place well, but call it by its Span. name.

The Indians say that Chimayo used to be a Tewa Indian pueblo, then called *Tsimajo'ǫywį* (*'ǫywį* 'pueblo'). This pueblo was situated where the church now is, the informants stated. The church is on the south side of the creek. Where the church now is there

[1] Bandelier, Final Report, pt. I, pp. 7–8 and notes, 1890.
[2] Ibid., pt. II, p. 34, note, 1892.
[3] Ibid. ,p. 83.

used to be a pool, they say, called *Tsimajop̨okwį* (*p̨okwį* 'pool' < *p̨o* 'water', *kwį* unexplained). The earth or mud of this pool has healing properties; see below. Doctor Hewett furnishes the following information about Chimayo:

> Chimayo was originally an Indian pueblo, a pueblo of blanket weavers. There is a famous old shrine at the place. It was originally an Indian shrine. After the pueblo became Mexicanized a church was built by the shrine and pilgrimages were made to the shrine from all over the Southwest. The church built at the shrine is in the custodianship of the people of purest Indian descent. In a grotto is the curative earth. Boards in the floor are taken up in order to get at the earth. People used to carry the earth away with them. Articles of silver, brass, and glass were deposited at the place. The earth was consecrated.

The Mexican inhabitants of Chimayo are famous for the beautiful blankets which they weave. The blankets are of a thin texture and have attractive designs in colors. Hundreds of dollars' worth of these blankets are purchased from the makers every year. "Chimayo blankets made by Chimayo Indians of northern New Mexico, who are now practically extinct, are thought to be the connecting link between Navajo and Saltillo weaving."[1] It is probable that the Chimayo blankets are a development of ancient Tewa weaving. No blankets are now woven by the Tewa Indians, this art probably having been lost since the Mexicanization of the Tewa country. It is said that Chimayo blankets are woven also by Mexicans living at Santuario [**22**:20] and at other places in the vicinity of Chimayo.

Chimayo lies in a deep canyon or cañada. Bandelier[2] mentions the "gorges of Chimayo." He probably refers to a number of gorges, as those of [**22**:17], [**22**:22], and [**22**:26]. It is said that a large part of the settlement is on the north side of the creek; the church and some houses are, however, on the south side. There is very little published information about Chimayo. Bandelier merely mentions the name, and no information is given in Hewett's publications. *Tsimajo* gave the creek [**22**:17] its old Tewa name. It gives the name also to a mountain or hill [**22**:19]. According to information obtained by an investigator at Santa Clara Pueblo, Chimayo was one of the places at which fire and smoke were belched forth in ancient times.

[**22**:19] *Tsimajop̨iyᵩ* 'mountain of the flaking stone of superior quality', referring to [**22**:18] (*Tsimajo*, see [**22**:18]; *p̨iyᵩ* 'mountain'). This name is given to a mountain or hill north of Chimayo [**22**:18]; it was seen and located from the heights between Nambé and Cundayó [**25**:7].

[1] *Amer. Museum Journal*, XII, no. 1, p. 33, Jan., 1912.
[2] Final Report, pt. II, p. 74, 1892.

[**22**:20] (1) Eng. Santuario settlement. (<Span.). =Span. (2).

(2) Span. Santuario 'sanctuary'. =Eng. (1). There is no Tewa name for this Mexican settlement.

See under [**22**:41] and Santuario Mountains under [**22**:unlocated].

[**22**:21] Nambé *Ponɾi̱tu̱ŋwæ̱bu'u* 'corner of the tall plumed arroyo shrub' (*ponɾi̱* 'plumed arroyo shrub' 'Fallugia paradoxa acuminata'; *tu̱ŋwæ̱* 'tallness' 'tall'; *b̥u'u* 'large low roundish place'). It is said that this low place is so named because the plumed arroyo shrub actually grows tall there.

[**22**:22] (1) Nambé and San Juan *P̂o'eP̂ohu'u* 'little water creek' 'creek of the small stream of water' (*P̂o* 'water'; *'e* diminutive; *P̂ohu'u* 'creek with water in it' <*P̂o* 'water', *hu'u* 'large groove' 'arroyo'). Cf. Picuris (2), Eng. (3), Span. (4).

(2) Picuris "Pat∫ăqĕōnḗ, Rio Chiquito, literally 'little river'."[1] Cf. Tewa (1), Eng. (3), Span. (4).

(3) Eng. Rio Chiquito. (<Span.). =Span. (4). Cf. Tewa (1), Picuris (2).

(4) Span. Rio Chiquito 'little river'. =Eng. (3). Cf. Tewa (1), Picuris (2). There is reason to believe that the Tewa form is the original one, and that the Span. form is an attempt at translating it, while the Picuris form is a mere translation of the Span. form.

It is said that the creek is called by its Tewa name because the stream of water in it is very small. Cf. Rio Chiquito settlement, also Rio Frijoles, under [**22**:unlocated].

[**22**:23] *Saɬ̂paɬ̂pi̱ŋwï'i* of obscure etymology (*Saɬ̂paɬ̂pi̱ŋɾ*, see under [**22**:unlocated]; *wï'i* 'gap').

This pass drains into the Pecos River [**22**:62] and Medio Creek [**22**:28].

[**22**:24] Nambé *Puga-ɬ̂pi̱ŋɾ* 'mountain of an unidentified species of bird' (*puga* a large species of bird the description of which indicates that it is probably the sandhill crane'; *ɬ̂pi̱ŋɾ* 'mountain').

It is said that the Pecos River [**22**:63] has its origin at this mountain.

[**22**:25] (1) Nambé *Humato-ɬ̂pi̱ŋɾ* of obscure etymology (*humato* unexplained; *ɬ̂pi̱ŋɾ* 'mountain').

(2) Span. Cerro del Cuballe 'mountain of the notch.'

This is a very high peak. It can be distinguished by its yellowish color.

[**22**:26] Nambé *T̂oɬ̂pi̱ŋɾ*, see [**25**:14].

[**22**:27] Nambé *T̂oɬ̂pi̱mɬ̂pæ̱ŋge'i̱mɬ̂pohu'u*, see [**25**:15].

[**22**:28] Medio Creek, see [**25**:3].

[1] Spinden, Picuris notes, MS., 1910.

[**22**:29] *Wijo* 'the great gap' (*wi'i* 'gap'; *jo* augmentative).

This gap is well known to all the Tewa. It is large and wide and can be clearly seen from most parts of the Tewa country. At Santa Clara Pueblo the sun appears to rise through this gap, a fact which has been mentioned by Santa Clara Indians both to another investigator and to the writer. Somewhere at or near the gap is the ruin of the ancient pueblo *Wijo'ǫŋwį* 'pueblo of the great gap' (*Wijo*, see above; *'ǫŋwį* 'pueblo'), which was built by the united Summer and Winter people after they had wandered separately for generations. See *Wijo'ǫŋwįkeji* under [**22**: unlocated].

[**22**:30] Nambé *ʃųkwajè* 'locust height' (*ʃų* 'locust'; *kwajè* 'height'). Cf. [**2**:10].

[**22**:31] Nambé *K̂ujotʃa*, *K̂ojotʃa* apparently 'big rock there' (*k̂u*, *k̂o* 'stone' 'rock'; *jo* augmentative; *tʃa* 'to be there' 'to be at a place', the dual and plural forms being *sa*).

[**22**:32] Nambé *K̂up'ęŋʃhu'u*, see [**21**:11].

[**22**:33] Nambé *Johu'u*, see [**15**:29].

[**22**:34] Nambé *Johu'oku'e*, *Johukwajè* 'little hills of cane-cactus arroyo' 'height of cane-cactus arroyo', referring to [**22**:33] (*Johu'u*, see [**22**:33]; *'oku* 'hill'; *'e* diminutive; *kwajè* 'height').

[**22**:35] Nambé *Pæ̨tehu'u* 'deer dwelling-place arroyo' (*Pæ̨te-*, see [**22**:36]; *hu'u* 'large groove' 'arroyo'). The name is probably taken from [**22**:36], q.v.

This arroyo flows into *Husoge* [**24**:1].

[**22**:36] Nambé *Pæ̨tekwajè* 'deer dwelling-place heights' (*pæ̨* 'mule-deer'; *te* 'dwelling-place'; *kwajè* 'height'). This place probably gives the name to [**22**:35]. It is said that there is good deer hunting on these heights, hence the name.

[**22**:37] Nambé Creek, see [**19**:3].

[**22**:38] Nambé *Pæ̨p̂o* 'deer water' (*pæ̨* 'mule-deer'; *p̂o* 'water'). The lower course of this arroyo is called *'Oɓį̂powe*, see [**23**:25].

[**22**:39] Nambé *Mąhųp̂owe* 'owl water' 'owl creek' (*mąhų* 'owl'; *p̂o* 'water'; *we* locative).

[**22**:40] Nambé *K̂ekwajè'ǫŋwįkeji* 'pueblo ruin of the sharply pointed height' (*k̂e* 'peak' 'sharpness' 'sharp'; *kwajè* 'height'; *'ǫŋwįkeji* 'pueblo ruin' <*'ǫŋwį* 'pueblo', *keji* 'old' postpound). "Ke-gua-yo".[1] "Keguaya".[2]

Of this pueblo ruin Bandelier says:

> Mesas with abrupt sides border upon the valley [of Nambé] in the east, and on these there are pueblo ruins. The Indians of Nambé assert that they were reared and occupied, as well as abandoned, by their ancestors prior to the establishment of Spanish rule in New Mexico. They also gave me some of the

[1] Bandelier, Final Report, pt. II, p. 84, 1892. [2] Hewett, Communautés, p. 33, 1908.

names: . . . Ke-gua-yo, in the vicinity of the Chupaderos [probably [22:51]], a cluster of springs about four miles east of Nambé in a narrow mountain gorge.[1]

Hewett says:

Plus loin, ce sont les ruines de Keguaya, à quelques milles à l'est de Nambe . . . on suppose que ce sont celles des villages historiques des Nambe.[2]

All that could be learned is that this is a very ancient village of the Nambé people.

[22:41] Nambé *'Agawonu'ǫywi̧keji* of obscure etymology, perhaps 'pueblo ruin where the cowrie or olivella shells are or were hanging down' (*'agą* unexplained, but occurring in several Tewa place-names, e. g. *'Agatʃanupi̧yʃ* [22:54], possibly an old form of *'ǫgą* 'cowrie shell', 'olivella shell', it is said; *wo* 'to hang'; *nu* locative; *'ǫywi̧keji* 'pueblo ruin' <*'ǫywi̧* 'pueblo', *keji* 'old' postpound). Since the etymology above was given by a very reliable informant, an aged cacique, considerable weight is to be attached to it. "A-ga Uo-no".[1] "Agauono". This is given[2] both as the name of the pueblo ruin and, by mistake, as the name of Juan B. Gonzalez[3] of San Ildefonso, whose Indian name is *'Agǫjo'ą̆'nʃæ* 'shaking star' (*'agǫjo* 'star'; *ą̆'nʃæ* 'shaking'), not *'Agawonu.*

Bandelier has already been quoted with regard to this pueblo ruin (see under [22:40]). He speaks further of—

A-ga Uo-no and Ka-ä-yu [22:42], both in the vicinity of the Santuario in the mountains.[1]

The location of " the Santuario" has not been ascertained. [22:20] is the Mexican settlement called Santuario. Hewett writes as follows:

Plus loin, ce sont les ruines de Keguaya [22:40], à quelques milles à l'est de Nambe et de Tobipange [25:30], à 8 milles au nord-est; on suppose que ce sont celles des villages historiques des Nambe. Les ruines d'Agauono et de Kaayu [22:42] sur le Santuario [see above], à quelques milles plus loin au nord-est, indiquent probablement l'ancienne résidence de certains clans des Nambe.[2]

'Agawonu is said to have been a very ancient pueblo of the Nambé people.

[22:42] Nambé *K'ą̆'æwi'ǫywi̧keji* 'pueblo ruin of an unidentified species of bird called *k'ą̆'æwi'* (*k'ą̆'æwi'i* an unidentified species of bird of bluish color which cries *kąhą̆*; *'ǫywi̧keji* 'pueblo ruin' <*'ǫywi̧* 'pueblo', *keji* 'old' postpound.) For Bandelier's spelling of *wi'i* as "ye" or "yu", see [16:105] and [16:114].

[1] Bandelier, Final Report, pt. II, p. 84, 1892.
[2] Hewett, Communautés, p. 33, 1908.
[3] Ibid., pl. XVII.

For quoted information about *K'ą̆'ąwi'i* see under *'Agawonu* [**22**:41], above. As in the case of *'Agawonu*, it could be learned only that *K'ą̆'ąwi'i* was a very ancient pueblo of the Nambé people.

[**22**:43] (1) Nambé *Nąmbe̊pohůpo̊jemu'iwe* 'place of the waterfalls of Nambé Creek' (*Nąmbe̊pohu'u*, see [**19**:3]; *po̊jemu'iwe* 'waterfalls' < *po̊* 'water', *jemu* 'to fall', said of 3+, *'iwe* locative). This is the descriptive name current at all the Tewa pueblos.

(2) Nambé *P̂ojemu'iwe* 'the waterfalls' (*po̊* 'water'; *jemu* to fall' said of 3+; *'iwe* locative). When this term is used at Nambé it is understood which waterfalls are meant.

(3) Nambé *P̂otʃunæ̨* 'where the water dies' (*po̊* 'water'; *tʃu* 'to die'; *næ̨* 'at' locative postfix). Cf. [**22**:44], [**22**:45], [**22**:46].

(4) Eng. Nambé Falls.

(5) Span. Salto de Agua de Nambé, Caida de Agua de Nambé, 'Nambé Falls'.

These are the well-known waterfalls of Nambé Creek. Three portions of the falls have distinct names; see [**22**:44], [**22**:45], and [**22**:46]. The Nambé name *P̂otʃunæ̨* appears to refer especially to the two lower falls; see [**22**:46].

[**22**:44] Nambé *P̂otʃun'u* 'below where the water dies' (*P̂otʃu*, see [**22**:43]; *nu'u* 'below'). This name is given to the first waterfall met when going up Nambé Creek, the lowest of the Nambé Falls. See [**22**:43], [**22**:45], and [**22**:46].

[**22**:45] Nambé *P̂otʃuk'æn̂tåe̊ge* 'meal-drying jar place where the water dies' (*P̂otʃu*, see [**22**:43]; *k'æn̂tåe* 'meal-drying jar', for drying meal for preservation <*k'æŋʃ* 'meal' 'flour', *tå* 'to dry'; *e̊* 'vessel' 'pottery'; *ge* 'down at' 'over at'). It is said that the name is applied because of the bowl-like shape of the canyon at the base of this fall. This name is given to the middle one of the Nambé Falls, situated between [**22**:44] and [**22**:46]. See [**22**:43], [**22**:44], [**22**:46].

[**22**:46] Nambé, *Potʃupæ̨nnæ̨*, *P̂otʃuk̂ewe*, *P̂otʃukwaje̊* 'waterfall or place beyond or above the place where the water dies' (*P̂otʃu*, see [**22**:43]; *pæ̨nnæ̨* 'beyond' < *pæŋʃ* unexplained, *næ̨* locative; *k̂ewe* 'above' < *k̂e* 'top', *we* locative; *kwaje̊* 'above'). This name is applied to the uppermost of the Nambé Falls. See [**22**:43], [**22**:44], [**22**:45].

[**22**:47] Nambé *P̂i̊mpije̊i̊mp̂owe* 'the northern creek' (*p̂i̊mpije̊* 'north' < *p̂i̊ŋʃ* 'mountain' 'up country', *pije̊* 'toward'; *i̊ŋʃ* locative and adjective-forming postfix; *p̂owe* 'creek' < *po̊* 'water', *we* locative).

This is the north branch of upper Nambé Creek. See [**19**:3], [**22**:48].

[22:48] Nambé *'Akǫmpije'imp̂owe* 'the southern creek' (*'akǫmpije* 'south' < *'akǫŋ* 'plain' 'down country'; *pije* 'toward'; *iŋ* locative and adjective-forming postfix; *p̂owe* 'creek' < *p̂o* 'water', *we* locative).

This is the south branch of upper Nambé Creek. See [19:3] and [22:47].

[22:49] (1) Nambé *P̂iḅiwe* 'little red pile of roundish shape' (*p̂i* 'redness' 'red'; *ḅi* as in *ḅiri*, 'small and roundish like a ball'; *we* locative).

(2) Span. Cerrito de la Junta 'little mountain of the joining', said to refer to the joining of [22:47] and [22:48].

This small mountain is a short distance southwest of [22:50].

[22:50] Nambé *K̄awi'i'i* 'place of the twisted leaf or leaves' (*ka* 'leaf'; *wi* for *qwi* of San Ildefonso and Santa Clara dialects, meaning 'to twist'; *'i'i* locative and adjective-forming postfix).

This place is described as a high, level locality a short distance northeast of the little mountain [22:49].

[22:51] (1) Nambé and San Ildefonso *Tsep̂oḅu'u*, *Tsep̂okǫge* 'corner of the seven waters' 'place down by the barranca of the seven waters' (*tse* 'seven'; *p̂o* 'water', here evidently referring to springs of water; *ḅu'u* 'large low roundish place'; *kǫ* 'barranca'; *ge* 'down at' 'over at').

(2) Span. Los Chupaderos, Chupaderos 'the sucking places' meaning where water is sucked up. For the name cf. [23:25], [22:58], [14:87]. It is probable that the Tewa and Span. names refer to a single place. Bandelier says: "Ke-gua-yo [22:40] in the vicinity of the Chupaderos, a cluster of springs about four miles east of Nambé in a narrow mountain gorge."[1] See [22:52].

[22:52] Nambé *Tsep̂op̂owe* 'creek of the seven waters' (*Tsep̂o*, see [22:51]; *p̂owe* 'creek' < *p̂o* 'water', *we* locative).

[22:53] (1) Nambé *Poðìp̨iŋ* 'flower mountain' (*poðì* 'flower'; *p̨iŋ* 'mountain'). Why it is called thus is not known, unless it be because it is bare on top, with flowery meadows in the summer time. This name refers to the very high peak just north of [22:54]. Cf. Eng. (2), Span. (3), Span. (4).

(2) Eng. Baldy Peak, Santa Fe Baldy. Cf. Tewa (1), Span. (3), Span. (4). "Baldy."[2] "Santa Fe Baldy."[3]

(3) Span. Cerro Pelado 'bald mountain'. Cf. Tewa (1), Eng. (2), Span. (4). The mountain is so called because of its bald top, snow-capped in winter, grassy in summer.

(4) Span. Cerro del Zacate Blanco 'mountain of the white grass'. This evidently refers to its grassy top. Cf. Tewa (1),

[1] Bandelier, Final Report, pt. II, p. 84, 1892.

[2] Ibid., p. 88, note.

[3] The Valley Ranch (pamphlet on the Valley Ranch, Valley Ranch, N. Mex., n. d.).

Eng. (2), Span. (3). This name appears to be considerably used by Mexicans who live about Nambé.

This great peak seems to be better known to Mexicans and Americans who reside in the Tewa country or about Santa Fe than it is to the Tewa Indians. The chief attention of the Tewa is directed to the sacred Lake Peak [**22**:54], and many Tewa of San Ildefonso, Santa Clara, and San Juan do not know Baldy Peak by any name. Bandelier says of Baldy Peak and Lake Peak:

> Two of the highest peaks of the southern Rocky Mountains rise within a comparatively short distance of Santa Fé,—Baldy, 12,661 feet, and Lake Peak [**22**:54], at the foot of which the Santa Fé River [**22**:56] rises, 12,405 feet.[1]

Subsequent measurement by the United States Geological Survey determines the height of Baldy as 12,623 feet, and that of Lake Peak as 12,380 feet. Somewhere immediately north of Baldy Peak rises the unlocated *Tʃu'jop̨iŋʃ*; see under [**22**:unlocated]. *Tʃu'jop̨iŋʃ* is a large mountain, it is said, but not so large nor so high as Baldy Peak. Cf. Grass Mountain [**22**:unlocated] and Pecos Baldy [**22**:unlocated].

[**22**:54] (1) *'Aɑatʃæ̨nup̨iŋʃ* of obscure etymology (*'aɑa* unexplained, but possibly an old form of *'oɑa* 'cowrie shell', 'olivella shell'; it is found in several unetymologizable Tewa place-names,as Nambé *'Aɑawonu* [**22**:41]; *tʃæ̨* unexplained; *nu* apparently locative). One San Ildefonso Indian pronounced the name *'Aɑatʃanæ̨*, but others asserted that this form is not correct. The lake *'Aɑatʃæ̨nup̨iŋ-k̨ewep̨okwi* [**22**:unlocated] is sometimes designated merely *'Aɑatʃæ̨nup̨okwi*, and this usage may shed some light on the origin of the name *Aɑatʃæ̨nu-*.

(2) *T'ɑ̨mpije'i̯mp̨iŋʃ* 'mountain of the east' (*T'ɑ̨mpije* 'east' <*t'ɑ̨yʃ* 'sun', *pije* 'toward'; *'i̯yʃ* locative and adjective-forming postfix; *p̨iŋʃ* 'mountain'). This is the ceremonial name, the mountain being the Tewa sacred mountain of the east. See CARDINAL MOUNTAINS.

(3) *P̨iŋk̨ewe* 'the mountain peak', abbreviated from (1) and (2), above (*p̨iŋʃ* 'mountain'; *k̨ewe* 'peak' 'top' <*k̨e* 'point', *we* locative).

(4) Eng. Lake Peak, referring to the lake [**22**:55]. Cf. Span. (5). "Lake Peak."[2]

(5) Span. Cerro de la Laguna, referring to a lake or lakes on its summit; see below. Cf. Eng. (4).

Bandelier writes:

> The elevation . . . of Lake Peak [is given] at 12,405. . . . The lagune on Lake Peak is of course lower than the summit.[3]

[1] Bandelier, Final Report, pt. II, p. 88, note, 1892. [2] Ibid., pp. 12, 88. [3] Ibid., p. 12, note.

See also excerpt from Bandelier with regard to Baldy and Lake Peaks, under [22:53].

For the height of the two peaks as subsequently determined by the United States Geological Survey, see page 348.

> The trail to Spirit Lake [22:unlocated] follows a charming little stream ten miles through the woods, up an appropriate cañon, to where the little lake lies hidden away in the woods, surrounded by high rock walls, some 11,000 feet above sea level. A few miles beyond the white sign which points to Spirit Lake, the trail emerges from the trees into an open glade. On the right is Santa Fe Baldy [22:53], 12,623 feet above the sea, snowcapped the greater part of the year; on the left, but a little lower, is Lake Peak, a crater long burnt out, which now holds the Crystal Lakes [22:unlocated], the sources of the Santa Fe and Nambee Rivers. Far below, between the peaks, lies the Rio Grande Valley, through which the Rio Grande River is traceable to its very source by its fringe of trees.[1]

As is stated above, Lake Peak is the Tewa sacred mountain of the east. Somewhere at or near the top of this peak is a lake which is called *'Agatʃæ̨nup̂i̯ŋk̂ewep̂okwi̯* q. v. under [22:unlocated], page 351.

Certain secret societies of some of the Tewa pueblos hold summer ceremonies on top of this peak at this lake, just as the Picuris do on top of Jicarita Peak [22:9] and the Taos do at the sacred lake [8:50] near Pueblo Peak [8:40]. This information is confirmed by Bandelier:

> Prayer-plumes are found on the Sierra de San Matéo (Mount Taylor) [29: 115], as well as at the lagune on Lake Peak, near Santa Fé.[2]

See *'Agatʃæ̨nup̂i̯ŋk̂ewep̂okwi̯*, Crystal Lakes, Lagoon on Lake Peak, Spirit Lake, all under [22:unlocated], [22:51], and [22:52].

[22:55] Santa Fe Creek, see [29:8].

[22:56] Santa Fe city, see [29:5].

[22:57] Nambé *Paqwæ̨mp̂i̯ŋ* 'fish-tail mountain' (*pa* 'fish'; *qwæ̨ŋ* 'tail'; *p̂i̯ŋ* 'mountain'). The mountain is said to be so named because in form it resembles a fish's tail.

The location of this peak given on the sheet is only approximately correct.

[22:58] Eng. Chupadero Creek, see [26:4].

[22:59] Tesuque Creek, see [26:1].

[22:60] (1) Nambé and Tesuque *P̄oge p̂i̯ŋ*, *'Oga p̂oge p̂i̯ŋ* 'mountains down by the place of the water' 'mountains down by the place of the olivella shell water', referring to Santa Fe (*P̄oge*, *'Oga p̂oge*, see [29:5]; *p̂i̯ŋ* 'mountain'). This name includes Atalaya Mountain [22:60], Thompson Mountain [22:61], and other peaks in the neighborhood of the city of Santa Fe.

[1] The Valley Ranch, op. cit.

[2] Bandelier, Final Report, pt. II, p. 12, note, 1892.

(2) Eng. Atalaya Mountain. (<Span.). =Span. (3).

(3) Span. Cerro Atalaya, Cerro de la Atalaya 'mountain of the watchtower'. =Eng. (2). This name is known to some Mexicans at Santa Fe. It appears on the Santa Fe sheet of the United States Geological Survey, 1894, as "Atalaya Mt."

The mountain lies south of Santa Fe Creek Canyon, east of Santa Fe.

[**22**:61] (1) Nambé and Tesuque *P̂ogep̨i̱ŋ⁄*, *'Ogap̂ogep̨i̱ŋ⁄*. =Nambé and Tesuque [**22**:60].

(2) Eng. "Thompson Peak".[1] This name appears to be unknown locally. The writer is informed that the mountain was so named by Mr. Arthur P. Davis, of the United States Geological Survey, in honor of the late A. H. Thompson, geographer of the Survey.

The United States Geological Survey determined the altitude of Thompson Peak to be 10,546 feet. The mountain is east of [**22**:60]. It is about the same size as [**22**:60].

[**22**:62] Pecos River, see [**29**:32].

[**22**:63] (1) Eng. El Macho settlement. (<Span.). =Span. (2).

(2) Span. El Macho 'the jack-mule' 'the male mule'. =Eng. (2).

This is a small Mexican hamlet on Pecos River. There is no Tewa name for it.

[**22**:64] (1) San Juan and Nambé *P̂i'age'i̱mp̂i̱ŋ⁄* 'mountains of the red slope' (*p̂i* 'redness' 'red'; *'a'a* 'steep slope'; *ge* 'down at' 'over at'; *'i̱ŋ⁄* locative and adjective-forming postfix; *p̂i̱ŋ⁄* 'mountain'). Why this name is applied was not known to the informants. They stated definitely that the name applies to the entire range east of the headwaters of the Pecos River [**22**:62].

(2) Nambé and San Ildefonso *T'anup̂op̂æŋge'i̱mp̂i̱ŋ⁄* 'mountains beyond the Tano river', referring to the Pecos River [**22**:62] (*T'anup̂o*, see [**29**:32]; *p̂æŋge* 'beyond'; *'i̱ŋ⁄* locative and adjective-forming postfix; *p̂i̱ŋ⁄* 'mountain'). This name is descriptive and refers to the whole range east of the river.

(3) *T'ą̱mpije'i̱mp̂i̱ŋ⁄* 'eastern mountains' (*t'ampije* 'east' <*t'ą̱ŋ⁄* 'sun', *pije* 'direction'; *'i̱ŋ⁄* locative and adjective-forming postfix; *p̂i̱ŋ⁄* 'mountain'). This name applies to all the mountains east of the Tewa country, including of course this range east of the headwaters of Pecos River. See the special treatment of Santa Fe Mountains, pages 104–05 [Large Features:7].

(4) Eng. Mora Mountains. (<Span.). =Span. (5).

(5) Span. Sierra Mora 'mulberry range of mountains'; *Mora* is applied also to blackberries, in the Span. of the Southwest. The mountains are evidently so named from Mora town [Unmapped], Mora grant, etc.

[1] Santa Fe sheet of the U. S. Geological Survey, 1894.

[**22**:65] (1) Eng. Toro Creek. (<Span.). =Span. (2).

(2) Span. Rio del Toro 'bull river'. =Eng. (1). "Rio El Toro".[1]

This creek joins Vao Creek [**22**:66], forming a creek tributary to Pecos River [**22**:62].

[**22**:66] (1) Eng. Vao Creek. (< Span.). =Span. (2).

(2) Span. Rio La Vao 'breath river'. =Eng. (1). "Rio la Vao".[1]

This creek joins Toro Creek [**22**:65], forming a creek tributary to Pecos River [**22**:62].

UNLOCATED

'Aɑatʃæ̨nup̂i̯ŋ̂kewep̂okwi̯, *'Aɑatʃæ̨nup̂okwi̯*, *P̂i̯ŋ̂kewep̂okwi̯* 'lake of [**22**:54]' (*'Aɑatʃæ̨nup̂i̯ŋ̂kewe*, see [**22**:54]; *p̂okwi̯* 'lake' <*p̂o* 'water', *kwi̯* unexplained).

This is the sacred lake on or near the top of Lake Peak [**22**:54] at which summer ceremonies of secret societies are held; see under [**22**:54]. It is probably identical with the Crystal Lakes [**22**:unlocated] and with the Lagoon on Lake Peak [**22**:unlocated]. See *'Aɑatʃæ̨nup̂i̯ŋ* [**22**:54], and Crystal Lake, Lagoon on Lake Peak, and Spirit Lake, all under [**22**:unlocated].

Arnold Ranch. This is a ranch in Pecos River Valley [**22**:62] above Valley Ranch [**29**:unlocated].

Aztec Mineral Springs.

> Four miles east of Santa Fe, in the foothills of the Sangre de Cristo range [Santa Fe Mountains], and a few hundred yards from the Scenic Highway, are the Aztec mineral springs . . . of late they have been abandoned, owing to the removal of their owner to the city of Mexico.[2]

There are two "scenic highways" leading toward the east from Santa Fe. The exact location of the springs has not been determined by the writer.

Span. Cangilon 'horn'. This is said by San Juan Indians to be the Span. name of some hills far up the arroyo [**9**:37].

There is no Mexican settlement at the place, it is said. A wagon road passes through the hills.

"Crystal Lakes".

> A few miles beyond the white sign which points to Spirit Lake [**22**:unlocated], the trail emerges from the trees into an open glade. On the right is Santa Fe Baldy [**22**:53], 12,623 feet above the sea, snowcapped the greater part of the year; on the left, but a little lower, is Lake Peak [**22**:54], a crater long burnt out, which now holds the Crystal Lakes, the sources of the Santa Fé [**22**:55] and Nambee [**22**:37] Rivers.[1]

"Crystal Lakes" appear to be identical with the Lagoon of Lake Peak [**22**:unlocated] and *'Aɑatʃæ̨nup̂i̯ŋ̂kewep̂okwi̯* [**22**:unlocated], although the description is not definite enough to

[1] The Valley Ranch, op. cit.

[2] The Land of Sunshine, a Handbook of Resources of New Mexico, p. 173, 1906.

make this identification certain. See *'Agatʃæ̨nup̂i̯ŋɾ* [**22**:54], and *'Agatʃæ̨nup̂i̯ŋ̀kewep̂okwi̯* 'Lagoon on Lake Peak' 'Spirit Lake', all under [**22**:unlocated].

Elk Mountain. This is shown as a mountain east of Pecos River [**22**:62].[1]

Span. Rio de los Frijoles, Rito de los Frijoles 'bean creek', given by Nambé Indians as the name of a creek somewhere by the Rio Chiquito [**22**:22].

Grass Mountain. This is a mountain in the territory included in this sheet.

> There is a trip to Grass Mountain, partly over good roads and partly over trails, but always in the midst of a splendid country. The top of Grass Mountains is a plateau remarkably level for this country, covered with velvety grass, and gay with wild-flowers.[2]

This is evidently distinct from Baldy Peak [**22**:53], which is mentioned as distinct from Grass Mountain on the same page of the pamphlet.

Nambé *Jąnni̯hu'u* 'willow arroyo' (*jąŋɾ* 'willow'; *ni̯* Nambé and San Juan form sometimes used instead of *'i̯ŋɾ*, locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo').

This is a large arroyo north or east of *T̂op̂i̯ŋɾ* [**25**:14]. See *Jąnni̯hu'o̜ywi̯keji* [**22**:unlocated], below.

Nambé *Jąnni̯hu'o̜ywi̯keji* 'willow arroyo pueblo ruin' (*Jąnnihu'u*, see under [**22**:unlocated], above; *'o̜ywi̯keji* 'pueblo ruin' <*'o̜ywi̯* 'pueblo', *keji* 'old' postpound).

This is a pueblo ruin on the *Jąnni̯hu'u;* see under [**22**:unlocated], above.

Nambé *Kaɹikwajè* of obscure etymology (*kaɹi*, unexplained, sounds like the latter part of *'okaɹi* 'coldness' 'cold'; *kwajè* 'height').

This is the name of a height east of Nambé.

Nambé *Kat̂epokwi̯* 'leaf dwelling-place lake' (*ka* 'leaf'; *te* 'dwelling-place'; *p̂okwi̯* 'lake' <*p̂o* 'water', *kwi̯* unexplained).

This is a small lake somewhere in the mountains east of Nambé.

(1) Nambé *Kep̂o* 'bear water' (*ke* 'bear'; *p̂o* 'water'). Cf. Span. (2).

(2) Span. Rito Oso, Rio Oso 'bear creek' 'bear river'. Cf. Tewa (1).

This is the name of a creek somewhere near the headwaters of [**22**:28].

Nambé *Kojajèp̂o* 'water of an unidentified species of plant' (*kojajè* a small yellow-flowered plant which the Mexicans call yerba de la vibora 'rattlesnake weed'; *p̂o* 'water' 'creek').

This is the name of a creek near Chimayo.

Nambé *Kwæp'aq̇i'i̯mp̂i̯ŋɾ* 'flat oak-grown mountain' (*kwæ̨* 'oak'; *p'aq̇i* 'flatness' 'flat', referring to large flat surfaces; *'i̯ŋɾ* locative and

[1] The Valley Ranch op. cit. (see map therein). [2] Ibid.

adjective forming postfix: *p̂iŋʃ* 'mountain'). The word *p̂iŋʃ* is sometimes omitted.

This mountain is somewhere near the upper course of the Rio Chiquito [**22**:22].

Nambé *K̂usæ'æwege* 'place of the rock bowl'(*k̂u* 'stone' 'rock'; *sæ'æwe* 'bowl'; *ge* 'down at' 'over at').

This is a dell in the mountains east of Nambé.

Lagoon on Lake Peak. "The lagune on Lake Peak is of course lower than the summit."[1] "Prayer-plumes are found on the Sierra de San Matéo (Mount Taylor) [**29**:115], as well as at the lagune on Lake Peak [**22**:54], near Santa Fé."[2] This lake is probably identical with *'Agatʃæ̨nup̂iŋk̂ewep̂okwi* [**22**:unlocated] and Crystal Lakes [**22**:unlocated]. See *'Agatʃæ̨nup̂iŋʃ* [**22**:54], and *Agatʃæ̨nup̂iŋk̂ewep̂okwi* 'Crystal Lakes' 'Spirit Lakes', all under [**22**: unlocated].

Nambé Mountains. Bandelier mentions "the high mountains of Nambé"[3] and "Sierra de Nambé."[4] He evidently refers to the section of the Santa Fe Range near Nambé.

Nambé *Nąmp̂ibu'u* 'red earth corner' (*nąŋʃ* 'earth'; *p̂i* 'redness' 'red'; *bu'u* 'large low roundish place').

This is a locality in the mountains east of Nambé.

Nambé *Ŋwæŋk̂ep̂o* 'sharp rock-pine water' (*ŋwæŋʃ* 'rock-pine' 'Pinus scopulorum'; *k̂e* 'sharpness' 'sharp'; *p̂o* 'water' 'creek'). The name refers to sharp pine-needles.

This is given by the old cacique of Nambé as the Nambé name for the creek which the Mexicans call Rio Panchuelo. It is doubtful, however, whether this information is correct. The creek is said to be somewhere in the mountains northeast of [**25**:15] and to be tributary to Santa Cruz Creek [**22**:17]. For discussion of this perplexing matter see [**25**:15].

(1) Nambé *'Okąŋwætet̂si'i* 'canyon of the dwelling-place of an unidentified species of medicinal weed called by the Mexicans contra yerba' (*'Okąŋwæ* 'contra yerba'; *te* 'dwelling-place'; *t̂si'i* 'canyon').

(2) Span. El Rito 'the creek'.

This place is in the mountains northeast of Nambé.

(1) San Juan *'Omæŋge*, *'Omæŋge'imp̂opi*, said to mean 'crooked chin' 'crooked chin springs' (*'o* 'chin'; *mæŋge* 'crookedness' 'crooked'; *'iŋʃ* locative and adjective-forming postfix; *p̂opi* 'spring' < *p̂o* 'water', *pi* 'to issue').

(2) Span. Los Ojitos 'the little springs'.

This is a locality on the lower course of [**22**:10] but not found on sheet [**9**].

[1] Bandelier, Final Report, pt. II, p. 12, note, 1892.
[2] Ibid., p. 12.
[3] Ibid., p. 64.
[4] Ibid., p. 83.

Nambé *Paḏaḇu'u* 'corner where the fish was desired' (*pa* 'fish'; *ḏa'a* 'to wish' 'to want' 'to desire'; *ḇu'u*, 'large low roundish place'). For the name cf. San Ildefonso *Ke̊ḏawi'i* [**17**:unlocated]. The circumstances under which the name was originally applied were not known to the informant.

The place is said to be a large dell in the mountains near the upper course of the *Mahu̱powe* [**22**:39].

Span. Rio Panchuelo. See *Ǹwæ̨ỵ̀ke̊po* under [**22**:unlocated], above, and *T̀o̊p̨imp̊æ̨ŋge'i̱ŋ ʃhu'u* [**25**:15].

Pecos Baldy. This is a high peak somewhere in the mountains east of Nambé.

> A three days' jaunt [from Valley Ranch] will take you to the headwaters of the Pecos [**22**:62]—Pecos Baldy, 13,000 feet above the sea, and the Truchas Peaks [**22**:13], towering still higher.[1]

Nambé "Po-nyi Num-bu."[2]

> Higher up [than Santa Cruz [**15**:19]] toward Chimayo [**22**:18], there are said to be well defined ruins on the mountain sides, the names of two of which are Po-nyi Num-bu and Yam P'ham-ba.[2]

For "Yam P'ham-ba" see [**29**:45]. The writer's Nambé informants had never heard this name Po-nyi Num-bu and were surprised to hear that there is a pueblo ruin by this name. They thought the name may be a mistake for *Pon ʃi̱tu̱ywæ̨ḇu'u* [**22**:21], but they knew of no ruin at the latter place. It is not clear from Bandelier's text from which Tewa village he obtained the name. Cf. Nambé *Se̱ntineɯà'o̱ŋwi̱keji* under [**22**:unlocated], below.

Nambé *Puti'a'a* 'swollen buttocks slope' (*pu* 'region about the anus 'buttocks'; *ti* 'swollenness' 'swollen'; *'a'a* 'steep slope').

This place is somewhere near the upper course of Nambé Creek [**22**:37]. Cf. Nambé *Puti'åpo* [**22**:unlocated], below. There are springs at the place, it is said.

Nambé *Puti'åpo* 'swollen buttocks slope water', referring to *Puti'a'a*, above; *p̊o* 'water' 'creek'.

This is a creek which takes its name from *Puti'a'a* (see above), but under what name is not known to the writer.

P̊ik'o̱nḏiwe 'place where the red paint is dug' (*p̊i* 'redness' 'red'; *k'o̱ŋʃ* 'to dig'; *'iwe* locative).

This is a deposit of bright red paint situated about 2 miles east of Santa Fe, the informants think north of Santa Fe Creek [**22**:55] in high land a few hundred yards from that creek. This paint was used for body painting. It is said that Jicarilla Apache still go to the deposit to get this paint and sometimes sell it to the Tewa. See *p̊i* (under MINERALS).

[1] The Valley Ranch, op. cit.

[2] Bandelier, Final Report, pt. II, p. 83, 1892.

(1) Eng. Rincon. (<Span.). =Span. (2).
(2) Span. Rincon 'the corner'. =Eng. (1).
This is a mountain about 10 miles northwest of Pecos Pueblo ruin [**29**:33] and due east of Santa Fe.

> The Rincon, upon whose peak the cross [of the Penitentes] is set, is only a half day's ride from the Valley Ranch [**29**:unlocated], and the trip is worth making for the view, as well as to get an idea of the terrible climb it must be for the suffering and laden Penitentes, who choose always the steepest, roughest way.[1]

(1) Eng. Rio Chiquito settlement. (<Span.). =Span. (2).
(2) Span. Rio Chiquito 'little river', see [**22**:22].
This is a small Mexican town on the Rio Chiquito near Chimayo [**22**:18]. Some Chimayo blankets are woven there, it is said. Cf. [**22**:22].

Span. "Sierra de Santa Bárbara"[2] 'the mountains of Saint Barbara', the name referring perhaps to the part of the Santa Fe Mountains near Santa Barbara settlement [**8**:99].

?Santuario Mountains. Bandelier mentions "the Santuario".[3] Hewett, perhaps following Bandelier, uses the expression "Sur le Santuario."[4] Whether there are mountains by this name has not been learned; Hewett understands that there are. No map known to the writer shows any place named Santuario other than Santuario settlement [**22**:20].

Sap̂ap̂iŋ́ of obscure etymology (*sa* apparently the same as *sa* of *nąsatų* 'it makes a rushing sound', said of water <*nąˇ* 'it', *sa* 'to make a rushing sound', *tų* 'to say'; *p̂a* apparently 'to crack' 'state of being cracked' 'cracked'; *p̂iŋ́* 'mountain'). The verb *p̂a* is used of unfolding leaves, but the word can not be explained as referring to unfolding tobacco leaves because *sa* 'tobacco' has a different intonation. Nor can it mean 'cracked excrement' for *sa* 'excrement' has still a different intonation.

The mountain is somewhere near the pass [**22**:23], to which it appears to give the name. The mountain is well known to the Tewa and is said to be one of the highest of the range. One of the boys of San Ildefonso Pueblo is named *Sap̂ap̂iŋ́*.

Nambé *Sąŋwæp'ųkwajè* 'height of the sandstone and the rabbitbrush' (*sąŋwæ* 'sandstone'; *p'ų* 'rabbitbrush' 'Chrysothamnus bigelovii'; *kwajè* 'height').

This mountain is between *'Agatʃǽnup̂iŋ́* [**22**:54] and *Paqwǽmp̂iŋ́* [**22**:57].

[1] The Valley Ranch, op. cit. The pamphlet contains an illustration of the cross and a map showing the location of Rincon.
[2] Bandelier in *Papers Arch. Inst. Amer.*, Amer. ser., I, p. 37, 1881.
[3] Final Report, pt. II, p. 84, 1892.
[4] Communautés, p. 33, 1908.

Nambé *Sẹntinesà'ọywịkeji* of obscure etymology (*sẹntinesà* apparently <Span. sentinela 'guard' although the writer learned of no such Span. place-name; *'ọywịkeji* 'pueblo ruin' <*'ọywị* 'pueblo,' *keji* 'old' postpound). A Nambé informant gave this as the name of a pueblo ruin, which he located a short distance north of [22:21].

(1) Eng. Spirit Lake. (<Span.). =Span. (2). "Spirit Lake."[1]

(2) Span. Laguna del Espiritu Santo 'Holy Ghost lake.' =Eng. (1). "Espiritu Santo Lake."[2]

> The trail to Spirit Lake follows a charming little stream ten miles through the woods, up an appropriate cañon, to where the little lake lies hidden away in the woods, surrounded by high rock walls, some 11,000 feet above sea level. A few miles beyond the white sign which points to Spirit Lake, the trail emerges from the trees into an open glade. On the right is Santa Fe Baldy [22:53], 12,623 feet above the sea, snowcapped the greater part of the year; on the left, but a little lower, is Lake Peak [22:54], a crater long burnt out, which now holds the Crystal Lakes, the sources of the Santa Fe [22:55] and Nambee [22:37] Rivers. Far below, between the peaks, lies the Rio Grande Valley, through which the Rio Grande River is traceable to its very source by its fringe of trees.[1]
>
> The map given in the pamphlet cited shows Spirit Lake about a mile and a half southeast of the summit of Baldy Peak [22:53]. The data available do not warrant identifying "Spirit Lake" with any of the Tewa lake names of this region. Illustrations of this beautiful little lake have been published.[3]

See *'Agatʃæ̨nup̂ịŋ* [22:54] and *'Agatʃæ̨nup̂iŋk̂ewep̂okwị* 'Crystal Lakes' 'Lagoon on Lake Peak', all under [22: unlocated].

"Stewart Lake."[1]

This lake is mentioned in connection with Spirit Lake [22: unlocated], and is probably situated in the mountains east of Nambé.

Nambé *Tab̨iɹi'ọywịkeji* 'pueblo ruin of the little pile of grass' (*ta* 'grass'; *b̨iɹi* 'small roundish pile'; *'ọywịkeji* 'pueblo ruin' <*ọywị* 'pueblo', *keji* 'old' postpound).

This is said to be a pueblo ruin in the hills southeast of Nambé.

T'amujoge, *T'amujogep̂okwị* 'place of the great dawn' 'lake of the place of the great dawn' (*t'amu* 'dawn' <*t'a* 'day', *mu* 'heat lightning' 'northern lights'; *jo* augmentative; *ge* 'down at' 'over at'; *p̂okwị* 'lake' <*p̂o* 'water', *kwị* unexplained).

This place and lake are most sacred to the Tewa, being mentioned in songs connected with cachina worship. Most of the informants said that they had heard the name of the lake and place, but do not know the location. Several, including one very

[1] The Valley Ranch, op. cit.

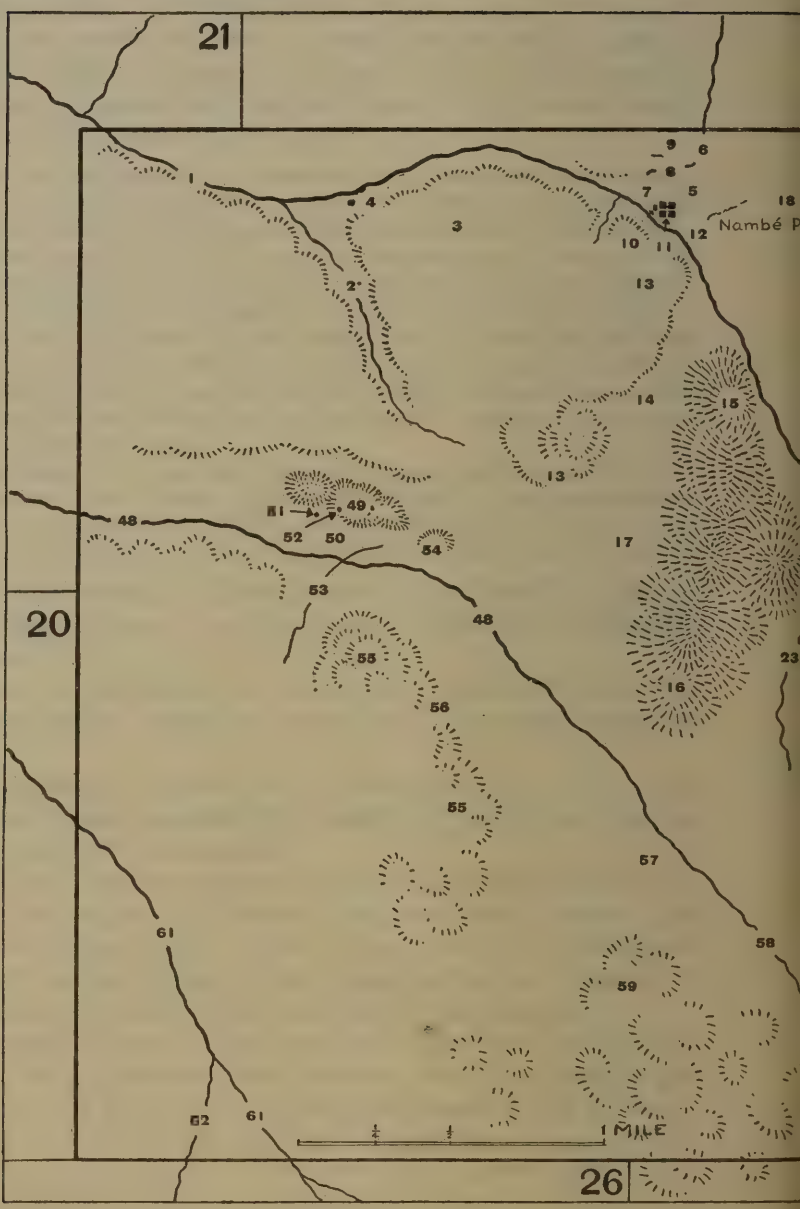
[2] Land of Sunshine, a Handbook of Resources of New Mexico, p. 22, 1906.

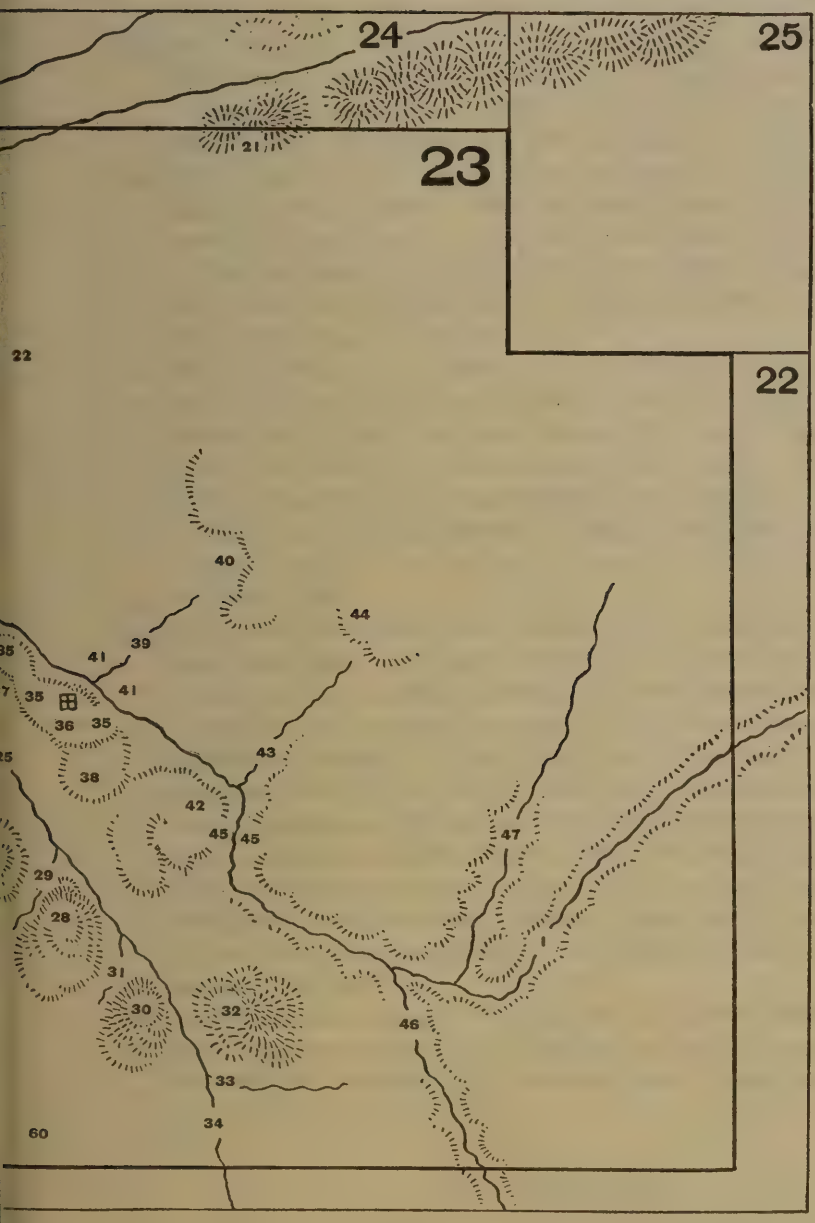
[3] Ibid., opp. p. 23; also in the pamphlet on the Valley Ranch, op. cit.

MAP 23

NAMBÉ REGION

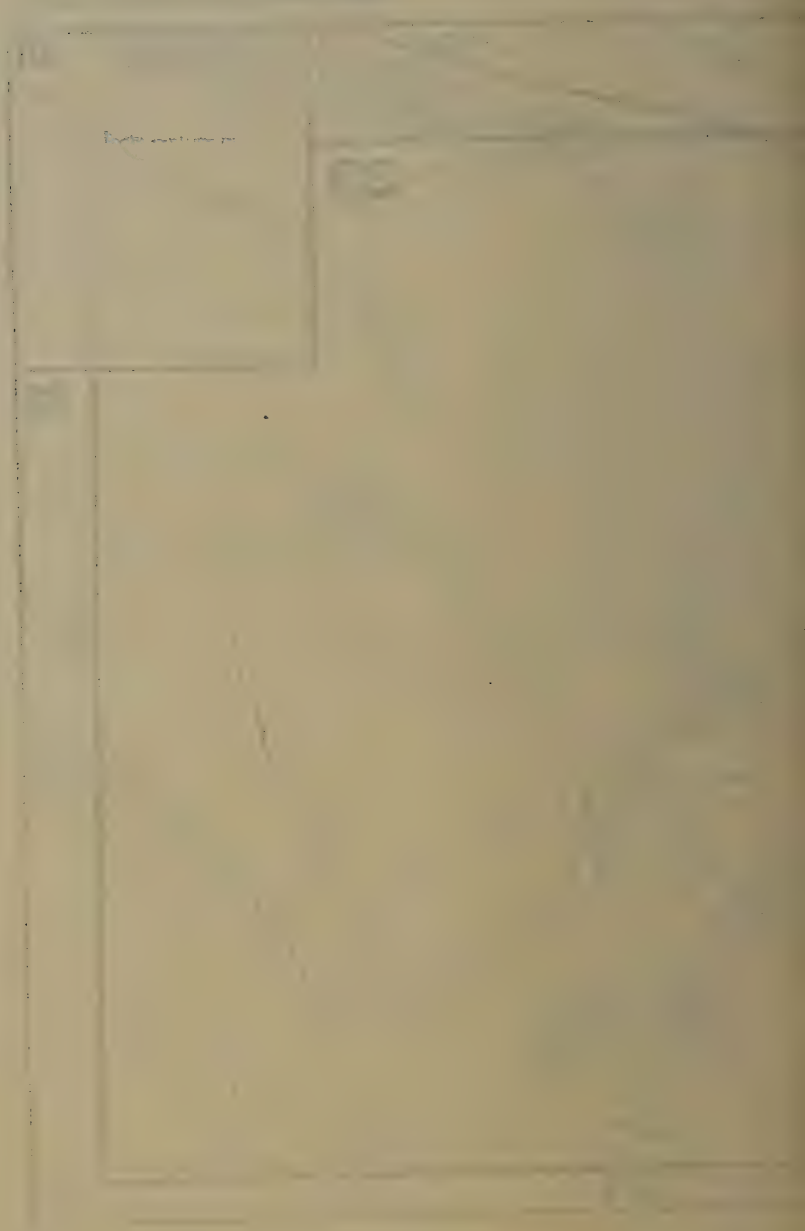
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MAP 23

NAMBÉ REGION



trustworthy San Ildefonso informant, place *T'amujoge* somewhere in the mountains east of Nambé, as indeed the name might suggest the location to be. The informant referred to insists that it is a real place, not mythical.

Nambé *T̂uḇaġeḇu'u* 'bowed back corner' (*T̂uḇaġe*, see *T̂uḇaġe'ǫŋwi̧keji* [**22**:unlocated], below; *ḇu'u* 'large low roundish place').

This is a corner in the hills near the upper course of *Mahu̧p̂owe* [**22**:39]; see *T̂uḇaġe'ǫŋwi̧keji* [**22**:unlocated], below.

Nambé *T̂uḇaġe'ǫŋwi̧keji* 'bowed back pueblo ruin' (*t̂u* 'back'; *ḇaġe* state of being 'bowed' 'bent as under a load'; *'ǫŋwi̧keji* 'pueblo ruin' < *'ǫŋwi̧* 'pueblo', *keji* 'old' postpound).

This is a pueblo ruin at *T̂uḇaġeḇu'u*, a dell in the hills somewhere near the upper course of *Mahu̧p̂owe* [**23**:46]. See *T̂uḇaġeḇu'u* [**22**:unlocated], above.

Nambé *Tʃu'jop̂iŋʃ*, *Tʃu'jok̂ewe*, *Tʃu'jo*, *Tʃu'jo'e* of obscure etymology (*tʃu'jo* said by the old Indian who gave the name to refer to some kind of black material; this is all he would explain, and no other informant of whom inquiry was made was able to explain it at all; *p̂iŋʃ* 'mountain'; *k̂ewe* 'peak'; *'e* diminutive).

This is a mountain north of Baldy Peak [**22**:53] and south of *K̂ujotʃa* [**22**:31]. It is a high mountain, it is said, but not so high as Baldy Peak.

San Juan, San Ildefonso, and Nambé *Wijo'ǫŋwi̧keji* 'pueblo ruin of the great gap,' referring to [**22**:29] (*Wijo*, see [**22**:29]; *'ǫŋwi̧keji* 'pueblo ruin' < *'ǫŋwi̧* 'pueblo,' *keji* 'old' postpound).

This pueblo plays an important rôle in one version of the Tewa migration legend. It was built, so it is related, by the united Summer and Winter people after they had wandered separated for generations. It was here that two-cacique government was first instituted. So far as the writer is aware, this ruin has not hitherto been mentioned in print. It has not been possible to learn of its location more definitely than that it is somewhere in or near the great gap [**22**:29]. It is said that the ruin is not very large. See [**22**:29].

Nameless mineral spring. It is said that Mr. Fritz Müller, of Santa Fe, owns a mineral spring situated in the hills south of Nambé and east of Tesuque. The water is cold. Some of it has been bottled and sold in Santa Fe.

[23] NAMBÉ SHEET

This sheet (map 23) shows some of the country around Nambé Pueblo, especially to the south. The region is claimed by the

Nambé Indians and nearly all the place-names were obtained from them and are in the Nambé dialect.

[**23**:1] Nambé Creek, see [**19**:3].

[**23**:2] Nambé *'Okup̂ætygekǫhu'u* 'arroyo behind the hills', referring to [**23**:3] (*'Okup̂ætyge*, see [**23**:3]; *kǫhu'u* 'arroyo with barrancas' < *kǫ* 'barranca,' *hu'u* 'large groove' 'arroyo').

The Mexican water-mill [**23**:4] is a short distance east of the mouth of this arroyo.

[**23**:3] Nambé *'Oku*, *'Okukwajè* 'the hills' 'the hill heights' (*'oku* 'hill'; *kwajè* 'height'). This name refers definitely to the heights indicated, southwest of Nambé Pueblo and between the latter and the arroyo [**23**:2]. The name refers also vaguely to all the hills south of Nambé or even to hills anywhere. The region beyond [**23**:3] or beyond the hills in general is called *'okup̂ætyge* or *'okukwajèp̂ætyge* (*p̂ætyge* 'beyond'). An old trail leads from Nambé Pueblo across [**23**:3] to [**23**:49].

[**23**:4] Nambé *P̂o'o, Nąmbe'i'i p̂o'o, Nąmbe'i'i p̂o'o'iwe* 'the water-mill' 'the water-mill by Nambé' 'place of the water-mill by Nambé' (*p̂o* 'water'; *'o* 'metate'; *Nąmbe'e*, see [**23**:5]; *'i'i* locative and adjective-forming postfix; *'iwe* locative).

This Mexican water-mill is situated on the south side of Nambé Creek [**23**:1] and a short distance east of the mouth of the arroyo [**23**:2]. Indians and Mexicans living about Nambé have much wheat and maize ground at this mill.

[**23**:5] (1) *Nąmbe'oywi, Nąmbe'e* 'pueblo of the roundish earth' 'the roundish earth', referring probably to a mound of earth (*Nąmbe'e*, see [**25**:30]; *oywi* 'pueblo'). This name was originally given to the pueblo ruin [**25**:30] which is now distinguished as *Nąmbe'oywikeji* or *Nąmbekeji* (*keji* 'old' postpound); for the etymology of the name see [**25**:30]. All of the forms of the name quoted below are with exception of one of the Oraibi names and one of the Span. names either identical or akin. "San Francisco Nambe."[1] "Nambé."[2] "Nambè."[3] "Vampe."[4] "Namba."[5] "Nami Te."[6] "Nampé."[7] "Mambo."[8] "Mambe."[9]

[1] Vetancurt (*ca.* 1693) in Teatro Mex., III, p. 317, 1871.
[2] MS. *ca.* 1715 quoted by Bandelier in *Arch. Inst. Papers*, V, p. 193, 1890.
[3] D'Anville, map Amérique Septentrionale, 1746.
[4] Pike, Exped., 3d map, 1810.
[5] Bent (1849) in Cal. Mess. and Corres., p. 211, 1850.
[6] Simpson, Report to Sec. War, 2d map, 1850.
[7] Domenech, Deserts North Amer., II, p. 63, 1860.
[8] Ward in *Ind. Aff. Rep.* for 1864, p. 191, 1865.
[9] Ibid. for 1867, p. 212, 1868.

"San Francisco de Nambe."[1] "Nambi."[2] "Na-imbe,"[3] given as Tewa name. "Na-im-be,"[4] given as Tewa name. "Nambé" or "Nambe."[5] Bandelier uses these forms promiscuously throughout his *Final Report*. "Númi;"[6] this is given as the Hano Tewa form; it is evidently merely a poor spelling of *Nąmbe'e;* cf. Fewkes' spelling of the Hano form given below. "Na-i-mbi;"[7] given as the Tewa form. On hearing a pronunciation of this spelling a Tewa Indian said, "Mr. Bandelier didn't hit it as nearly as the old Mexicans did." The name has two, not three syllables. "Na-i-mbi" sounds like Tewa *nąˀiṃbi* 'our' (*nąˀ* I; *'iŋ* 2+ plural sign; *bi* possessive). "Nambe;"[8] given as the Hano Tewa form; cf. Stephen's spelling of the Hano Tewa form, given above. "Na-im-bai."[9] "Nambe (from Nam-bé-é, the native name, probably referring to a round hill or a round valley)."[10] "Nambee."[11]

(2) Picuris "Nammō'lōna 'little mound of earth.'"[12] This is important as a corroboration of the meaning of the Tewa name. With the syllable *-mōl-* cf. Tewa *-be'e* and Isleta *-bur-* in the Isleta form quoted below.

(3) Isleta "Namburuáp",[13] given as the Isleta form. This is undoubtedly the old Isleta name. With the syllable *-bur-* cf. Tewa *be'e*, Picuris *-mōl-*.

(4) Isleta sing. "Nambe-húide", plu. "Nambéhun";[14] given as Isleta name for the Nambé people. The first part of the name is merely a Span. loanword.

(5) Jemez *Nămbe'e.* The Nambé people are called *Nămbe'e-îsâ'âʃ* (*îsâ'âʃ* 'people').

(6) Cochiti *Nambæ'æ.* This is the old name. The people are called *Nambæ'æmæ* (*mæ* 'people'). Cf. especially Acoma (8).

(7) Cochiti *Nambé.* This is merely a Span. loanword.

(8) Acoma "Nomë'ë".[13] Cf. especially Cochiti (6).

(9) Oraibi Hopi *Tökwive'ětéwa* 'Tewa near the mountains' (*tökwi* 'mountain' 'mountain range'; *ve'ě* 'at' 'near'; *téwa* <Tewa *Tewà* 'Tewa'). This name is applied by the Hopi to the the Nambé and Tesuque Tewa.

[1] *Ind. Aff. Rep.* for 1867, p. 213, 1868.
[2] Cooper in *Ind. Aff. Rep.*, p. 161, 1870.
[3] Bandelier, Final Report, pt. I, p. 124, 1890.
[4] Ibid., p. 260.
[5] Ibid., passim.
[6] Stephen in *Eighth Rep. Bur. Amer. Ethn.*, p. 37, 1891.
[7] Bandelier, op. cit., pt. II, p. 83, 1892.
[8] Fewkes in *Nineteenth Rep. Bur. Amer. Ethn.*, pt. I, p. 614, 1900.
[9] Jouvenceau in *Cath. Pioneer*, I, No. 9, p. 12, 1906.
[10] Hodge in Handbook Inds., pt. 2, p. 15, 1910.
[11] The Valley Ranch, op. cit.
[12] Spinden, Picuris notes, MS., 1910.
[13] Hodge, op. cit., p. 16.
[14] Gatschet, Isleta MS. vocab. in Bur. Amer. Ethn., 1885, cited in Handbook Inds,, pt. 2, p. 15, 1910.

(10) Oraibi Hopi *Nambé*. This is merely a Span. loanword.

(11) Eng. Nambé Pueblo, Nambe Pueblo, Nambé, Nambe. (<Span.).

(12) Span. Nambé. (<Tewa *Nąmbe'e*).

(13) Span. "San Francisco Nambe".[1] "San Francisco".[2] "St. Francis".[3] "San Francisco de Nambe".[4] This saint-name is no longer in use, although it is well known to the Indians that St. Francis is the patron saint of the pueblo.

Nambé is the second village known by the name *Nąmbe'e*. The first village called *Nąmbe'e* is the pueblo ruin [**25**:30], which according to Mr. A. V. Kidder, is a very ancient pueblo. Cf. Nambé settlement under [**23**:unlocated].

Of the origin of the Indians now inhabiting Nambé Pueblo, Bandelier says: "The people of Nambé are a compound of original Tehuas [Tewa], of Navajos, and of Jicarilla Apaches".[5] The writer's Nambé informants, who were reliable, stated that they had never heard of any appreciable amount of Navaho or Jicarilla Apache blood existing in the Nambé body of Indians. They said further that there is not a single Athapascan Indian settled at Nambé at present, but that one of the former caciques of the pueblo was of Navaho extraction. Bandelier mentions as former pueblos of the Nambé Indians: "T'o B'hi-päng-ge" (a name which means merely 'beyond the mountain' [**25**:14] and could be applied to any or all of the pueblo ruins [**25**:18], [**25**:23], and [**25**:30] and perhaps to other pueblos; see introduction to sheet [**23**]); "Ke gua-yo" [**22**:40]; "A-ga Uo-no" [**22**:41]; and "Ka-ä-yu" [**22**:42].[6]

Hewett[7] mentions as former pueblos of the Nambé these same four village names given by Bandelier, and adds *Sæp̂æwè* [**4**:8]:

> Plus loin, ce sont les ruines de Keguaya [**22**:40], à quelques milles à l'est de Nambe et de Tobipange [see abôve], à 8 milles au nord-est; on suppose que ce sont celles des villages historiques des Nambe. Les ruines d'Agauono [**22**:41] et de Kaayu [**22**:42] sur le Santuario, à quelques milles plus loin au nord-est, indiquent probablement l'ancienne résidence de certains clans des Nambe, et les traditions rattachent cette tribu à celle des Sepawi sur l'oued El Rito, dans la vallée du Chama.

[1] Vetancurt (*ca.* 1693) in Teatro Mex., III, p. 317, 1871.

[2] Villa-Señor, Theatro Amer., II, p. 425, 1748.

[3] Shea, Cath. Miss., p. 80, 1855.

[4] Ward in *Ind. Aff. Rep.* for 1867, p. 213, 1868.

[5] Bandelier, Final Report, pt. I, p. 261, 1890.

[6] Ibid., pt. II, p. 84. 1892. Mr. Hodge informs the writer that he made special inquiry regarding these names while at Nambé in 1895 and was informed that "T'o B'hi-päng-ge" is a ruin in the Mora Mountains about 5 miles east of Nambé; "Ke-gua-yo" is about 3 miles southeast of Nambé, and "A-ga Uo-no" (pronounced Agáwano by the Nambé informant) about 4 miles to the eastward, in the Mora Mountains. The exact localtiy of "Ka-ä-yu" could not be given, although the name was known to the Indians. A ruin called Kekwaíí is situated near Agáwano, and another, known as Kopiwári, lies about 5 miles north of the present Nambé.

[7] Communautés, p. 33, 1908.

Jeançon[1] writes:

> I have heard some stories that the people of Nambe lived in Pesede-uinge [**5**:37] at one time, but have not been able to corroborate them as I have not had the time.

Nambé Indians informed the writer that the ruins [**22**:40], [**22**:41], [**22**:42], [**23**:36], [**25**:8], [**25**:18], [**25**:23], and [**25**:30] were built and inhabited by their ancestors at various times in the past. The unlocated *Wijo'ǫŋwi̧keji* [**22**:unlocated] was inhabited by their ancestors with the ancestors of all the Tewa Indians of other villages. The old Winter cacique of Nambé knew the name and location of *Sæ̨p̂æ̨wè* [**4**:8] and said the Nambé or Tewa people used to live at that pueblo, but the latter information was gained only as an answer to a leading question. A number of Tewa knew of *Sæ̨p̂æ̨wè* ruin, but not one seemed to know definitely that Nambé people used to live there. Opportunity has offered to ask only one San Ildefonso and one Santa Clara Indian about the tradition that the ancestors of the Nambé Indians formerly inhabited *P'ėseɬe'ǫŋwi̧keji* [**5**:37]. They had not heard of such a tradition. It appears that Mr. Jeançon obtained his information at Santa Clara Pueblo.

There is at present only one estufa (kiva) at Nambé, and this is a Winter estufa. The only cacique is a Winter cacique. This estufa is of the round above-ground type, like the south estufa of San Ildefonso. It contains some faces of *k̂osà* crudely painted on the pillars of its interior. The estufa is in the somewhat irregular courtyard of the village about 200 feet east of the Government schoolhouse. The old cacique says that he has been told by Indians now dead that the high land where the church [**23**:10] stands was covered in earlier times with houses of the pueblo. See [**25**:30], [**23**:10], [**23**:11], [**23**:12], [**23**:6], [**23**:7], [**23**:8], [**23**:9].

[**23**:6] Nambé *Tsehu'u* 'eagle arroyo' (*tse* 'eagle' of any species; *hu'u* 'large groove' 'arroyo'). The whole arroyo is called thus. Cf. the names [**24**:15], [**24**:6], [**24**:7], and [**24**:8]. The part of this arroyo immediately west of Nambé Pueblo is called by the Nambé Indians 'west arroyo', the part immediately north of Nambé Pueblo 'north arroyo'; see [**23**:7], [**23**:8].

[**23**:7] Nambé *Tsą̆mpije'i̧ŋɾhu'u* "west arroyo' (*tsą̆mpije* 'west' < *tsą̆ŋɾ* 'to set', *pije* 'toward'; *'i̧ŋɾ* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo'). The part of the arroyo [**23**:6] immediately west of Nambé Pueblo is called thus. See [**23**:6], [**23**:8]. Cf. [**23**:12].

[1] Explorations in Chama Basin, New Mexico, *Records of the Past*, Mar.–Apr., p. 108, 1911.

[23:8] Nambé *P̂i̱mpije'i̱ŋʃhu'u* 'north arroyo' (*p̂i̱mpije* 'north' < *p̂i̱ŋʃ* 'mountain' 'up country', *pije* 'toward'; *'i̱ŋʃ* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo'). The part of the arroyo [23:6] immediately north of Nambé Pueblo is called thus. See [23:6], [23:7]. Cf. [23:12].

[23:9] Nambé *Æ̱p̂o, 'Æ̱p̂oge* 'the race-track' 'place down at the race-track' (*'æ̱* 'to run'; *p̂o* 'track' 'trail' 'road'; *ge* 'down at' 'over at').

This track for ceremonial foot-racing is now seldom used. It extends several hundred feet in an east-west direction on the level land north of the part of the *Tsehu'u* [23:6] called *P̂i̱mpije'i̱ŋʃ-hu'u* [23:8] and due north of Nambé Pueblo. This is the only race-track which at present exists at Nambé, so far as could be learned.

[23:10] Nambé *Misàte, Nąmbe'i̱nmisàte* 'the church' 'Nambé church' (*misàte* 'church' < *misà* < Span. misa 'Roman Catholic mass', *te* 'dwelling-place' 'house'; *Nąmbe'e*, see [23:5]; *'i̱ŋʃ* locative and adjective-forming postfix).

[23:11] Nambé *Nu'u, Nąmbenu'u* 'below' 'below the roundish earth' referring to [23:5] (*nu'u* 'below'; *Nąmbe'e*, see [23:5]). This name is applied to a strip of low land about a hundred feet wide extending along Nambé Creek [23:1] at Nambé Pueblo. It is applied especially to the part of this low land due south of Nambé estufa (see [23:5]) and just west of the gulch [23:12].

There is a spring at this place which is thought to contain better water than that obtained from the creek or from the irrigation ditches.

[23:12] Nambé *T'ąmpije'i̱ŋkọhu'u* 'eastern arroyo' (*t'ąmpije* 'east' < *t'ąŋʃ* 'sun', *pije* 'toward'; *'i̱ŋʃ* locative and adjective-forming postfix; *kọhu'u* 'arroyo with barrancas' < *kọ* 'barranca', *hu'u* 'large groove' 'arroyo').

This is a small gulch just east of Nambé Pueblo. Cf. [23:7] and [23:8].

[23:13] Nambé *'O'ep̂i̱ŋʃ* of obscure etymology (*'o'e* unexplained, possibly meaning 'little metate' or 'little scar' but the intonation is wrong for either of these interpretations; *p̂i̱ŋʃ* 'mountain').

The two circles on the map indicate the location and extent of the hill or hills thus called.

[23:14] Nambé *P̂oqwawi'i* 'drag water gap' (*p̂o* 'water'; *qwa* 'to drag'; *wi'i* 'gap'). Why the gap is thus called was not understood by the informants. A San Ildefonso Indian said that it refers perhaps to the sluggish manner in which water flows through the sand.

The main wagon road connecting Nambé with Santa Fe passes through this gap.

[**23**:15] Nambé *P'aḇoɹikwajè*, *P'aḇoɹi* 'height of the roundish hill of the yucca' 'roundish hill of the yucca' (*p'a* yucca 'Yucca baccata'; *ḇoɹi* 'roundish hill' of large size; *kwajè* 'height').

The ends of *T'ą̇ntekwajè* [**23**:16] tapering toward the south and east are called thus. See [**23**:16].

[**23**:16] Nambé *T'ą̇ntekwajè* 'sun dwelling-place height' (*t'ą̇ɲ ʃ* 'sun'; *te* 'dwelling-place' 'house'; *kwajè* 'height') For the name cf. *T'ą̇nt'akwajè* [**17**:9]. The name is peculiar and poetic.

This great bare hill has a high rounded point to the northwest. To the south and east it runs out into *P'aḇoɹikwajè* [**23**:15]. See also [**23**:17].

[**23**:17] Nambé *T'ą̇nteḇu'u* 'sun dwelling-place corner' (*T'ą̇nte-*, see [**23**:16]; *ḇu'u* 'large low roundish place').

This large dry corner is west of and sheltered by [**23**:16], from which it takes its name.

[**23**:18] Nambé *Kiɹajita'a* 'gentle slope where the prairie-dogs move about' (*kiɹa*, said to be an old form equivalent to *ki* 'prairie-dog', just as one hears in modern Tewa both *pe* and *peɹa* applied to what is apparently but one species of rodents, resembling kangaroo rats; *ji* 'to move about, at, or in a place'; *ta'a* 'gentle slope'). Prairie-dogs actually live at the place. The prairie a short distance east of Nambé Pueblo is called thus. Cf. [**23**:22].

[**23**:19] Nambé *P̂iḇuhu'u*, see [**24**:39].

[**23**:20] Nambé *Tajèhu'u*, see [**24**:43].

[**23**:21] Nambé *P'awop̂ią̇ɲ ʃ*, see [**24**:44].

[**23**:22] Nambé *Wǒbe* 'high plain' (unanalyzable).

The name refers to a large, level, barren area exceeding a mile square.

[**23**:23] Nambé *Pæ̨n ʃuqwæ̨̂kaḇoɹi'ią̇ɲ ʃhu'u* 'arroyo by the round hills of the snaky mountain-mahogany thickets', referring to [**23**:24] (*Pæ̨n ʃuqwæ̨̂kaḇoɹi*, see [**23**:24]; *'ią̇ɲ ʃ* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo').

This arroyo runs down between the little hills [**23**:24] and the height [**23**:16].

[**23**:24] Nambé *Pæ̨n ʃuqwæ̨̂kaḇoɹi* 'the round hills of the snaky mountain-mahogany thickets' (*pæ̨n ʃu* 'snake'; *qwæ̨* 'mountain mahogany' 'Cercocarpus parvifolius'; *k̂a.* 'denseness' 'dense' 'forest' 'thicket'; *ḇoɹi* 'large roundish pile' 'round hill').

These hills give the name to the arroyo [**23**:23].

[**23**:25] (1) Nambé *'Oǒį̂powe* 'duck creek' (*'oǒį̇* 'duck'; *p̂owe* 'water' 'creek' < *p̂o* 'water', *we* locative).

(2) Tesuque *K̂utą̇nį̇hu'u* 'pointed rock arroyo', referring to [**23**:37] (*K̂utą̇'ᵃ-*, see [**23**:37]; *nį̇* a Tesuque form of *'ią̇ɲ ʃ* locative

and adjective-forming postfix; *hu'u* 'large groove' 'arroyo'). It is well known at Nambé and Tesuque that the names differ.

(3) Span. Chupadero Creek 'sucking place creek'. For the name cf. [**14**:87], [**22**:51], [**22**:58]. The upper course of this arroyo is called by the Nambé *Pæ̨̂po*, see [**23**:34]. Name [**23**:25] and name [**23**:34] begin to be applied about where [**23**:33] joins the waterway. Whether the Tesuque and Span. names apply like the Nambé name to the lower course only or include [**23**:34] has not been determined. On the writer's first visit to Nambé it was learned that *'Oɓi̇̂powe* is sometimes also called *'Ụ̂powe* 'awl creek' (*'ụ* 'awl' 'punch') but this information is probably incorrect. See [**23**:37], [**23**:34].

[**23**:26] Nambé *Jąmp'agi'i'oku* 'hills of the broad, flat place of the willows', referring to [**23**:27] (*Jąmp'agi*, see [**23**:27]; *'i'i* locative and adjective-forming postfix; *'oku* 'hill'). These low hills are evidently named from the arroyo [**23**:27].

[**23**:27] Nambé *Jąmp'agikọhu'u* 'broad, flat arroyo of the willows' (*jąŋ ʃ* 'willow'; *p'agi* 'largeness and flatness' 'large and flat'; *kọhu'u* 'arroyo with barrancas' <*kọ* 'barranca', *hu'u* 'large groove' 'arroyo').

There appear to be now no willows in this arroyo.

[**23**:28] Nambé *Sąŋwæ̨kwage* 'sandstone mesa' (*sąŋwæ̨* 'sandstone'; *kwage* 'mesa' 'height'). It is said that the Nambé people say also *Sąŋwæ̨wage;* the last two syllables they do not understand, but take them to be equivalent to *-kwage.*

This is a flattish hill. It gives the name to the arroyo [**23**:29].

[**23**:29] Nambé *Sąŋwæ̨kwage'iŋæ̨hu'u*, *Sąŋwæ̨kwage'iŋ ʃhu'u* 'arroyo of sandstone mesa', referring to [**23**:28] (*Sąŋwæ̨kwage*, *Sąŋwæ̨wage*, see [**23**:28]; *'iŋ ʃ* locative and adjective-forming postfix; *hu'u* 'large groove' arroyo').

[**23**:30] Nambé *T͡sewaɹi* 'great yellow gap' (*t͡se* 'yellowness' 'yellow'; *waɹi* 'wide gap'). Cf. *T͡sæ̨waɹi* [**15**:23]. A yellowish hill appears to be called by this name. The name gives rise to that of [**23**:31].

[**23**:31] Nambé *T͡sewaɹihu'u* 'great yellow gap arroyo', referring to [**23**:30] (*T͡sewaɹi*, see [**23**:30]; *hu'u* 'large groove' arroyo').

[**23**:32] Nambé *'In ʃæ̨teɓe'e* 'round smoke house' (*'in ʃæ̨* 'smoke'; *te* 'dwelling-place' 'house'; *ɓe'e* 'roundishness' 'roundness like a ball'). Why the name is given was not known to the writer's informants.

[**23**:33] Nambé *Tęntụwæ̨'iŋqwoge* 'flute talk delta' (*tęŋ ʃ* 'hollow tube' 'flute'; *tụwæ̨* said to mean 'to talk' 'to whistle', the ordinary word meaning 'to talk' being simply *tụ*; *'iŋ ʃ* locative and adjective-forming postfix; *qwoge* 'delta' 'down where it cuts through' <*qwo* 'to cut through', *ge* 'down at' 'over at'). Why the name is given was not known to the informants.

[**23**:34] Nambé *Pæ̂po*, see [**22**:38].

[**23**:35] Nambé *Puŋwǽkwajè* 'buttocks thorn height' (*pu* 'region about the anus' 'buttocks'; *ŋwǽ* 'thorn'; *kwajè* 'height').

This is quite a high mesa; its sides though steep are not cliffs. Why the name is given was not known to the informants. Cf. [**23**:36], [**23**:38].

[**23**:36] Nambé *Puŋwǽkwajè'ǫŋwį́keji* 'buttocks thorn height pueblo ruin' (*Puŋwǽkwajè*, see [**23**:35]; *'ǫŋwį́keji* 'pueblo ruin' < *'ǫŋwį* 'pueblo', *keji* 'old' postpound).

This is an ancient adobe pueblo ruin, said to have been inhabited by some of the ancestors of the Nambé people.

[**23**:37] Nambé *K̄utą̄ʤ̄iwe*, *K̄utą̄ʤ̄i*^{i} 'place of the painted rock' 'the painted rock' (*k̂u* 'rock' 'stone'; *tą*^{a} 'a painting'; *'iwe* locative; *'i*^{i} locative and adjective-forming postpound).

This is a large isolated rock, on the west face of which faint Indian pictographs as well as partially obliterated Mexican letters are still to be seen. This rock gives the waterway [**23**:25] its Tesuque name.

[**23**:38] Nambé *Puŋwǽkwajè'įnʃu'u* 'projecting point of buttocks thorn height', referring to [**23**:35] (*Puŋwǽkwajè*, see [**23**:35]; *'įŋ⁄* locative and adjective-forming postfix; *ʃu'u* 'horizontally projecting corner or point').

[**23**:39] Nambé *T̂anaƀaƀuhu'u* 'arroyo of dry field corner', referring to [**23**:40] (*T̂anaƀaƀu'u*, see [**23**:40]; *hu'u* 'large groove' 'arroyo').

[**23**:40] Nambé *T̂anaƀaƀu'u* 'dry field corner' (*t̂a* 'dryness' 'dry'; *naƀa* 'cultivable field'; *ƀu'u* 'large low roundish place').

It is said that this arid corner was cultivated long, long ago. The place gives the name to the gulch [**23**:39].

[**23**:41] Nambé *'oƀajata'a* 'gentle slope of an unidentified species of weed called *'oƀaja*' (*'oƀaja* a kind of weed; *ta'a* 'gentle slope').

There were none of the *'oƀaja* weeds on the slope when the writer visited it.

[**23**:42] Nambé *P'ep'apą̆nd̨i*^{i} 'place of the half-burnt wood' (*p'e* 'wood' 'timber' 'log'; *p'a* 'to burn' 'state of being burnt' 'burnt'; *pą̆ŋ⁄* 'half' in the sense of 'not thoroughly or completely'; *'i*^{i} locative and adjective-forming postfix). The name refers to the height south of Nambé Creek opposite [**23**:43]. No burnt wood was seen at the place.

[**23**:43] Nambé *Te'įŋ⁄hu'u* 'cottonwood arroyo' (*te* 'cottonwood tree' 'Populus wislizeni'; *'įŋ⁄* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo').

This dry gulch enters Nambé Creek just below the locality [**23**:45]. The gulch begins at the locality [**23**:44].

[23:44] Nambé *K̂uk'æp'age* 'gravelly flat place' (*k̂uk'æ* 'gravel' <*k̂u* 'stone', *k'æ* as in *'ok'æ* 'sand'; *p'a* 'largeness and flatness' 'large and flat'; *ge* 'down at' 'over at').

This is a high, arid, somewhat sandy and gravelly place. Here [23:43] begins.

[23:45] Nambé *Pot̂sejiḇe'e* 'small corner of the yellow squash(es)' (*po* 'squash' 'pumpkin'; *t̂seji* 'yellowness' 'yellow'; *ḇe'e* 'small low roundish place').

This is a little dell on both sides of Nambé Creek at a sharp turn in the creek. There are some cottonwood trees there, also cultivated fields.

[23:46] Nambé *Maḥuṵp̂owe*, see [22:39].

[23:47] Nambé *Tsuṵt̂sen ɾihu'u* 'arroyo of the yellow *tsuṵ*,' an unidentified weed (*Tsuṵt̂sen ɾi-*, see [25:58]; *hu'u* 'large groove' 'arroyo'). Whether the name *Tsuṵt̂sen ɾi-* referred originally to this arroyo or to the mountain [25:58] is uncertain.

[23:48] Nambé *Kǫsoge*, *'Okup̂æŋgekǫsoge* 'place of the big arroyo' 'place of the big arroyo beyond the hills' (*kǫ* 'barranca'; *so* 'largeness' 'large'; *ge* 'down at' 'over at'; *'Okup̂æŋge*, see under [23:3]).

The upper course of this large arroyo is called *Pæt'ąḏahu'u* see [23:58].

[23:49] Nambé *Tet̂sækwajè* 'height of a kind of whitish earth called *tet̂sæ*' found at this place and of which no use is made <*te* unexplained, *t̂sæ* 'whiteness' 'white'). Cf. [23:50].

There are many small piles of stones on top of this height, seemingly placed there for some religious purpose. See [23:50], [23:51], [23:52].

[23:50] Nambé *Tet̂sæḇu'u* 'corner of a kind of whitish earth called *tet̂sæ*' (*Tet̂sæ-*, see [23:49]; *ḇu'u* 'large low roundish place'). Cf. [23:49]. This name is applied to the locality between [23:49] and the arroyo [23:48]. See [23:49], [23:51], [23:52].

[23:51] A large artificial pile of earth.

[23:52] Several small piles of stones.

[23:53] Old and partially obliterated wagon road connecting Nambé Pueblo and Callamongue [21:25].

[23:54] Nambé *Qwæpup̂o'oku* 'mountain mahogany roots water hill' (*qwæ* 'mountain mahogany' 'Cercocarpus parvifolius' called by the Mexicans palo duro; *pu* 'base' 'root'; *p̂o* 'water' 'spring'; *'oku* 'hill'). It was said that there is no place called merely *Qwæpup̂o*.

This small hill is correctly located on the sheet. The old wagon road [23:53] passes between this hill and [23:49].

[23:55] Nambé *Ḍetsi'a'a* 'lean coyote slope' (*ḍe* 'coyote'; *tsi* 'leanness' 'lean'; *'a'a* 'steep slope').

This slope runs up high toward the south. In summer it is grassy and green. The white stratum [23:56] is at this place.

[23:56] Nambé *ʃunʃæ̨̂tsæ̨*, *ʃunʃæ̨̂sæ̨'iwe* 'the white white-earth' 'place of the white white-earth' (*ʃunʃæ̨* 'a kind of white earth', see MINERALS; *îsæ̨* 'whiteness' 'white'; *'iwe* locative).

This is a broad stratum of white at a place [23:55], marked by the presence of cliffs.

[23:57] Nambé *Pæ̨t'ą̇ḍaîpo*, *Pæ̨t'ą̇ḍaîpopi* 'spring of the deer wanting to tremble' (*pæ̨* 'mule-deer'; *t'ą̇ḍa* 'to want to tremble' 'to be about to tremble' <*t'ą̇*, usually *t'ą̇t'ą̇*, 'to tremble', *ḍa'a* 'to want'; *îpo* 'water' 'spring'; *îpopi* 'spring' <*îpo* 'water', *pi* 'to issue'). The meaning of the name was not very clear to the informants.

This is a perennial spring of good water at the foot of a cliff of soft rock on the south side of the arroyo bed. The spring gives the name [23:58] to the upper part of the arroyo.

[23:58] Nambé *Pæ̨t'ą̇ḍahu'u* 'arroyo of the deer wanting to tremble' said to refer to the spring [23:57] (*Pæ̨t'ą̇ḍa*, see [23:57]; *hu'u* 'large groove' 'arroyo').

The upper part of the *Kǭsoge* [23:48] is called thus.

[23:59] Nambé *Nąmpîhe̊gi* 'red earth with many little gulches' (*nąŋʃ* 'earth'; *îpi* 'redness' 'red'; *he̊gi* 'gulched' <*he'e* 'little groove' 'gulch' 'arroyito', *gi* as in many adjectives which denote shape). Cf. [18:3].

The large region bearing this name is reddish in color and much cut by small gulches. It is bordered on the east by *Nąmpiḅu'u* [23:60]. All the vague region beyond, i. e. south of *Nąmpihe̊gi*, is called *Nąmpipæ̨ŋge* 'beyond the red earth' (*îpæ̨ŋge* 'beyond').

[23:60] Nambé *Nąmpiḅu'u* 'large, low, roundish place of the red earth' (*nąmpi-*, as in [23:59]; *ḅu'u* 'large, low, roundish place').

[23:61] Tesuque Creek, see [26:1].

[23:62] Tesuque *'Atų̨ŋwæ̨'pæ̨ŋge'iŋʃkǫhu'u*, see [26:2].

UNLOCATED

Nambé names of places not at all definitely located are included here.

Ḅihilb̆iteqwa 'the houses of the Vigils' (*Ḅihil* <Span. Vigil, family name +*b̆i* possessive +*teqwa* 'house' <*te* 'dwelling-place,' *qwa* denoting state of being a receptacle). The name refers to a group of four or five houses near Nambé Creek, about a mile east of Nambé Pueblo. The houses are the homes of Nambé Indians the Mexican family name of most of whom happens to be Vigil.

Hence the name. The place is sometimes called in Eng. Upper Nambé.

Nambé *Ƥuwatâkù'iwe* 'dry bread stone place' (*ƥuwa* 'bread'; *tâ* 'dryness' 'dry'; *kù*, *kò* 'stone'; *'iwe* locative).

A place east of Nambé. Why the name is given was not known to the informant.

Nambé *Johekewe* 'cane-cactus arroyito height' (*jo* 'cane-cactus' 'Opuntia arborescens'; *he'e* 'little groove' 'arroyito' 'gulch'; *kewe* 'height' 'peak'). The name may refer to one or more than one arroyito.

The place is somewhat east of Nambé.

Nambé *Kaʃuwiɯi* 'leaf point' (*ka* 'leaf'; *ʃu'u* 'horizontally projecting corner'; *wiɯi* 'horizontally projecting corner').

This is a height east of Nambé. See *Kaʃuwiɯi'ǫŋwį̄keji*, below.

Nambé *Kaʃuwiɯi'ǫŋwį̄keji* 'leaf point pueblo ruin' (*Kaʃuwiɯi*, see next item above; *'ǫŋwį̄keji* 'pueblo ruin' <*'ǫŋwį̄* 'pueblo', *keji* 'old' postpound). This is the name applied to a small pueblo ruin said to exist on top of *Kaʃuwiɯi*. The informant knew no details concerning it and nothing about its history.

Nambé *Kwæ'iŋkǫge* 'oak arroyo' (*kwæ* 'oak'; *'iŋɾ* locative and adjective-forming postfix; *kǫ* 'barranca'; *ge* 'down at' 'over at').

This is a gulch east of Nambé.

Nambé *K̃owàge*, *K̃owagenu'u* 'place down where the hair is or was dressed' 'place down beneath where the hair is or was dressed' (*k̀owà* 'to dress hair'; *ge* 'down at' 'over at'; *nu'u* 'beneath').

This is a place east of Nambé.

Nambé *K̃uhajè*, *K̃uhajè'iwe* 'the hanging rock' 'place of the hanging rock' (*k̀u* 'stone' 'rock'; *hajè* 'to hang' intransitive; *'iwe* locative).

Nambé *K̃uƥ́ƥohu'u* 'round hill of the red rock(s)' (*k̀u* 'stone' 'rock'; *ƥ́i* 'redness' 'red'; *ƥohu'u* 'round hill'). Cf. [**25**:40].

A place several miles southwest of Nambé; some Mexicans live there, it is said.

Nambé *K̃ųƥ́ohu'u* 'cob creek' (*k̀ų* 'cob' 'corn-cob'; *ƥ́ohu'u* 'creek with water in it' <*ƥ́o* 'water', *hu'u* 'large groove' 'arroyo').

A place in the mountains east of Nambé.

Span. Rio de en Medio, Rio en el Medio, 'middle river', said to be a southern tributary of Nambé Creek. Cf. [**22**:28].

Eng. and Span. Nambé settlement. The name Nambé is applied rather vaguely to all the country about Nambé Pueblo. Nambé post-office is at present in a store kept by a Mexican about half a mile west of Nambé Pueblo. Some Mexicans who live a short distance east of Pojoaque say that they live at Nambé.

Nambé *Nwæŋɾkǫge, Nwæŋɾhu'u* 'rock-pine arroyo' (*ŋwæŋɾ* 'rock-pine' 'Pinus scopulorum'; *kǫ* 'barranca'; *ge* 'down at' 'over at'; *hu'u* 'large groove' 'arroyo').

This is an arroyo in the mountains east of Nambé.

Nambé *P̂o'a'i"ⁱ* 'place of the steep slope by the water' (*p̂o* 'water'; *'a'a* 'steep slope'; *'i"ⁱ* locative and adjective-forming postfix).

This is a place in the mountains east of Nambé. It is north of *P̂oḍęnḍiwe;* see next item below.

Nambé *P̂oḍęnḍiwe* 'empty water place' (*p̂o* 'water'; *ḍęŋɾ* 'emptiness' 'empty'; *'iwe* locative).

This place is in the mountains east of Nambé, south of *P̂o'a'i"ⁱ;* see above.

Nambé *P̂o'ịŋɾ'a'a* 'cane slope' (*p̂o* 'cane', probably 'Phragmites communis', called by the Mexicans carrizo; *'ịŋɾ* locative and adjective-forming postfix; *'a'a* 'steep slope').

This place is several miles southeast of Nambé.

Nambé *P̂omawi,* said to mean 'where the water gouges out' (*p̂o* 'water'; *mawi* said to mean 'to gouge out', but this is doubtful).

This is a place in the mountains east of Nambé.

Nambé *P'ęywi"i* 'black gap' (*p'ęŋɾ* 'blackness' 'black'; *wi"i* 'gap' 'pass').

This is a gap in the hills south of Nambé. It is said that the road connecting Nambé and Santa Fe which passes through [**23**:14] passes also through this gap.

Nambé *Qwæŋɾjop̂o* 'water or creek of an unidentified species of rodent resembling the woodrat' (*qwæŋɾjo* a species of rodent < *qwæŋɾ* a species of rodent, *jo* augmentative; *p̂o* 'water' 'creek').

This is a creek in the high mountains east of Nambé.

Nambé *Qwæntsi̊kewe* 'peak of the eye of an unidentified species of rodent resembling the woodrat' (*qwæŋɾ* a species of rodent; *tsi* 'eye'; *i̊kewe* 'peak' 'height').

This is a small peak in the high mountains east of Nambé.

Nambé *Sæŋk'ohu'u* 'arroyo of an unidentified species of bush' (*sæŋk'o* an unidentified species of bush the wood of which is very hard; *hu'u* 'large groove' 'arroyo').

This is an arroyo east of Nambé.

Nambé *Są̆'ŋwæʃukwajè* 'squirrel point height' (*są̆'ŋwæ* a kind of squirrel; *ʃu'u* 'horizontally projecting point'; *kwajè* 'height').

This is a height in the high mountains east of Nambé.

Nambé *Sep̂ohu'u* 'bluebird creek' (*se* 'bluebird' of several species; *p̂ohu'u* 'creek with water in it' < *p̂o* 'water', *hu'u* 'large groove' 'arroyo').

This is an arroyo situated along the eastern boundary of sheet [**23**]. Cf. *Sep̂oi̊ɬe*, next below.

Nambé *Sepokeɹe* 'bluebird water height' (*sepo-*, see next above; *keɹe* 'height').

This is a place near *Sepohu'u*; see next item above.

Nambé *Sihe'iŋkǫ* 'belly-ache arroyo' (*si* 'belly'; *he* 'ache' 'aching'; *'iŋ* locative and adjective-forming postfix; *kǫ* 'barranca').

This is a gulch somewhere near the eastern boundary of sheet [23].

Nambé *Tsepoɹe* 'eagle's head' (*tse* 'eagle' of any species; *poɹe* said to mean 'head' < *po* 'head', *ɹe* unexplained). Cf. [24:37].

This is a hillock south of Nambé, in plain sight of the pueblo, probably somewhere near [23:13]. The name was not known to the informants with whom the author took walks in the hills south of Nambé.

Nambé *Tsiwi'i* 'flaking-stone gap' (*tsi'i* 'flaking-stone'; *wi'i* 'gap').

This is a gap in the hills or mountains far east of Nambé. Cf. *Tsiwiǫɹi*, next below.

Nambé *Tsiwiǫɹi* 'round hill by flaking-stone gap', referring to *Tsiwi'i*, next above (*ǫɹi* 'roundish pile or hill').

Upper Nambé, see *Ǫihilǫiteqwa* under [23:unlocated], above.

Vigil's place. See *Ǫihilǫiteqwa* under [23:unlocated], above.

[24] NAMBÉ NORTH SHEET

This sheet (map 24) shows the country immediately north of Nambé Pueblo. No ruins are known to exist in the area. The place-names were all obtained at Nambé.

[24:1] Nambé *Husoge* 'the large arroyo' (*hu'u* 'large groove' 'arroyo'; *so* 'largeness' 'large'; *ge* 'down at' 'over at').

The uppermost course of this arroyo, which is canyon-like, is called *Kupitsi'i;* see [25:40]. The *Husoge* flows into *Kup'eŋhu'u* [21:11].

[24:2] Nambé *Hųǫahegi* 'one-seeded juniper belts gulched' (*hų* 'one-seeded juniper' 'Juniperus monosperma'; *ǫa'a* 'woman's belt', probably here referring to belts of juniper; *hegi* 'gulched').

A large high area of broken land lying north of the central course of the *Husoge* is called thus. It is said that until a few years ago the northern line of the Nambé Pueblo land grant ran through the *Hųǫahegi;* now the line extends south of this place, it is said.

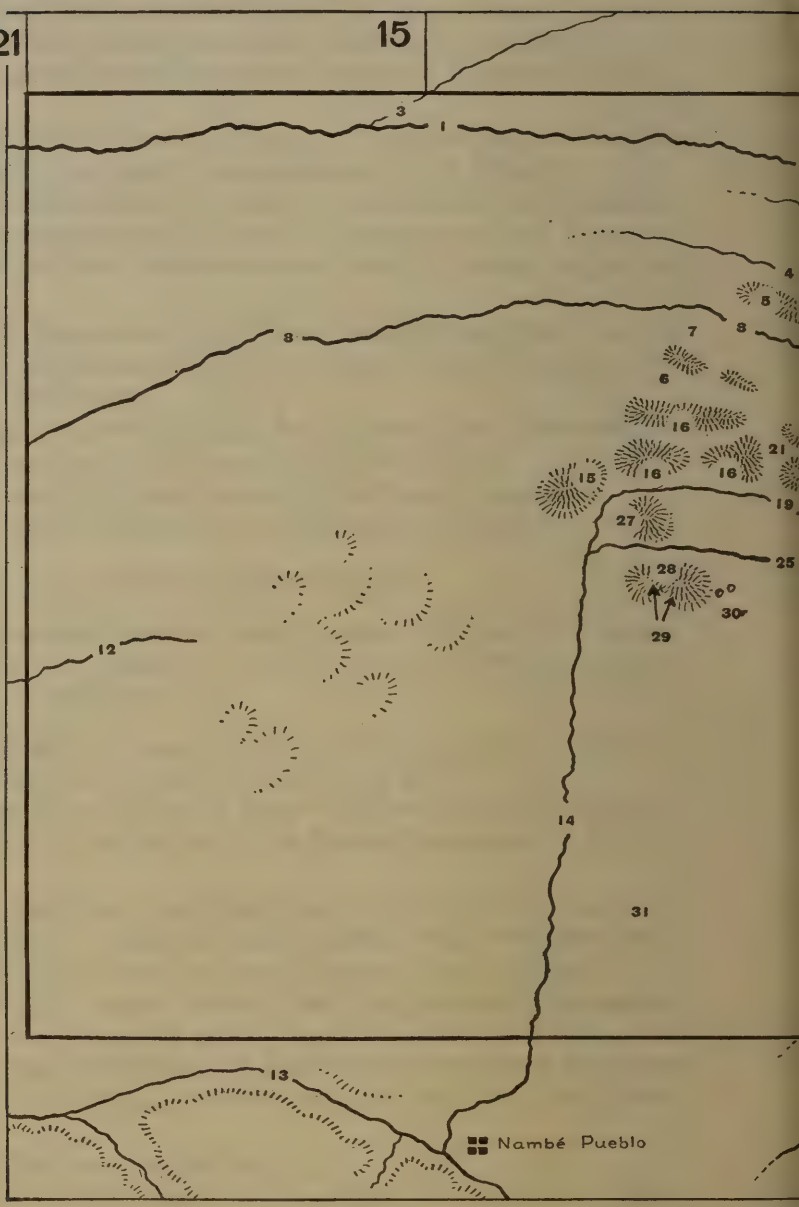
[24:3] Nambé *Pætehu'u*, see [22:35].

[24:4] Nambé *Pekehu'u* 'sharp fruit arroyo' (*pe* 'ripeness' 'ripe' 'fruit'; *ke* 'sharpness' 'sharp', said, e. g., of cactus thorns; *hu'u* 'large groove' 'arroyo').

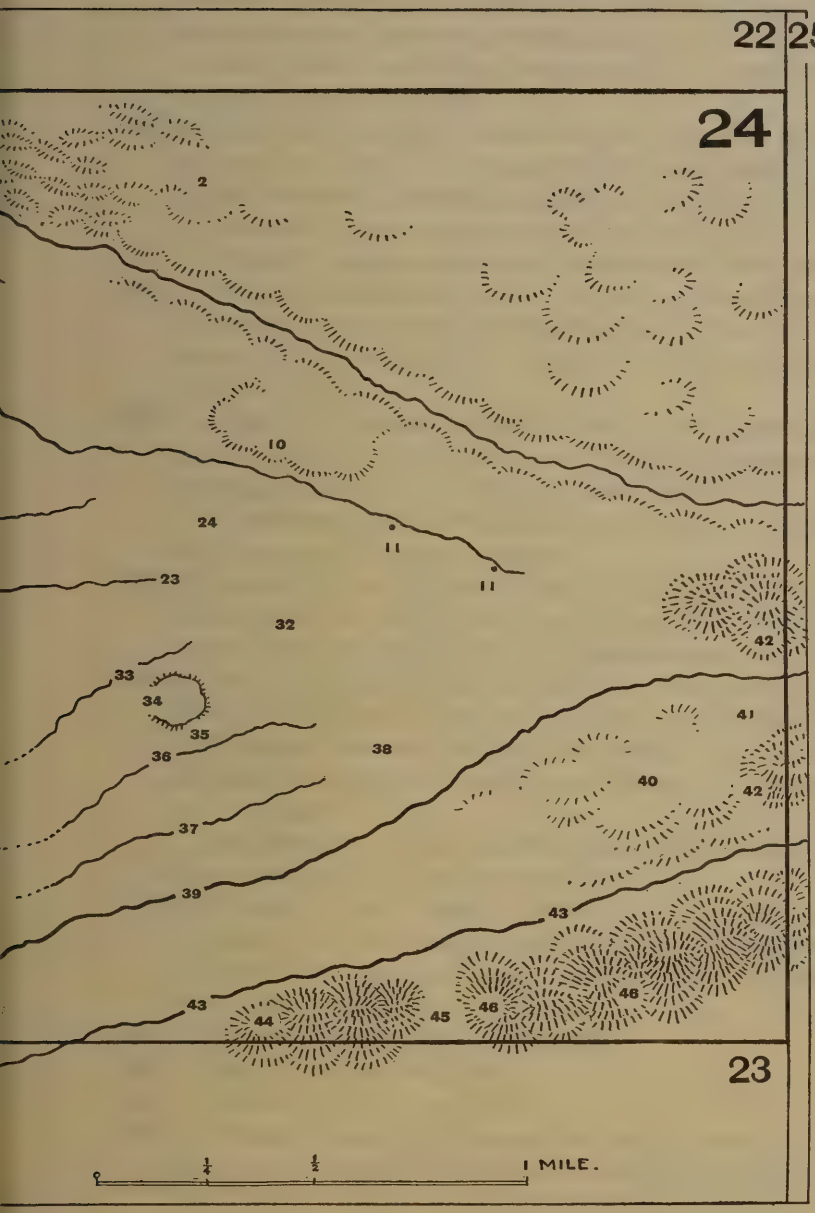
MAP 24

NAMBÉ NORTH REGION

BUREAU OF AMERICAN ETHNOLOGY



NAME


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REGION

MAP 24

NAMBÉ NORTH REGION

[24:5] (1) Nambé *'Osæ̨we* 'place of the unidentified weed species called *'osæ̨*' (*'osæ̨* a species of weed; *we* locative).

(2) Span. Gallinero 'place for keeping chickens' 'chicken house or yard', probably so called because of fancied resemblance in shape between the ridge and a chicken house.

Both Nambé and Span. names seem to refer rather vaguely to the whole arid locality.

[24:6] Nambé *Tseqwæ̨ɲwiɪi* 'eagle-tail point' (*tse* 'eagle' of any species; *qwæ̨ɲ* 'tail'; *wiɪi* 'horizontally projecting point', here referring to the westward projecting end of the little hill). There are several names on the sheet which contain *tse* 'eagle.'

The hill by this name gives the names to [24:7] and [24:8].

[24:7] Nambé *Tseqwæ̨ɲwiɪiˆpæ̨ɲge* 'beyond eagle-tail point', referring to [24:6] (*Tseqwæ̨ɲwiɪi*, see [24:6]; *ˆpæ̨ɲge* 'beyond'). This name seems to be applied rather definitely to the locality just north of the hills [24:6].

[24:8] Nambé *Tseqwæ̨ɲwiɪi'i̯ɲɾhu'u* 'arroyo by eagle-tail point', referring to [24:6] (*Tseqwæ̨ɲwiɪi*, see [24:6]; *i̯ɲɾ* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo').

This arroyo flows into *K̃up'e̯ɲɾhu'u* [21:11]. Notice the places with names in its upper course.

[24:9] Nambé *'Ok'ą̆wi'i* 'sandy gap' (*'ok'ą̆* 'sand'; *wi'i* 'gap'). This name refers definitely to a gap through which the arroyo [24:8] passes, and vaguely to the whole region about the gap.

[24:10] Nambé *Nąntsæ̨ɲɾige* 'place of the white earth' (*nąɲɾ* 'earth'; *ˆtsæ̨nɾi* 'whiteness' 'white', applied to the White Corn Maiden and found in some other place-names <*ˆtsæ̨* 'white', *nɾi* unexplained but occurring with some other color names; *ge* 'down at' 'over at').

The earth is whitish at this place. There are low hillocks on the northern side of the arroyo [24:8].

[24:11] Nambé *P'ete'e* 'trap estufa' (*p'e* 'trap' of any kind; *te'e* 'estufa'). For the name cf. *Si̯te'e* [19:43]. This name is applied to two little springs in the bed of the arroyo [24:8] near the source of the arroyo.

[24:12] Nambé *Migelko̯hu'u*, see [21:32].

[24:13] Nambé Creek, see [19:3].

[24:14] Nambé *Tsehu'u*, see [23:6].

[24:15] Nambé *Tseqwajo, Tseqwajo'oku* said to mean 'where the eagle dragged very much' 'hill where the eagle dragged very much' (*tse* 'eagle'; *qwa* 'to drag'; *jo* augmentative). The reason for applying the name was not known to the informants. There are several other names on the sheet in which *tse* 'eagle' appears. The name applies to a small hill somewhat farther west than the

other hills shown on this part of the sheet. The old trail from Nambé to Cundayó passes east of this hill.

[24:16] Nambé *Ponɾi̯kʻeʼe*, *Ponɾi̯kʻeʼekwajè* 'dodge plumed arroyo shrub place' 'dodge plumed arroyo shrub height' (*ponɾi̯* 'plumed arroyo shrub' 'Fallugia paradoxa acuminata'; *kʻeʼe* 'to dodge'; *kwajè* 'height'). The verb *kʻeʼe* appears to be used much as is Eng. 'to dodge.' The exact meaning of the name was not understood by the informants. This name is applied to two ridges, the more southerly one having a depression in its middle.

An old trail leading to *Pʻojo* [24:21] passes east of *Ponɾi̯kʻeʼe*.

[24:17] Nambé *Haɬæpą̆ʼɬ̂kewe* 'fasting thread peak or height' (*Haɬæpą̆ʼɬ-*, see [24:19]; *k̂ewe* 'peak' 'height'). Perhaps the name *Haɬæpą̆ʼɬ-* was originally applied to the arroyo [24:19]. See [24:18].

[24:18] Nambé *T̂oθapupi*, *T̂oθapupi'iwe* 'cliff roots come out' 'place where the cliff roots come out' (*t̂oθa* 'cliff'; *pu* 'base', here 'root'; *pi* 'to come out' 'to issue'; *'iwe* locative).

A peculiar mineral formation, probably of fossil origin, is found at this place. Straight pieces of brownish stone resembling fragments of human ribs are found protruding from the ground, 'coming up', here and there on the southern slope of [24:17] near the base of some low cliffs. These pieces of stone are said by the Nambé Indians to be the *pu* 'roots' of the cliff, which is conceived of as having roots as does a plant. Earl and Archie Bolander, sons of the teacher of the Government Indian school at Nambé, had also noticed this formation and had supposed it to consist of fossilized bones.

[24:19] (1) Nambé *Haɬæpą̆ʼɬt̂si'i* 'fasting thread canyon' (*haɬæ* 'to fast' 'to hold a religious fast'; *pą̆ʼɬ* 'thread'; *t̂si'i* 'canyon'). The meaning of the name was not fully understood by the informants. It is not clear what 'fasting' has to do with 'thread'.

The locality would be a good place to fast since it is absolutely devoid of food and water. There is ordinarily not even a thread-like stream of water in the bed of the 'canyon'. This waterway should be called a *huʼu* rather than a *t̂siʼi*, as the informants remarked; cf. *-kǫhuʼu* in Nambé (2), below. Cf. [24:17] and [24:21].

(2) Nambé *T̂oθaθuʼi̯ŋɾkǫhuʼu* 'cliff corner arroyo' (*T̂oθaθuʼu*, see [24:20]; *'i̯ŋɾ* locative and adjective-forming postfix; *kǫhuʼu* 'arroyo with barrancas' <*kǫ* 'barranca', *huʼu* 'large groove' 'arroyo'). This name is applied because the arroyo is conceived of as flowing about the low place [24:20].

This arroyo and the arroyo [24:25] are the chief tributaries of the *Tsehuʼu* [24:14]. Cf. [24:20].

[24:20] (1) Nambé *Haɬæpǎ'ᵉ̨ḇu'u* 'fastening thread corner', probably referring to [24:19] (*Haɬæpǎ'ᵉ̨-*, see [24:19]; *ḇu'u* 'large low roundish place').

(2) Nambé *T̂oðaḇu'u* 'cliff corner' (*t̂oða* 'cliff'; *ḇu'u* 'large low roundish place'). The corner is called thus because it is surrounded on the north and west by the named little hills with cliffs [24:17], [24:16], [24:27], and [24:28]. The arroyos [24:19] and [24:25] may be called after this low place.

[24:21] Nambé *P'ojo* 'the big hole' (*p'o* 'hole'; *jo* augmentative).

This hole is merely a natural pit or cave at the base of a tall cliff. Coyotes sleep and raise their young at this place according to an old informant. An old trail leads between [24:16] and [24:17] to the place. The gulch by the hole drains into the arroyo [24:19]. See [24:22].

[24:22] Nambé *P'ojoḇu'u, P'ojop̂æŋgeḇu'u* 'corner by the big hole' 'corner beyond the big hole', referring to [24:21] (*p'ojo*, see [24:21]; *ḇu'u* 'large low roundish place'; *p̂æŋge* 'beyond'). The two forms of the name refer to the same locality.

[24:23] Nambé *Hoɖewe* 'gray coyote place' (*ho* 'grayness' 'gray'; *ɖe* 'coyote'; *we* locative).

This place is a short distance northwest of [24:32]. It gives names to [24:24] and [24:25]. The arroyo [24:25] begins at this place.

[24:24] Nambé *Hoɖewep̂æŋge* 'beyond gray coyote place', referring to [24:23] (*Hoɖewe*, see [24:23]; *p̂æŋge* 'beyond').

The arroyo [24:19] is said to commence at this place.

[24:25] (1) Nambé *Hoɖewehu'u* 'gray coyote place arroyo', referring to [24:23] (*Hoɖewe*, see [24:23]; *hu'u* 'large groove' 'arroyo'). So called because it begins at *Hoɖewe* [24:23].

(2) *T̂oðaðuhu'u* 'cliff corner arroyo', referring to [24:20] (*T̂oðaḇu'u*, see [24:20]; *hu'u* 'large groove' 'arroyo'). Cf. [24:19].

This arroyo and the arroyo [24:19] are the chief tributaries of the *Tsehu'u* [24:14]. The little arroyo [24:26] is tributary to [24:25].

[24:26] Nambé *Nąmp'ęɳɖihu'u* 'black earth arroyo' (*nąŋʃ* 'earth'; *p'ęŋʃ* 'blackness' 'black'; *'i'ⁱ* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo').

This gulch runs into the arroyo [24:25].

[24:27] Nambé *T̂sæheɬęŋʃ* 'white morning' (*t̂sæ* 'whiteness' 'white'; *heɬęŋʃ* 'morning', cf. the common expression *heɬęɳɖi'ⁱ* 'in the morning' <*heɬęŋʃ* 'morning', *'i'ⁱ* locative and adjective-forming postfix).

This little arid knob of a hill has a very pretty and poetic name. The old trail north from Nambé passes between it and [24:15].

[24:28] Nambé *ʃunʃæk'ǫɳɖi'ⁱ, ʃunʃæk'ǫɳɖi'ⁱkwaje* 'place where the white earth called *ʃunʃæ* is dug' 'height where the white earth

called *ʃunɾæ* is dug' (*ʃunɾæ* a kind of white earth used in pottery making, see under MINERALS; *k'ǫŋɾ* 'to dig'; *'i''i* locative and adjective-forming postfix; *kwajè* 'height').

A horizontal layer of pure white *ʃunɾæ* runs near the top of the hill. The hill contains two peculiar cave-dwellings [**24**:29] and east of it are the 'water-jar on the head' rocks [**24**:30].

[**24**:29] (1) Nambé *T̂oƀaqwa, T̂oƀaqwa'iwe* 'the cliff-dwellings' 'the place of the cliff-dwellings' (*t̂oƀa* 'cliff'; *qwa* denoting state of being a receptacle, here about equivalent to 'cave' or 'house'; *'iwe* locative).

(2) Nambé *Sæsaƀaƀuwate, Sæsaƀapǫnte* 'ovens of the *Sæsaƀa*' (*Sæsaƀa*, a being personated on certain occasions by a masked man who goes about Nambé Pueblo flogging children with a whip of yucca; *ƀuwate, pǫnte* 'oven' <*ƀuwa* 'bread', *te* 'dwelling-place' 'apartment'; *pǫŋɾ* 'bread' <Span. pan 'bread'). The caves are said to have something to do with the *Sæsaƀa* ceremony; hence the name.

These are large caves with flat floors and roundish roofs, seemingly artificially excavated. Traces of smoke can be seen on the roofs. These caves closely resemble the typical dwelling-caves of the Pajarito Plateau. The caves are part way up the steep side of the hill [**24**:28]. The hillside forms a fold, so that the two caves face each other. The eastern cave is high enough for a man to stand upright in it; the western cave is only about 3 feet high. See [**24**:28].

[**24**:30] (1) Nambé *P̂oƀe'ǫ̆nɾæǥi* 'water-jar on the head' (*p̂oƀe* 'water-jar' 'olla' <*p̂o* 'water', *ƀe* 'jar' 'pottery'; *'ǫ̆nɾæǥi* 'on the head').

(2) Nambé *Sǫ̆ŋwæ'ǫ̆nɾæǥi* 'sandstone on the head' (*sǫ̆ŋwæ* 'sandstone'; *'ǫ̆nɾæǥi* 'on the head').

(3) Nambé *Sǫ̆ŋwæk̂e'i''i* 'the sandstone necks' 'place of the sandstone necks' (*sǫ̆ŋwæ* 'sandstone'; *k̂e* 'necks' 'necked'; *'i''i* locative and adjective-forming postfix).

These names are used indiscriminately in referring to some eroded rock pillars the slender base of which supports a large and heavy top, suggesting the figure of a woman carrying an olla on the head.

[**24**:31] Nambé *Woƀe*, see [**23**:22].

[**24**:32] Nambé *'Awap'iwe, 'Awap'iweƀu'u* 'place of a kind of cattail called *'awap'i*' 'corner of the place of a kind of cattail called *'awap'i*' (*'awap'i* an unidentified species of cattail with narrow leaves <*'awa* 'cattail', *p'i* 'smallness and flatness' 'small and flat', cf. *'awap'a* 'broad-leaved cattail'; *we* locative; *ƀu'u* 'large low roundish place').

This name refers to a large region. Just where the cattails which gave rise to the name grow or grew was not known to the informants. The place mentioned gives names to [**24**:33], [**24**:34], and [**24**:35].

[**24**:33] Nambé *'Awap'iwehu'u* 'arroyo by the place of a kind of cattail called *'awap'i'*, referring to [**24**:32] (*'Awap'iwe*, see [**24**:32]; *hu'u* 'large groove' 'arroyo').

This little dry gulch proceeds from *'Awap'iwe* [**24**:32] north of the little mesa [**24**:34] and disappears in the high plain of *Wo̊be* [**24**:31].

[**24**:34] Nambé *'Awap'iwe̊kewe* 'mesa or height of the place of a kind of cattail called *'awap'i'*, referring to [**24**:32] (*'Awap'iwe*, see [**24**:32]; *e̊kewe* 'height' 'mesa' 'peak').

This little mesa rises abruptly from the plain with cliff walls to a height of 30 feet or more. It can be scaled without the help of tackle only in two or three places. Its top is flat and 30 or 40 feet in diameter. There is a little water hole in the top at its southwest extremity which contained good water in October, although it was said that no rain had fallen for several days. There is a cave in the cliff at the southern end of the mesa; see [**24**:35]. The little mesa is very conspicuous from Nambé Pueblo and from all the plain about.

[**24**:35] Nambé *'Awap'iwe̊kewe'i̧mp'o* 'the hole in the mesa or height of the place of a kind of cattail called *'awap'i'*, referring to [**24**:34] (*'Awap'iwe̊kewe*, see [**24**:34]; *'i̧ŋ* locative and adjective-forming postfix; *p'o* 'hole').

This cave of [**24**:35], unlike the caves of [**24**:28], appears to be of natural origin and shows no signs of having been inhabited.

[**24**:36] (1) Nambé *'Awafrijahu'u*. (<Span.). Cf. Span. (2).

(2) Span. Arroyo del Agua Fria 'cold water arroyo'. Cf. Tewa (1).

There appears to be no name for this gulch in the Nambé language. It is distinguished by running in front of, i. e., just south of the mesa [**24**:34]. Why the name 'cold water' should be applied to this dry gulch is not clear.

[**24**:37] Nambé *Tse̊pohu'u* 'eagle's head arroyo' (*tse* 'eagle of any species'; *p̊o* 'head'; *hu'u* 'large groove' 'arroyo'). Several place-names on the sheet contain the word *tse* 'eagle'. Cf. especially *Tse̊poɬe* under [**23**:unlocated].

This gulch runs from *Tse̊pokwajè* [**24**:38], to which it appears to give the name, until it is lost in the arid plain.

[**24**:38] Nambé *Tse̊pokwajè* 'eagle head height' (*Tse̊po-*, see [**24**:37]; *kwajè* 'height').

The *Tse̊pohu'u* [**24**:37] begins at this place.

[24:39] Nambé *P̂i̱huhu'u, P̂i̱hûp̨ɐ̨ŋgehu'u* 'red corner arroyo' 'arroyo beyond red corner', referring to [24:41] (*P̂i̱hu'u*, see [24:41]; *p̨ɐ̨ŋge* 'beyond'; *hu'u* 'large groove' 'arroyo').

This arroyo runs straight toward Nambé Pueblo, but its course becomes obliterated in the lowlands.

[24:40] Nambé *Popo8ìi̱hu'u* 'squash flower corner' (*po* 'squash' 'pumpkin' 'calabash'; *po8ì* 'flower'; *i̱u'u* 'large low roundish place').

This is an arid corner amid low hills.

[24:41] Nambé *P̂i̱hu'u* 'red corner' (*p̂i* 'redness' 'red'; *i̱u'u* 'large low roundish place').

This corner gives the names to [24:39] and [24:42].

[24:42] Nambé *P̂i̱hu'kwajè* 'heights by red corner', referring to [24:41] (*P̂i̱hu'u*, see [24:41]; *kwajè* 'height').

[24:43] Nambé *Tajèhu'u* 'the straight arroyo' (*tajè* 'straightness' 'straight'; *hu'u* 'large groove' 'arroyo').

The course of this large arroyo is very straight; it runs toward Nambé Pueblo until it becomes obliterated in the lowlands. Its uppermost course is called *P'etsawihu'u;* see [25:46]. Many places on its upper course are known by name; see sheet [25]. When returning from the mountains northeast of Nambé the bed of the *Tajèhu'u* is the favorite route.

[24:44] Nambé *P'awo'oku, P'awop̨i̱ŋ* 'fire medicine hill' 'fire medicine mountain' (*p'a* 'fire'; *wo* 'medicine' 'magic'; *'oku* 'hill'; *p̨i̱ŋ* 'mountain').

This hill is very well known at Nambé Pueblo. The Indian name of a boy at Nambé is *P'awo.* There is a small shrine (*k̂uk'aje*) on top of the hill. Cf. [24:45]. A Nambé schoolboy tried to etymologize the name as 'yucca medicine' (*p'a* 'yucca' 'Yucca baccata'; *wo* 'medicine' 'magic') but the old cacique laughed at this interpretation. The place gives the name to [24:45].

[24:45] Nambé *P'awop̂owi'i* 'hole through road gap' (*P'awo*, see [24:44]; *p̂o* 'trail', here 'road'; *wi'i* 'gap' 'pass').

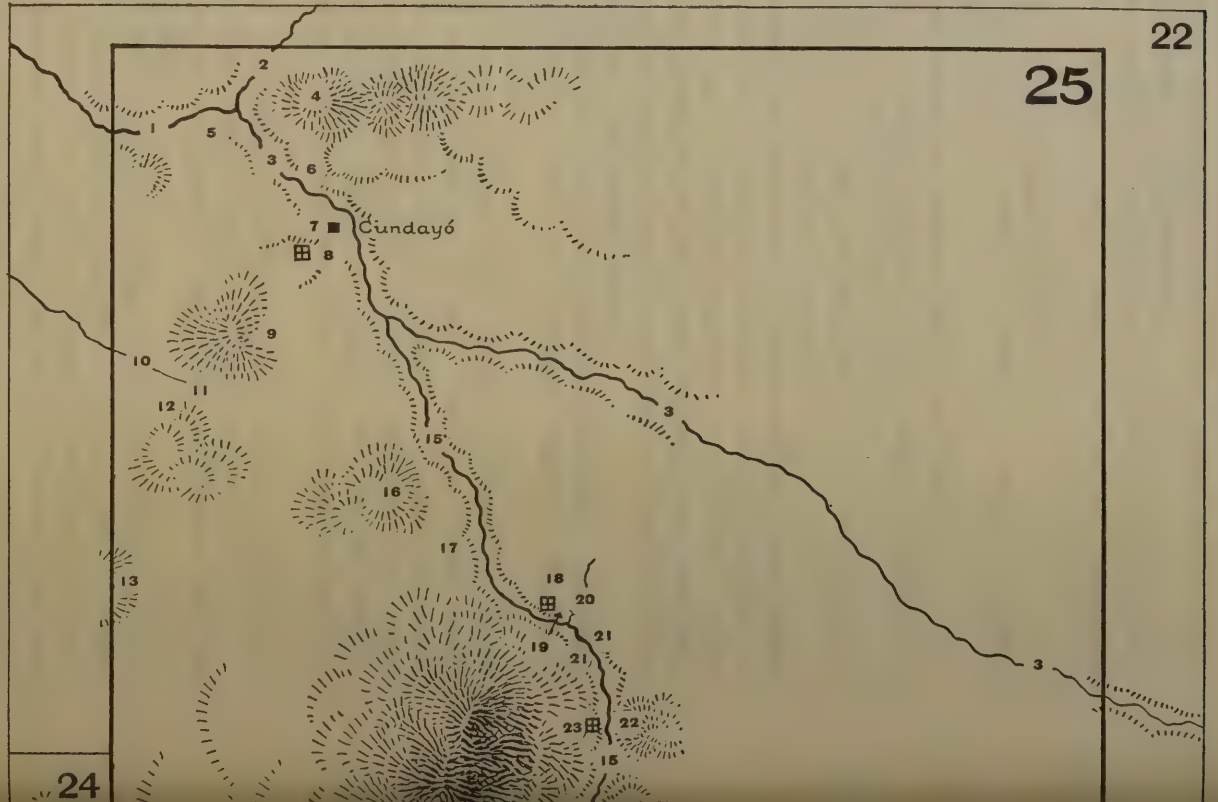
An old wagon road passes through this gap between the hills [24:44] and [24:46].

[24:46] Nambé *Mąhu̱tenukwajè, Mąhu̱tenukwaɡe* 'heights at the foot of the owl dwelling-place' (*mąhu̱* 'owl' of any species; *te* 'dwelling-place' 'house', also 'nest' in the sense of dwelling-place; *nu'u* 'below' 'beneath'; *kwajè, kwaɡe* 'height'). The name indicates that there was an owl dwelling-place or nest somewhere above or on top of these heights, but no such dwelling-place was known to the informants.

This name is applied to the entire length of the ridge from [25:58] to [24:44]. The ridge is a large one, and its proximity to Nambé Pueblo renders it especially well known.

MAP 25

CUNDAYÓ REGION


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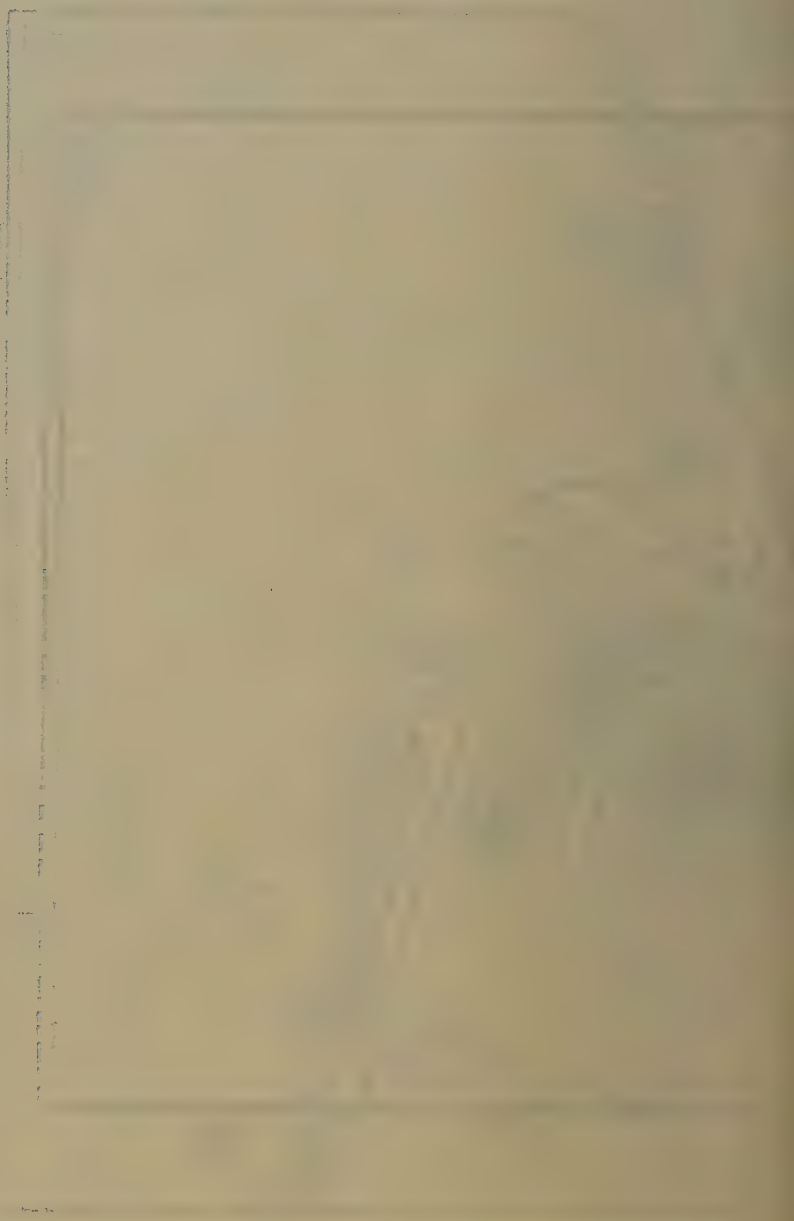


23

CUNDAYÓ REGION

MAP 25

CUNDAYÓ REGION



[25] CUNDAYÓ SHEET

This sheet (map 25) shows *T̂op̨iŋ́* mountain [**25**:14] and the country about the mountain, including the Mexican settlement of Cundayó. Cundayó is the only Mexican settlement known to exist in the area shown on this sheet, and is indeed the only place with a well-known Span. name. Hence the sheet has been called the Cundayó sheet. The region east of the mountain *T̂op̨iŋ́* [**25**:14] is called by the Nambé Indians *T̂op̨imp̂æŋge* (*T̂op̨iŋ́*, see [**25**:14]; *p̂æŋge* 'beyond'). *T̂op̨imp̂æŋge* is Bandelier's "T'o B'hi-päng-ge, the former village of the Nambé tribe, 8 miles northeast of the present pueblo"[1] and Hewett's "Tobipange, à 8 milles au nord-est [de Nambé]."[2] As a matter of fact *T̂op̨imp̂æŋge* can be applied to any one of the pueblo ruins at *T̂op̨imp̂æŋge*—to [**25**:18], [**25**:23], [**25**:30], and even to [**25**:8].

[**25**:1] Santa Cruz Creek, see [**15**:18].

[**25**:2] Rio Chiquito, see [**22**:22].

[**25**:3] (1) Nambé *K̂oʃsi'i*, *K̂uʃsi'i* 'stone canyon' (*k̂o*, *k̂u* 'stone' 'rock'; *ʃ̂si'i* 'canyon'). This name is given to the creek canyon both below and above the junction of [**25**:15].

The walls are in many places high rock-cliffs.

(2) Medio Creek. (<Span.). =Span. (4).

(3) Eng. Cundayó Creek. (<Span.). =Span. (5).

(4) Span. Rio de en Medio, Rio Medio 'creek in the middle' 'middle creek'. It appears that this name is given because the upper part of the creek lies between [**25**:2] and [**25**:15]. =Eng. (2). This name appears to be given especially to that part of the creek above the confluence of [**25**:15].

(5) Span. Rio de Cundayó, Rio Cundayó (named after Cundayó settlement [**25**:7]). This name was obtained from a Mexican at Cundayó; it appears that it is given especially to the part of the creek below the confluence of [**25**:15] in the vicinity of Cundayó settlement. See [**25**:7].

This creek rises at *Wijo* [**22**:29]. The canyon is large and beautiful. Whether the creek has any established Span. or Eng. name is doubtful.

[**25**:4] Nambé *P̂ojegep̨iŋ́* 'mountain down where the waters or creeks come together', referring to [**25**:5] (*P̂ojege*, see [**25**:5]; *p̂iŋ́* 'mountain').

[**25**:5] *P̂ojege* 'down where the waters or creeks come together' (*p̂o* 'water' 'creek'; *je* 'to meet' 'to come together'; *ge* 'down at' 'over at').

The locality of the confluence of the creeks [**25**:2] and [**25**:3] is called thus. Cf. [**25**:4].

[1] Bandelier, Final Report, pt. II, p. 84, 1892. [2] Hewett, Communautés, p. 33, 1908.

[25:6] Nambé *Pæ̨̂poʃu'u*, *Pæ̨̂poʃuge* 'deer water point' 'place down by deer water point' (*pæ̨* 'mule-deer'; *̂po* 'water'; *ʃu'u* 'horizontally projecting point'; *ge* 'down at' 'over at').

This is a projecting corner of a hill on the northeast side of the canyon a short distance below Cundayó settlement [25:7]. There are Mexican farms on the bottom lands about this place. The Mexicans probably include this place under the name Cundayó.

[25:7] (1) Nambé *Kuɖijokwæ̨̂kɥ'i'i* 'Mexican settlement at [25:8]' (*Kuɖijo*, see [25:8]; *Kwæ̨̂kɥ* 'Mexican', modified from *kwæ̨̂kɥŋ* 'iron' 'metal'; *'i'i* locative and adjective-forming postfix). Cf. Eng. (2), Span. (3).

(2) Eng. Cundayó settlement. (<Span.). =Span. (3).

(3) Span. Cundayó, a corruption of Tewa *Kuɖijo*, see [25:8]. =Eng. (2).

This is a small Mexican settlement on the level land of the canyon bottom. It is mostly on the south side of the creek. The name Cundayó was obtained from a Mexican living there. The Santa Fe Sheet of the United States Geological Survey, March, 1894, locates a Mexican hamlet at the site of Cundayó, but calls it "Escondillo." This is a mistake. A Mexican hamlet consisting of two or three houses situated somewhere in the canyon [25:3] is called Escondido 'hidden'. Just where this Escondido is situated seems not to be generally known even by Mexicans living about Nambé.

[25:8] Nambé *Kuɖijo'o̜ywi̜keji* of obscure etymology (*kuɖijo* unexplained, but evidently containing the augmentative *jo* as its last syllable as in the name *Tsimajo* [22:18]; *'o̜ywi̜keji* 'pueblo ruin' <*'o̜ywi̜* 'pueblo', *keji* 'old' postpound). This name refers to the ruins of a large adobe pueblo on a level height west of and a hundred feet or more above the present Mexican hamlet of Cundayó [25:7].

This is claimed by the Nambé Indians as one of the ancient villages of their people. No published reference to the ruin has been found. The ruin gives the name to [25:7].

[25:9] Nambé *Tɨɨɨɨi̜bɔɨɨ* 'round hill of the little bells' (*tɨɨɨɨi* said by the old cacique to be an ancient form or mutilated form of *tinini* 'little bell'; *i̜bɔɨɨ* 'large roundish pile' 'round hill').

Tɨɨɨɨi appears also in the names [25:10] and [25:11].

[25:10] Nambé *Tɨɨɨɨihu'u* 'arroyo of the little bells" (*Tɨɨɨɨi*, see [25:9]; *hu'u* 'large groove' 'arroyo'). Cf. [25:9] and [25:11].

This gulch begins at [25:11] and discharges into Santa Cruz Creek [25:1], it is said.

[25:11] Nambé *Tɨɨɨɨiwi'i* 'little bells gap' (*Tɨɨɨɨi*, see [25:9]; *wi'i* 'gap'). Cf. [25:9] and [25:10].

This gap is between the hills [25:9] and [25:12].

[**25**:12] Nambé *'Obukwajè* 'height of *'obu'u* [**25**:unlocated]' (*'obu'u*, see under [**25**:unlocated]; *kwajè* 'height').

[**25**:13] Nambé *Johukwajè*, see [**22**:34].

[**25**:14] Nambé *T̂opi̱ŋ́* 'piñon tree mountain' (*t̂o* 'piñon tree' 'Pinus edulis'; *p̂iŋ́* 'mountain'). There is a considerable growth of piñon on the mountain, hence it is easy to understand why the name is given.

This is a very high, large, isolated mountain, farther west than the other high mountains. It gives the name to the large and vaguely defined region east of the mountain, which is called *T̂opi̱mp̂æŋge* 'beyond piñon mountain' (*p̂æŋge* 'beyond'); see under introduction to sheet [**25**], page 377. Cf. [**25**:15].

Although several Mexicans and Indians were questioned, no Span. name for this mountain could be learned. The Indian informants said that there is none. Although the mountain is clearly shown on the Santa Fe Sheet of the United States Geological Survey, March, 1894, no name is given. Mr. Cosme Herrera of Nambé states that the Mexicans do not pretend to have any names for most of the mountains and creeks in the wild country east of Nambé.

[**25**:15] (1) Nambé *T̂opi̱mp̂æŋge'iŋ́hu'u*, *T̂opi̱mp̂æŋgehu'u* 'arroyo beyond piñon mountain', referring to [**25**:14] (*T̂opi̱mp̂æŋge*, as explained in the introduction to sheet [**25**], above; *'iŋ́* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo'). The creek is called thus because of its location with reference to *T̂opi̱ŋ́* mountain.

(2) Span. Rio Panchuelo? Panchuelo is aug. of Pancho, familiar form of Francisco, but how it came to be applied to a creek in this region is not known to the writer. Again, it may be a corruption of panzuelo, 'big belly'. Mr. Cosme Herrera of Nambé, who knows the country well, says that [**25**:15] is the Rio Panchuelo of the Mexicans. The Santa Fe Sheet of the United States Geological Survey, March, 1894, gives what is unmistakably this creek as "Panchuelo Creek." The Indian informants, however, who accompanied the author on the foot tour back of *T̂opi̱ŋ́* Mountain, declared that [**25**:15] is not the Rio Panchuelo, which they say lies somewhere northeast of [**25**:15]. The old cacique pointed out a trail that leads from [**25**:15] to the Panchuelo. The Nambé name of the Panchuelo, according to the old cacique, is *J̌wæŋ̀kep̂o* 'sharp rock-pine water'; see under [**23**:unlocated]. The statements are seriously perplexing.

There are three pueblo ruins and many places with names along the lower course of [**25**:15]. The creek forms a deep can-

yon in places. The region is quite well wooded; it is wild and very beautiful.

The portion of the creek in the vicinity of Old Nambé Pueblo [**25**:30] is said to be called *Ḍesewihu'u*; see [**25**:28].

[**25**:16] Nambé *K̂utu̧ŋwæ̧bo.i* 'round hill of the high stone(s)' (*k̂u* 'stone'; *tu̧ŋwæ̧* 'highness' 'high'; *ḇo.i* 'large roundish pile').

This little mountain gives the name to [**25**:17].

[**25**:17] Nambé *K̂utu̧ŋwæ̧bo.i'i̧mḇu'u*, *K̂utu̧ŋwæ̧bu'u* 'corner by the round hill of the high stone(s)' 'corner by the high stone(s)', referring to [**25**:16] (*K̂utu̧ŋwæ̧bo.i*, *K̂utu̧ŋwæ̧*, see [**25**:16]; *ḇu'u* 'large low roundish place').

This low place is between [**25**:16] and [**25**:14].

[**25**:18] Nambé *P̂iḇi.i'o̧ŋwi̧kȩji* 'pueblo ruin of the little red mound' (*p̂i* 'redness' 'red'; *ḇi.i* 'small roundish pile'; *o̧ŋwi̧kȩji* 'pueblo ruin' <'*o̧ŋwi̧* 'pueblo', '*kȩji* 'old' postpound). Perhaps the name refers to the reddish hill on which the ruin stands. Cf. the designation of [**25**:30], which is also named after a mound.

This is the ruin of a very ancient pueblo, largely obliterated. The potsherds found are commented on by Mr. A. V. Kidder as being of a very archaic type. It is said that the pueblo was inhabited by ancestors of the Nambé Indians. The place gives the name to [**25**:20]. See [**25**:19].

[**25**:19] Nambé *T'u̧'ᵘk'o̧ṇ̣iwe* 'where the kind of earth called *t'u̧'ᵘ* is or was dug' (*t'u̧'ᵘ*, see under MINERALS. *k'o̧ŋ⁄* 'to dig'; '*iwe* locative).

[**25**:20] Nambé *P̂iḇi.ihu'u* 'little red mound arroyo', referring to [**25**:18] (*P̂iḇi.i*, see [**25**:18]; *hu'u* 'large groove' 'arroyo').

[**25**:21] (1) Nambé *K̂u'otsa'iⁱ* 'place of the sparkling stones' (*k̂u* 'stone'; '*otsa* 'sparkling'; '*iⁱ* locative and adjective-forming postfix). Cf. Nambé (2).

(2) Nambé *Nᾰ̨ŋ⁄'otsa'iⁱ* 'place of the sparkling earth'; (*nᾰ̨ŋ⁄* 'earth'; '*otsa* 'sparkling'; '*iⁱ* locative and adjective-forming postfix).

The ground on both sides of the creek at this locality contains a sparkling substance like mica. This is not utilized in any way.

[**25**:22] Nambé *Tsikwi̧kwaje̊* of obscure etymology (*tsi* said to sound like *tsi* 'eye'; *kwi̧* unexplained; *kwaje̊* 'height').

[**25**:23] Nameless pueblo ruin. It closely resembles [**25**:18] in appearance, being on a slight elevation on the south side of the creek. The old cacique tried hard to think of its name but it had slipped his memory. He said that he had known the name but had not thought of it for years.

The ruin is claimed as one of the homes of the ancestors of the Nambé people.

[**25**:24] Nambé *ʃʯ'ᵘnįkwajè* 'height of the sparkling black mineral called *ʃʯ'ᵘ'* (*ʃʯ'ᵘ*, see under MINERALS; *nį* said to be for *'įŋʃ* locative and adjective-forming postfix; *kwajè* 'height'). Cf. [**25**:25].

This is a height or mesa at which the black pigment called *ʃʯ'ᵘ*, used for body painting, is found. See *Tsiʃʯkwajè* under [**25**:unlocated].

[**25**:25] Nambé *ʃʯ'ᵘnį nu'u* 'place below the sparkling black mineral called *ʃʯ'ᵘ'*, referring, it is said, to [**25**:24] (*ʃʯ'ᵘnį-*, see [**25**:24]; *nu'u* 'below' 'at the foot of').

[**25**:26] Nambé *P̂okæ̨nʃu'a'a'*, *P̂okæ̨ŋʃu'aP̂įŋʃ* 'bitumen slope' 'bitumen slope mountain', referring to [**25**:27] (*P̂okæ̨nʃu*, see [**25**:27; *'a'a* 'steep slope'; *P̂įŋʃ* 'mountain'). The deposit of bitumen or tar-like earth [**25**:27] about half way up the southern slope of this mountain gives the name.

[**25**:27] Nambé *P̂okæ̨nʃu'i'ⁱ* 'place of the bitumen or tarry earth' (*P̂okæ̨nʃu* 'bitumen', see under MINERALS; *'i'ⁱ* locative and adjective-forming postfix).

[**25**:28] Nambé *Ḍesewi'i* of obscure etymology (*ḍe* 'coyote'; *se* unexplained; *wi'i* 'gap'). This name refers to a narrow place in the canyon. The creek at this place may be called *Ḍesewihu'u* or *ḌesewiP̂o* (*hu'u* 'large groove' 'arroyo'; *P̂o* 'water').

The place is north of the pueblo ruin [**25**:30].

[**25**:29] Nambé *P̂oP̂sæ̨'iwe* 'place of the white water' (*P̂o* 'water'; *P̂sæ̨* 'whiteness' 'white'; *'iwe* locative). This name is given to the locality of a spring on the north side of the creek.

The informants were not sure whether they found the spring, but the place is certainly correctly located.

[**25**:30] Nambé *Nąmbe'ǫŋwįkeji*, *Nąmbe'e* 'pueblo ruin of the roundish earth', probably referring to a mound of earth (*nąŋʃ* 'earth'; *be'e* equivalent to *begi* 'smallness and roundishness' 'small and round'). The name is said to refer to a small mound of earth, and this meaning is confirmed by the Picuris form [**23**:5], (2). It is possible, however, that the name refers to a number of small mounds or humps of earth, or even to roundish clods or balls of earth. The informants stated that the mound-like height on which the ruin lies might be called a *nąmbe'e*. This pueblo ruin gives the name to Nambé Pueblo [**23**:5]. For quoted forms of the name see [**23**:5]; all of these forms refer to [**23**:5]. Cf. the name *P̂iḅiɯ'ǫŋwįkeji* [**25**:18], which also refers to a mound.

The remains of the village can be traced as disintegrated adobe mounds on top of a slight elevation on the south side of the creek. This is Old Nambé, one of the ancient villages of the Nambé people. The ruin gives the names to the gulches [**25**:31].

[25:31] Nambé *Nąmbehu'u* 'arroyos of [25:30]' (*Nąmbe'e*, see [25:30]; *hu'u* 'large groove' 'arroyo').

These gulches are respectively on each side of the height on which the ruin [25:30] lies.

[25:32] Nambé *T͡seǫjinu'u* 'below the yellow', referring to [25:33] (*T͡seǫji-*, see [25:33]; *nu'u* 'below').

[25:33] Nambé *T͡seǫjiP̂iŋ⸗* 'yellow mountain' (*t͡seǫji* 'yellowness' 'yellow'; *P̂iŋ⸗* 'mountain'). Cf. [25:32].

[25:34] Nambé *K̄uwaɹi'e* 'little place of the strewn stones' (*k̂u*, *k̂o* 'stone'; *waɹi* 'strewn'; *'e* diminutive). One informant called the place also *K̄uwaɹinu'u*, which would presuppose a *K̄uwaɹi-kwajè* (*nu'u* 'below'; *kwajè* 'above').

[25:35] Nambé *T͡sewabe'e* of obscure etymology (*t͡se* 'yellowness' 'yellow'; *wa* unexplained; *be'e* 'small low roundish place').

This dell is east of [25:26].

[25:36] Nambé *Qwæt'iP̂iŋ⸗* of obscure etymology (*qwæ* 'mountain mahogany' 'Cercocarpus parvifolius'; *t'i* unexplained, it is said to sound like *t'i* 'fragment' and may well be this word; *P̂iŋ⸗* 'mountain').

[25:37] Nambé *Simitakwajè* 'coarse flour height' (*simita* 'a kind of coarsely ground flour'; *kwajè* 'height').

[25:38] Nambé *P̂iŋk'ųbonæ* 'dark round mountain' (*P̂iŋ⸗* 'mountain'; *k'ų* 'darkness' 'dark'; *bo* 'roundishness' 'roundish'; *næ* locative).

[25:39] Nambé *Qwæteɓik̂ewe* of obscure etymology (*qwæ* 'mountain mahogany' 'Cercocarpus parvifolius'; *teɓi* unexplained; *k̂ewe* 'height' 'peak').

[25:40] Nambé *K̄uP̂it͡si'i*, *K̄uP̂iwaɹi* 'red rock canyon' 'red rock gap' (*k̂u* 'rock' 'stone'; *P̂i* 'redness' 'red'; *t͡si'i* 'canyon'; *waɹi* 'wide gap'). The uppermost course of the *Husoge* [24:1] is called by this name. See [25:41], [25:42], and Nambé *K̄uP̂it͡si'oŋwįkeji*, *K̄uP̂iwaɹi'oŋwįkeji* [25:unlocated].

[25:41] Nambé *Oji͡tsænu'u* 'at the base of the white ice' (*'oji* 'ice'; *t͡sæ* 'whiteness' 'white'; *nu'u* 'below').

This is a spring. Cf. [25:42].

[25:42] Nambé *Ḍe̊kanu'u* 'below coyote thicket' (*ḍe* 'coyote'; *k̂a* 'denseness' 'dense' 'thicket' 'forest'; *nu'u* 'below').

This is a spring. Cf. [25:41].

[25:43] Nambé *P̂ibuhu'u*, see [24:39].

[25:44] Nambé *P̂iɓukwajè*, see [24:42].

[25:45] Nambé *P'etsawi'i* 'cut wood gap' (*p'e* 'wood' 'timber' 'log'; *tsa* 'to cut across the grain'; *wi'i* 'gap'). Firewood is or was cut at this gap; hence the name, it is said. Cf. [25:46].

[25:46] Nambé *P'etsawihu'u* 'arroyo of cut wood gap' (*P'etsawi'i*, see [25:45]; *hu'u* 'large groove' 'arroyo').

A wagon road passes along this arroyo; this is said to be used for getting wood.

[**25**:47] Nambé *Tajèhu'u*, see [**24**:43].

[**25**:48] Nambé *T͡se'ehu'u* 'arroyo of the little Douglas spruce(s)' (*t͡se* 'Douglas spruce' 'Pseudotsuga macronata'; *'e* diminutive; *hu'u* 'large groove' 'arroyo').

[**25**:49] Nambé *Toṗiṃṗæŋge'iṃṗo* 'trail going back of piñon mountain' referring to [**25**:14] (*Toṗiṃṗæŋge*, see under introduction to sheet [**25**], page 377; *'iŋ* locative and adjective-forming postfix; *ṗo* 'trail').

This old trail follows the creek [**25**:15] closely, here on one side, there on the other, until somewhat east of the ruin [**25**:30]. It then passes through [**25**:45] and along [**25**:49] until it reaches the place indicated by the number [**25**:49]. It proceeds straight toward [**25**:54] until it strikes the *Tajèhu'u* [**25**:47] the bed of which it follows for the greater part of the distance to Nambé Pueblo [**23**:5].

[**25**:50] Nambé *K̨ʉb̨u'u* 'skunk-bush corner' (*k̨ʉ* 'skunk bush' 'Rhus trilobata'; *b̨u'u* 'large low roundish place'). One informant said *K̨ʉb̨e'e* (*b̨e'e* 'small low roundish place') instead of *K̨ʉb̨u'u*, but this may have been a mistake.

This dell is north of the ruin [**25**:53]. It gives the name to [**25**:51].

[**25**:51] Nambé *K̨ʉb̨uhu'u* 'arroyo of skunk-bush corner', referring to [**25**:50] (*K̨ʉb̨u'u*, see [**25**:50]; *hu'u* 'large groove' 'arroyo').

[**25**:52] Nambé *K̨osàtsib̨e'e* 'chifonete eye corner' (*k̨osà* 'chifonete'; *tsi* 'eye'; *b̨e'e* 'small low roundish place').

Chifonete's eyes are sometimes represented in Tewa drawings by concentric circles, sometimes by two small circles from the circumferences of which lines radiate. Why the place is called thus is not known. It appears to give the name to the little ruin [**25**:53].

[**25**:53] Nambé *K̨osàtsib̨etekeji* 'ruined dwelling-place at chifonete eye corner', referring to [**25**:52] (*K̨osàtsib̨e'e*, see [**25**:52]; *tekeji* 'ruined dwelling-place' < *te* 'dwelling place' 'house', *keji* 'old' postpound).

A small ruin is said to exist in this little low dell, but the writer has not seen it, and no details about it or its history could be learned.

[**25**:54] Nambé *'O'jawiti* 'cheek point' (*'o'ja* 'cheek'; *witi* 'horizontally projecting point').

The trail [**25**:49] leaves the *Tajèhu'u* [**25**:47] opposite this hill.

[25:55] Nambé *K̂uk'ædẹ'e* 'gravel points' 'gravel turrets' (*k̂uk'æ* 'gravel' 'coarse sand' < *k̂u* 'stone', *k'æ* as in *'o'kæ* 'sand'; *dẹ'e* 'small cone' 'upward projecting cone of small size' 'turret').

The hill has gravelly turrets, hence the name. It is quite a long ridge.

[25:56] Nambé *Tsip'ahu'u* 'flaking-stone fire arroyo' (*tsi'i* 'flaking-stone'; *p'a* 'fire'; *hu'u* 'large groove' 'arroyo'). Cf. [25:57].

[25:57] Nambé *Tsip'akwajè* 'flaking-stone fire height' (*Tsip'a-*, see [25:56]; *kwajè* 'height').

This height is for the greater part north of the *Tsip'ahu'u* [25:56].

[25:58] Nambé *Tsu͡tsen ̨i p̂iu ̨* 'mountain of the yellow weed called *tsu*' (*tsu* 'an unidentified weed said to bear yellow flowers'; *t̂sen ̨i* an old form meaning 'yellowness' 'yellow', used in the name of the Yellow Corn Maiden and in some place-names; *p̂iu ̨* 'mountain').

This long narrow range of hills extends from [25:55] to [25:62]. Cf. [25:59].

[25:59] Nambé *Tsu͡tsen ̨ip̂owi'i* 'road gap of the yellow weed called *tsu*' (*Tsu͡tsen ̨i; p̂o* 'trail' 'road'; *wi'i* 'gap'). Cf. [25:58].

An old wagon road passes through a gap at this place.

[25:60] Nambé *Johu'u*, *Jo͡huhu'u* 'cane-cactus arroyo' 'cane-cactus corner arroyo' (*jo* 'cane cactus' 'Opuntia arborescens'; *o͡hu'u* 'large low roundish place'; *hu'u* 'large groove' 'arroyo'). The name presupposes a *Jo͡hu'u*; see under [25:unlocated].

[25:61] Nambé *P̂op'ewɛɬk̂ewe* of obscure etymology (*p̂o* 'water'; *p'ewɛɬi* unexplained; *k̂ewe* 'height' 'peak').

[25:62] Nambé *Mạhu͡tenukwajè*, see [24:46].

Unlocated

Nambé *'Abe͡p̂iu ̨* of obscure etymology (*'abe* unexplained; *p̂iu ̨* 'mountain'). This appears to be the name of a mountain situated somewhere in the area covered by the eastern part of this sheet. Cf., however, [25:12] with which it may be identical, *'a* being for *'o* and *be'e* the counterpart of *o͡hu'u*.

Nambé *Jo͡hu'u* 'cane-cactus corner' (*jo* 'cane cactus' 'Opuntia arborescens'; *o͡hu'u* 'large low roundish place'). The designation *Jo͡huhu'u* [25:60] presupposes this name.

Nambé *K̂ehowàt̂si'i* of obscure etymology (*kehowà* unexplained; *t̂si'i* 'canyon').

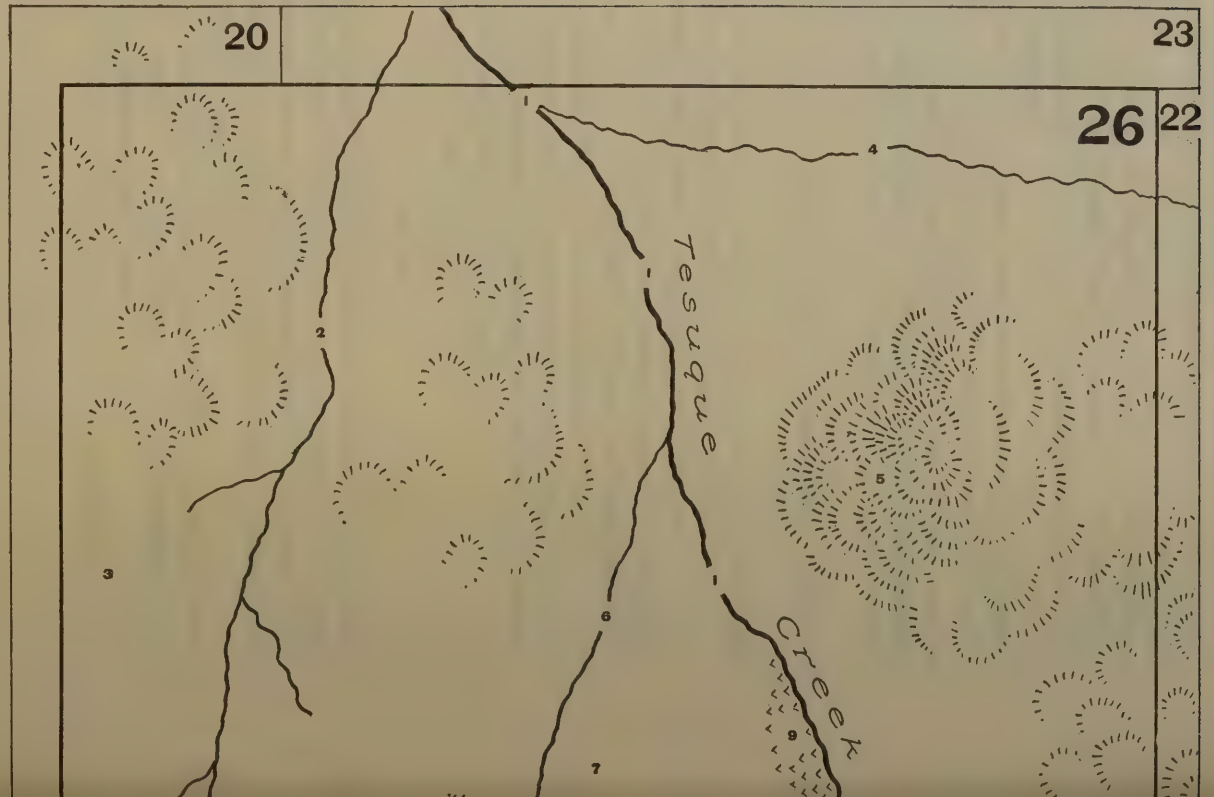
This is a canyon not very far east of [25:24], it is said.

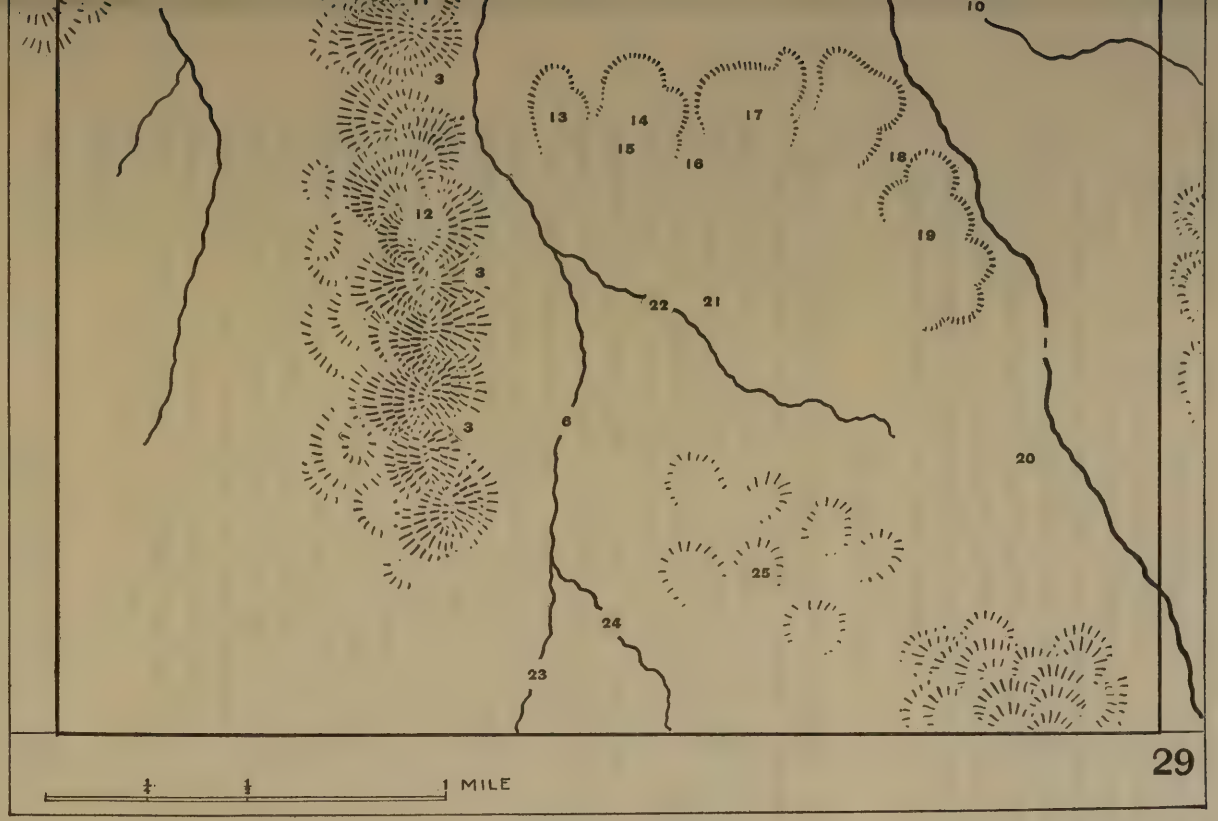
Nambé *K̂up̂it̂si'o ̨ywi ̨keji*, *K̂up̂iwaɬi'o ̨ywi ̨keji* 'red rock canyon pueblo ruin' 'red rock gap pueblo ruin', referring to [25:40] (*K̂up̂it̂si'i*, *K̂up̂iwaɬi*, see [25:40]; *'o ̨ywi ̨keji* 'pueblo ruin' < *'o ̨ywi ̨* 'pueblo', *keji* 'old' postpound).

MAP 26

TESUQUE REGION



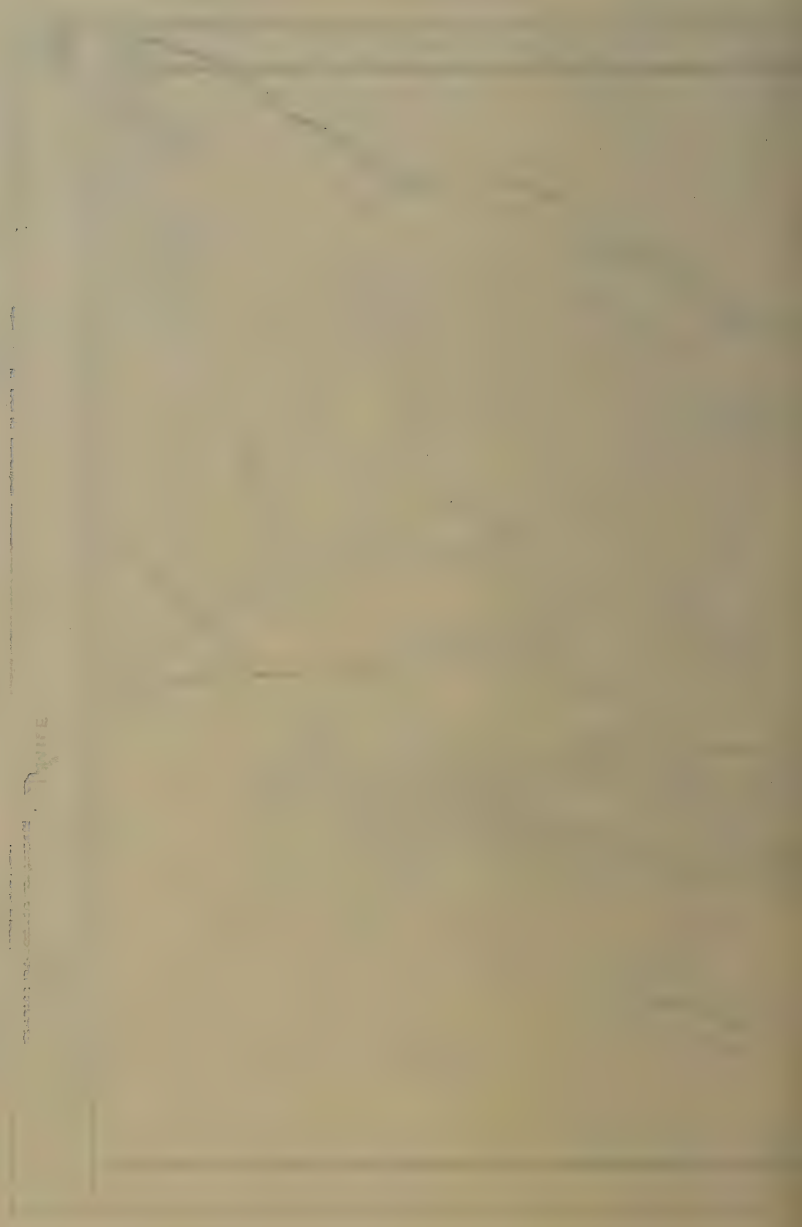

20
23
26
22
Tesuque
Creek
1
2
3
4
5
6
7
9



TESUQUE REGION

MAP 26

TESUQUE REGION



This evidently is the ruin "Kopiwári" previously mentioned (page 360, note 6) as recorded by Mr. Hodge in 1895, and noted by him as situated about 5 miles north of Nambé Pueblo.

Nambé *'Oḫu'u* of obscure etymology (*'o* said to sound like neither *'o* 'handquern' nor *'o* 'scar'; perhaps it is the demonstrative *'o* 'there'; *ḫu'u* 'large low roundish place'). The name of the little mountain [**25**:12] presupposes this name, but the informants did not know to which corner this name should be applied.

Nambé *Tsiʃɥkwajé* 'eye sparkling black stuff height, (*'tsi* 'eye'; *ʃɥ'ᵘ* 'a sparkling black mineral used as face paint'; *kwajè* 'height'). It is said that *tsi* 'eye' is prepounded because daubs of the mineral are put at the corners of the eyes in face painting. This may be a second name for the place [**25**:24].

[26] TESUQUE SHEET

This sheet (map 26) shows some of the places with Tesuque names in the immediate vicinity of Tesuque Pueblo. Owing to the attitude of the Tesuque Indians the author's work was made difficult and after a short time forbidden altogether, so that it was impossible to collect the place-names known to the Tesuque as completely as in the case of the other Rio Grande Tewa Pueblos. It is regretted especially that permission to study the place-names of the wild country east and southeast of the Tesuque Pueblo was withheld.

No pueblo ruins are shown on the sheet. Pueblo ruins are known to exist in the area, but their names and sites have not been learned. Bandelier[1] says: "Higher up [than *K̃ujemuge*; see [**21**:24]], in the Tezuque valley proper, are various sites which the Indians of Te-tzo-ge (Tezuque) state are those of settlements of their forefathers. I have not been able to learn their names of these ruins, most of which are almost obliterated." Hewett[2] says: "Dans la vallée de Tesuque, au-dessus du village, on traverse quelques ruines préhistoriques qui n'ont pas de nom." So far as known, Twitchell is the only writer who publishes the name of one of these ruins; see "Pio-go" under [**26**:unlocated]. Mr. Hodge states that he "was informed by the Tesuque Indians in 1895 that the site of the original Tesuque—the pueblo occupied at the first coming of the Spaniards and bearing the same name (Tĕt-su'-ge)—was situated about 3 miles east of the present village." See [**26**:8].

[**26**:1] (1) *T̃at'ɥŋgep̂ohu'u* 'dry spotted place creek', referring to [**26**:8] (*T̃at'ɥŋge*, see [**26**:8]; *p̂ohu'u* 'creek with water in it' < *p̂o* 'water', *hu'u* 'large groove' 'arroyo'). This is the old Tewa name. Cf. Tewa (2), Eng. (3), Span. (4).

[1] Final Report, pt. II, p. 85, 1892. [2] Communautés, p. 33, 1908.

(2) *Tetsuge̱p̂ohu'u* 'Tesuque creek' (*Tetsuge̱*, see [**26**:8]; *p̂ohu'u* 'creek with water in it' <*p̂o* 'water', *hu'u* 'large groove' 'arroyo'). Cf. Tewa (1), Eng. (3), Span. (4).

(3) Eng. Tesuque Creek. (<Span.). =Span. 4. Cf. Tewa (1), Tewa (2).

(4) Span. Rio de Tesuque 'river or creek of [**26**:8]'. =Eng. (3). Cf. Tewa (1), Tewa (2).

This great creek is the largest tributary of Pojoaque Creek [**19**:3]. It flows past the pueblo of Tesuque and the greater part of its drainage was formerly held by the Tesuque Indians; hence the name. Cf. [**26**:6].

[**26**:2] Tesuque *'Atu̱ywæ̱p̂æ̱ŋge'i̱ŋkǫ̣hu'u* 'arroyo beyond the tall steep slope', referring to [**26**:3] (*'Atu̱ywæ̱*, see [**26**:3]; *p̂æ̱ŋge* 'beyond'; *'i̱ŋ* locative and adjective-forming postfix; *kǫ̣hu'u* 'arroyo with barrancas' <*kǫ̣* 'barranca', *hu'u* 'large groove' 'arroyo').

This dry arroyo is tributary to Tesuque Creek [26:1].

[**26**:3] Tesuque *'Atu̱ywæ̱* 'tall steep slope' (*'a'a* 'steep slope'; *tu̱ywæ̱* 'tallness' 'tall'). This name applies to the ridge as a whole. Portions of the ridge are also known by separate names; see [**26**:11] and [**26**:12]. All the vague region beyond, i. e. west of, the ridge is known as *'Atu̱ywæ̱p̂æ̱ŋge* 'beyond the tall steep slope' (*'Atu̱ywæ̱*, see above; *p̂æ̱ŋge* 'beyond'). Cf. [**26**:2].

[**26**:4] (1) Tesuque *Tsehu'u*, *Tsep̂ohu'u* 'eagle arroyo' 'eagle creek' (*tse* 'eagle'; *hu'u* 'large groove' 'arroyo'; *p̂ohu'u* 'creek with water in it' <*p̂o* 'water', *hu'u* 'large groove' 'arroyo').

(2) Span. Rio Chupadero 'sucking place river or creek'. For the name cf. [**22**:51], [**23**:25], [**14**:87]. This may be a mistake; at any rate notice the proximity of this creek to the upper course of [**23**:25], the latter being called with certainty Rio Chupadero.

[**26**:5] Tesuque *T̂opoƀi'oku* 'piñon flower hill' (*to* 'piñon tree' 'Pinus edulis'; *poƀi* 'flower'; *'oku* 'hill').

[**26**:6] (1) *T̂at'u̱ŋgekǫ̣hu'u* 'dry spotted place arroyo', referring to Tesuque [**26**:8] (*T̂at'u̱ŋge*, see [**26**:8]; *kǫ̣hu'u* 'arroyo with barrancas' <*kǫ̣* 'barranca', *hu'u* 'large groove' 'arroyo').

(2) *Tetsuge̱kǫ̣hu'u* 'Tesuque Arroyo' (*Tetsuge̱*, see [**26**:8]; *kǫ̣hu'u* 'arroyo with barrancas' <*kǫ̣* 'barranca', *hu'u* 'large groove' 'arroyo').

This dry arroyo has its course just west of Tesuque Pueblo. Notice the tributaries [**26**:21], [**26**:24], and [**26**:23]. Cf. [**26**:1].

[**26**:7] (1) *T̂at'u̱ŋgeƀu'u* 'dry spotted place corner', referring to Tesuque [**26**:8] (*T̂at'u̱ŋge*, see [**26**:8]; *ƀu'u* 'large low roundish place').

(2) *Tetsuge̱ƀu'u* 'Tesuque corner' (*Tetsuge̱*, see [**26**:8]; *ƀu'u* 'large low roundish place').

The cultivated dell or locality where Tesuque Pueblo is situated is called thus.

[26:8] (1) *T̂at'ųŋge'ǫŋwį* 'pueblo down at the dry spotted place' (*ta* 'dryness' 'dry'; *t'ų* 'spottedness' 'spotted'; *ge* 'down at' 'over at'; *'ǫŋwį* 'pueblo'). This is the old Tewa name of the pueblo. Why the name was originally given is not known. All the forms given below, with exception of Oraibi Hopi (9) and the saint-names, are probably corruptions, adaptations, or dialectic forms of *T̂at'ųŋge*. Span. Tesuque is probably a corruption of *T̂at'ųŋge* or of a Keresan form. At the present time there are many Tewa who know only the Span. corruption and the Tewa corruption of the Span. corrupt form; see Tewa (2), below. "San Lorenzo Tezuqui".[1] "San Lorenzo de Tezuqui".[2] "Thezuque".[3] "Tezuque".[4] "Tesuque".[5] "Tesuqui".[6] "Tusuque".[7] "Zesuqua".[8] "Temqué".[9] "San Diego de Tesuque".[10] "Tosugui".[11] "Tersuque".[12] "Tesuke".[13] "Tejugne".[14] "Teseque".[15] "Tesuki".[16]

(2) *Tetsuge*. (<Span. (12), below). This is the current Tewa corruption of Span. Tesuque, Tezuque (pronounced *tesúke* or *teʊúke*), which in turn is a corruption of Tewa *T̂at'ųŋge*. Attempts to etymologize *Tetsuge* in its corrupted form lead of course to error. "Te-tzo-ge."[17] "Tetsógi",[18] given as the Hano Tewa form of the name. "Tĕt-su'-ge",[19] given as the Tewa name, meaning 'cottonwood-tree place'. "Tĕt-su-ge'",[19] given as the San Juan pronunciation of the Tewa name. "Tetsogi",[20] given as the Hano Tewa form of the name. "Tai-tzo-gai."[21]

(3) Taos "Tutsuíba",[19] given as meaning 'small pueblo.' = Picuris (4).

[1] Vetancurt (1696) in Teatro Mex., III, p. 316, 1871.
[2] Ibid., IV, p. 274.
[3] Vargas (1704) quoted by Bandelier in Final Report, pt. I, p. 144, 1890.
[4] Villa-Señor, Theatro Amer., II, p. 418, 1748.
[5] Alcedo, Dic. Geog., V, p. 101, 1789.
[6] Simpson in Rep. Sec. War, 2d map, 1850.
[7] Schoolcraft, Ind. Tribes, III, p. 406, 1853.
[8] Lane (1854) in ibid., V, p. 689, 1855.
[9] Domenech, Deserts N. Amer., II, p. 63, 1860.
[10] Ward in *Ind. Aff. Rep.* for 1867, p. 213, 1868.
[11] Morgan in *N. Amer. Rev.*, map, Apr., 1869.
[12] Cooper in *Ind. Aff. Rep.* for 1870, p. 161, 1870.
[13] Stevenson in *Second Rep. Bur. Amer. Ethn.*, p. 328, 1883.
[14] Dufouri in *Cath. World*, Apr., p. 75, 1884.
[15] *Ind. Aff. Rep.* for 1889, p. 506, 1889.
[16] Fewkes in *Twenty-second Rep. Bur. Amer. Ethn.*, p. 18, 1904.
[17] Bandelier: in Ritch, New Mexico, p. 201, 1885; in *Rev. d'Ethnogr.*, p. 203, 1886; Final Report, pt. I, p. 260, 1890; pt. II, p. 85, 1892.
[18] Stephen in *Eighth Rep. Bur. Amer. Ethn.*, p. 37, 1891.
[19] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 2, p. 735, 1910).
[20] Fewkes in *Nineteenth Rep. Bur. Amer. Ethn.*, pt. I, p. 614, 1900.
[21] Jouvenceau in *Cath. Pion.*, I, No. 9, p. 12, 1906.

(4) Picuris "Tâ-tsür-ma'."[1] "Tōtsēma."[2] These two Picuris forms are evidently equivalent to Taos (3), above.

(5) Isleta "Tucheaáp."[1]

(6) Jemez and Pecos "Tso'-tâ."[1]

(7) Cochiti *Tɾútsuko, Tɾútsukotsæ* (*tsæ* locative). "*Tyu'-tso-ku*:"[1] this form, like Santa Ana (8), appears to be derived from the Tewa dialect of Tanoan or from some very ancient Tewa form. The Cochiti and other Keresan Indians also use the Span. form *Tesúke*.

(8) Santa Ana "Tiótsokoma:"[1] this form is evidently the same as Cochiti (7); *ma* for *mæ* 'people.'

(9) Oraibi Hopi *Tŏkwive'ĕtewa* 'Tewa near the mountains' (*tŏkwi* 'mountain' 'mountain range'; *ve'ĕ* 'at' 'near'; *Téwa* <Tewa *Tewà* 'Tewa'). This name is applied by the Hopi to the Nambé and Tesuque Tewa.

(10) Oraibi Hopi *Tesúke*. (<Span.). =Span. (12).

(11) Eng. Tesuque. (<Span.). =Span. (12).

(12) Span. Tesuque. (<Tewa). See Tewa (1).

(13) Span. "San Lorenzo Tesuqui."[3] "San Lorenzo de Tezuqui:"[3] the name means Saint Lawrence; this appears to be the saint-name of the Span. mission established at Tesuque Pueblo early in the seventeenth century.

(14) Span. "San Diego de Tesuque."[4] "S. Diego:"[5] the name means Saint James.

Interesting facts about Tesuque Pueblo are that it is the most southerly of the present Tewa pueblos[6] and that it and a pueblo near Cienega [29:21] were the Indian villages nearest to the site of Santa Fe when the Spaniards first came to New Mexico.[7] For information furnished by Mr. Hodge regarding a pueblo ruin by the same name, located three miles from Tesuque, see page 385.

[26:9] Tesuque *P̂otsíbe'e* 'marshy corner' (*p̂otsi* 'marsh' < *p̂o* 'water', *tsi* 'to cut through'; *b̨e'e* 'small low roundish place').

[26:10] Tesuque *Hu̇̂ahu'u* 'dry gulch arroyo' (*hu'u* 'large groove' 'arroyo'; *ȧ̂a* 'dryness' 'dry').

[26:11] Tesuque *K̄wa'aṗ̨ŋɾ* 'bead mountain' (*kwa'a* 'bead'; *p̂ṗ̨ŋɾ* 'mountain').

[26:12] Tesuque *T'ą̆nteʃu'u, T'ą̆nteʃu'oku* 'sun dwelling-place point' 'sun dwelling-place point hill' (*t'ą̆ŋɾ* 'sun'; *te* 'dwelling-place' 'house'; *ʃu'u* 'horizontally projecting point'; *'oku* 'hill').

[1] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 2, p. 735, 1910).

[2] Spinden, Picuris notes, MS., 1910.

[3] Vetancurt (1696) in Teatro Mex., III. p. 316, 1871.

[4] Ward in *Ind. Aff. Rep.* for 1867, p. 213, 1868.

[5] Bancroft, Ariz., and N. Mex., p. 281, 1889.

[6] Hewett, Communautés, p. 33, 1908.

[7] Twitchell, in *Santa Fe New Mexican*, Sept. 22, 1910.

[26:13] Tesuque *P'ap̂ɨnnæ* 'yucca mountain' (*p'a* 'yucca' 'Yucca baccata'; *p̂ɨŋ⌐* 'mountain'; *næ* locative).

[26:14] Tesuque *'Okutuŋwæjo* 'the very high hill' (*'oku* 'hill'; *tuŋwæ* 'highess' 'high'; *jo* augmentative).

This is the sacred hill of the Tesuque. There is a stone shrine on top and a well-worn path leads from the pueblo to the summit. See [26:15].

[26:15] Tesuque *K̂uḇori* 'the rock pile' (*k̂u* 'stone'; *ḇori* 'large roundish pile').

This is the stone shrine mentioned under [26:14].

[26:16] Tesuque *Jok̂aḇe'e* 'cane-cactus thicket corner' (*jo* 'cane cactus' 'Opuntia arborescens'; *k̂a* 'denseness' 'dense' 'thicket' 'forest'; *ḇe'e* 'small low roundish place').

[26:17] Tesuque *Sep̂ɨnnæ* 'bluebird mountain' (*se* 'bluebird' of several species; *p̂ɨŋ⌐* 'mountain'; *næ* locative).

[26:18] Tesuque *Tsewaɹinu'u* 'below eagle point', referring to [26:19] (*Tsewaɹi*, see [26:19]; *nu'u* 'below').

[26:19] Tesuque *Tsewaɹi* 'eagle point' (*tse* 'eagle'; *waɹi* 'horizontally projecting point').

[26:20] Tesuque *Maḫutʃaŋdi*^{i}, said to mean 'where the owl is' (*maḫu* 'owl' of any species; *tʃaŋ⌐* 'to be in a place'; *'i*$''^{i}$ locative and adjective-forming postfix).

A Mr. Miller had a ranch at this locality in 1910, it was said.

[26:21] Tesuque *Qwæn⌐jot'aḇe'e* 'corner where an unidentified kind of rodents resembling wood-rats live' (*qwæn⌐jo* an unidentified species of rodent <*qwæŋ⌐* an unidentified species of rodent, *jo* augmentative; *t'a* 'to live'; *ḇe'e* 'small low roundish place').

This corner gives the name to the arroyo [26:22].

[26:22] Tesuque *Qwæn⌐jot'ahu'u* 'arroyo of the corner where an unidentified species of rodents resembling wood-rats live', referring to [26:21] (*Qwæn⌐jot'a-*, see [26:21]; *hu'u* 'large groove' 'arroyo').

[26:23] Tesuque *Sæt̂sæ'i*$''^{i}$ 'place of the white prickly-pear cactus' (*sæ* 'prickly-pear cactus' of the species 'Opuntia comanchica' and 'Opuntia polyacantha'; *t̂sæ* 'whiteness' 'white'; *'i*$''^{i}$ locative and adjective-forming postfix).

[26:24] Tesuque *K̂umahu'u* of obscure etymology (*k̂u* 'stone'; *ma* unexplained; *hu'u* 'large groove' 'arroyo').

[26:25] Tesuque *P̂ɨntuŋwækwaḡe* 'high mountain height' (*p̂ɨŋ⌐* 'mountain'; *tuŋwæ* 'highness' 'high'; *kwaḡe* 'height' 'flat-topped height').

This is a large, rather flat hill.

UNLOCATED

Tesuque (?) "Pio-go".[1] This appears to be the only one of numerous pueblo ruins in the vicinity of Tesuque Pueblo the name of which has been published. Mr. Twitchell says: "Eastward and southeast of Tesuque, toward the mountains there is the ruin of Pio-go." This may be merely a mistake which Mr. Twitchell has made. See the mention of pueblo ruins in the introduction to sheet [26], page 385.

Tesuque *'Okuhenʃi* 'the long hill' (*'oku* 'hill'; *henʃi* 'length' 'long').

This is a hill about three miles south of Tesuque.

Tesuque *'Okup̂i'i'i* 'the red hill' (*'oku* 'hill'; *p̂i* 'redness' 'red'; *'i'i* locative and adjective-forming postfix).

This is a hill about three miles south of Tesuque.

Tesuque *Sæbo.i* 'round hill of the prickly-pear cactus' (*sæ* 'prickly-pear cactus' of the species 'Opuntia comanchica' or 'Opuntia polyacantha'; *bo.i* 'large roundish pile').

This is a hill not far south of Tesuque Pueblo.

Tesuque settlement. In Span. and Eng. Tesuque is applied rather vaguely to the whole region about Tesuque Pueblo, and especially to the locality along Tesuque Creek [26:1] above Tesuque Pueblo, where there are a number of good farms belonging to Americans and Mexicans.

[27] JEMEZ SHEET

This sheet (map 27) shows, roughly speaking, the country of the Jemez Indians. These Indians, together with the remainder of the Pecos Tribe, who spoke a closely related dialect of the same language, live at Jemez Pueblo [27:35]; in this connection see pages 477–78. The names of the places shown on the sheet are mostly in the Jemez, Cochiti, and Tewa languages. The whole country of the Jemez is called by the Tewa *Wąŋge'iɲt̂owàbi nąŋge* 'country of the Jemez people' (*Wąŋge'iɲt̂owà*, see under [27:35]; *bi* possessive; *nąŋge* 'country' < *nąŋʃ* 'earth', *ge* 'down at' 'over at'). All the mountains about Jemez Pueblo are called vaguely by the Tewa *Wąmp̂iŋʃ* 'Jemez mountains' (*Wąŋʃ-*, see [27:35]; *p̂iŋʃ* 'mountain').

The numerous pueblo ruins shown are all claimed as ancestral homes by the Jemez people.

[27:1] (1) Eng. Guadalupe Canyon. (<Span.). =Span. (2).

(2) Span. Cañon de Guadalupe 'Guadalupe Canyon'. =Eng. (1). "Rio de Nuestra Señora de Guadalupe."[2]

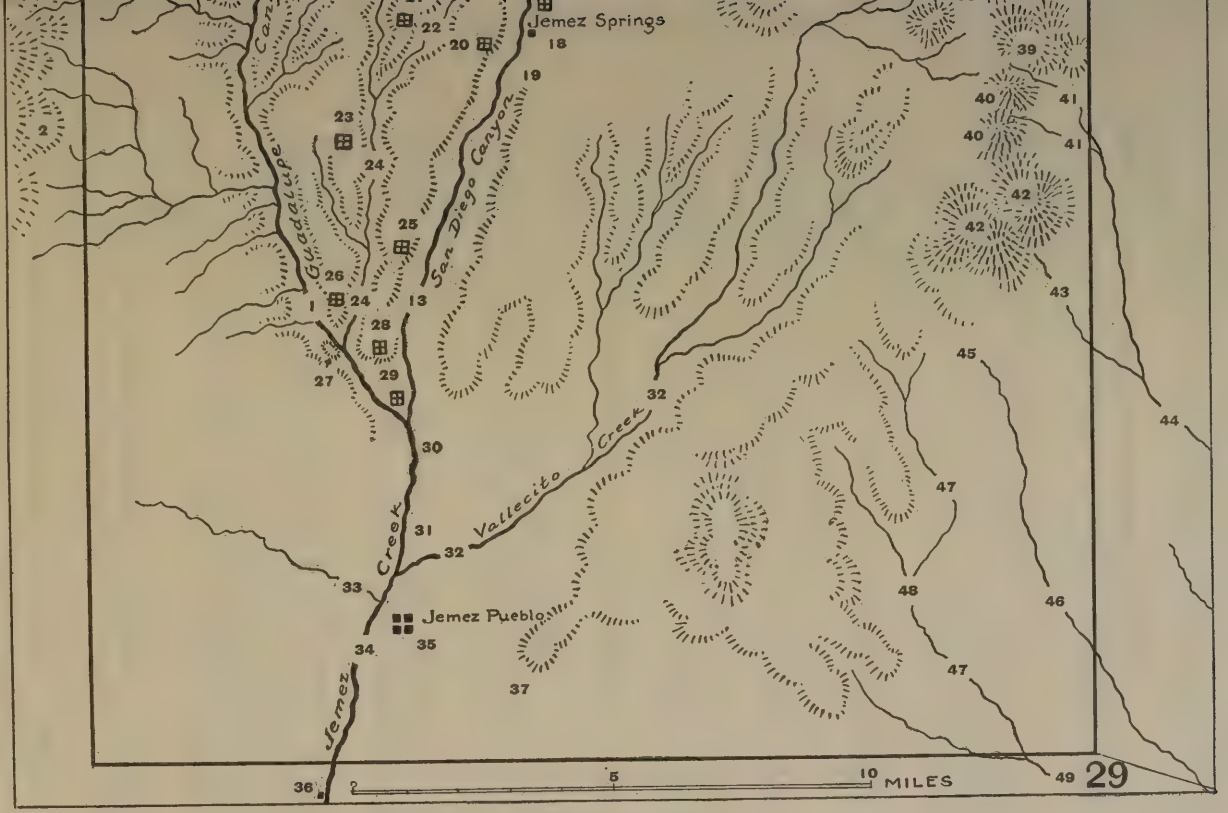
[1] R. E. Twitchell in *Santa Fe New Mexican*, Sept. 22, 1910.

[2] Bandelier, Final Report, pt. II, p. 201, 1892.

MAP 27

JEMEZ REGION


27
16
17
28
Sulphur Springs
Cebolla Creek
2
3
4
5
6
8
9
10
11
12



JEMEZ REGION

MAP 27

JEMEZ REGION



[27:2] (1) Eng. Nacimiento Mountains. (<Span.). =Span. (2).

(2) Span. Sierra del Nacimiento, Sierra Nacimiento 'mountain range of the birth (of Jesus)'. =Eng. (1).

[27:3] (1) Eng. Cebollo Creek. (<Span.). =Span. (2).

(2) Span. Rito del Cebollo 'onion creek'. =Eng. (1). Cf. [27:24].

[27:4] Jemez *Wăvemą̆* of obscure etymology.

This is a very large mountain north of the Valle de San Antonio [27:6].

[27:5] Santa Rosa Valley, see [16:44].

[27:6] (1) Eng. San Antonio Valley. (<Span.). =Span. (2).

(2) Span. Valle de San Antonio 'Saint Anthony's valley.' =Eng. (1). "Valle de San Antonio."[1] Cf. San Antonio hot springs [27: unlocated].

This is one of the high grassy meadow-valleys like [27:5] and [27:7]. See [27:11].

[27:7] Grande Valley, Valle Grande, see [16:131].

[27:8] (1) *P̂osajęnd̨iwe* 'place of the boiling water' (*p̂o* 'water'; *sajęŋʃ* 'to boil'; *'iwe* locative).

(2) Jemez *P̂âtʃoʃulunų* 'place of the boiling water' (*p̂â* 'water'; *tʃoʃulu* said to mean 'to boil'; *nų* locative). Cf. [27:13.].

(3) Eng. Sulphur springs, The Sulphurs. (<Span.). =Span. (4).

(4) Span. Los Azufres 'the sulphurs'. =Eng. (3).

These springs are described in *The Land of Sunshine*.[2] There is a hotel at the springs. Cf. San Antonio springs; see under [27: unlocated].

[27:9] Jemez *Φwodöʃų̈* 'chicken-hawk mountain' (*φwodö* 'chicken-hawk' or some species of hawk called by the name chicken hawk; *ʃų̈* 'mountain').

This mountain is just north of the great mountain [27:10].

[27:10] (1) Jemez *Pămą̆'ą̆ʃų̈* of obscure etymology (*pă* 'flower' akin to Tewa *poθì* 'flower'; *mą̆'ą̆* unexplained; *ʃų̈* 'mountain').

(2) Cochiti *ʃá'watọ̊kotʃų̊* 'bald mountain' (*ʃá'watọ̊* 'bald'; *k̂otʃų̊* 'mountain'). This is probably a mere translation of the Span. name (7).

(3) Eng. Mount Redondo. (<Span.). =Span. (6).

(4) Eng. Pelado Mountain, Bald Mountain. (<Span.). =Span. (7).

(5) Eng. Jara Mountain. (<Span.). =Span. (8).

(6) Span. Cerro Redondo 'round mountain'. =Eng. (4). This is a popular name for the mountain; it is given because of its round shape.

[1] Bandelier, Final Report, pt. II, p. 201, 1892.

[2] The Land of Sunshine, Handbook of Resources of New Mexico, p. 169, 1906.

(7) Span. Cerro Pelado 'bald mountain'. =Eng. (5). It is probably to this mountain that Bandelier[1] refers when he writes: "The Jara Mountain, called also Cerro Pelado, is 11,260 feet high". Both the Wheeler Survey map and the Jemez sheet of the United States Geological Survey, 1890, give "Pelado" as the name of this mountain. Wheeler gives the height as 11,260 feet, as Bandelier quotes.[2] The Jemez sheet merely shows by contour that the mountain exceeds 11,000 feet in altitude. The Jemez Indian informants gave Pelado as the Span. name of the mountain, which they call *Pămą'ą̆ʃų* for the name Pelado. Cf. [2:13].

(8) Span. Cerro de la Jara, Cerro Jara 'willow mountain', perhaps taken from Jara Creek [27:unlocated]. =Eng. (5). This name was not known to the Jemez informants as a name for this mountain; but Bandelier writes: "The Jara Mountain, called also Cerro Pelado, is 11,260 feet high".[3]

(9) Span. "Sierra de Jemez".[4] This means 'Jemez Mountains'. See *Tsą̆mpije'i'ⁱp̨iŋʃ* [Large Features: 8], pages 105–06, where another application of the Eng. equivalent of this name will be found. "The high Sierra de la Jara, sometimes called Sierra de Jemez, because the Jemez region lies on its western base".[4]

This is a very high and conspicuous mountain. The Jemez pueblo ruin called *Seʃokwă* [27:unlocated] is said to lie at its base. See Jara Creek [27:unlocated], and *Tsą̆mpije'i'ⁱp̨iŋʃ* [Large Features: 8], page 105.

[27:11] (1) Eng. San Antonio Creek, San Antonio Canyon. (<Span.). =Span. (2).

(2) Rio de San Antonio, Cañon de San Antonio, 'Saint Anthony's Creek', 'Saint Anthony's River'. Cf. Valle de San Antonio [27:6] through which the creek flows.

This name is given to the north fork of San Diego Canyon [27:13] above the junction of the south fork [27:12]. Bandelier[5] says of it:

> While the mountainous parts of the Queres [Keresan] range are dry, the Valles constitute a water supply for the Jemez country. Two streams rise in it [the Valles?], the San Antonio on the eastern flank of the Jara mountain [27:10], and the Jara [27:unlocated] at the foot of the divide, over which crosses the trail from Santa Clara. These unite to form the San Antonio 'river', which meanders through the Valles de Santa Rosa [27:5] and San Antonio [27:6] for 7 miles in a northwesterly direction, and enters a picturesque gorge bearing the same name [San Antonio Canyon *par excellence*], and then gradu-

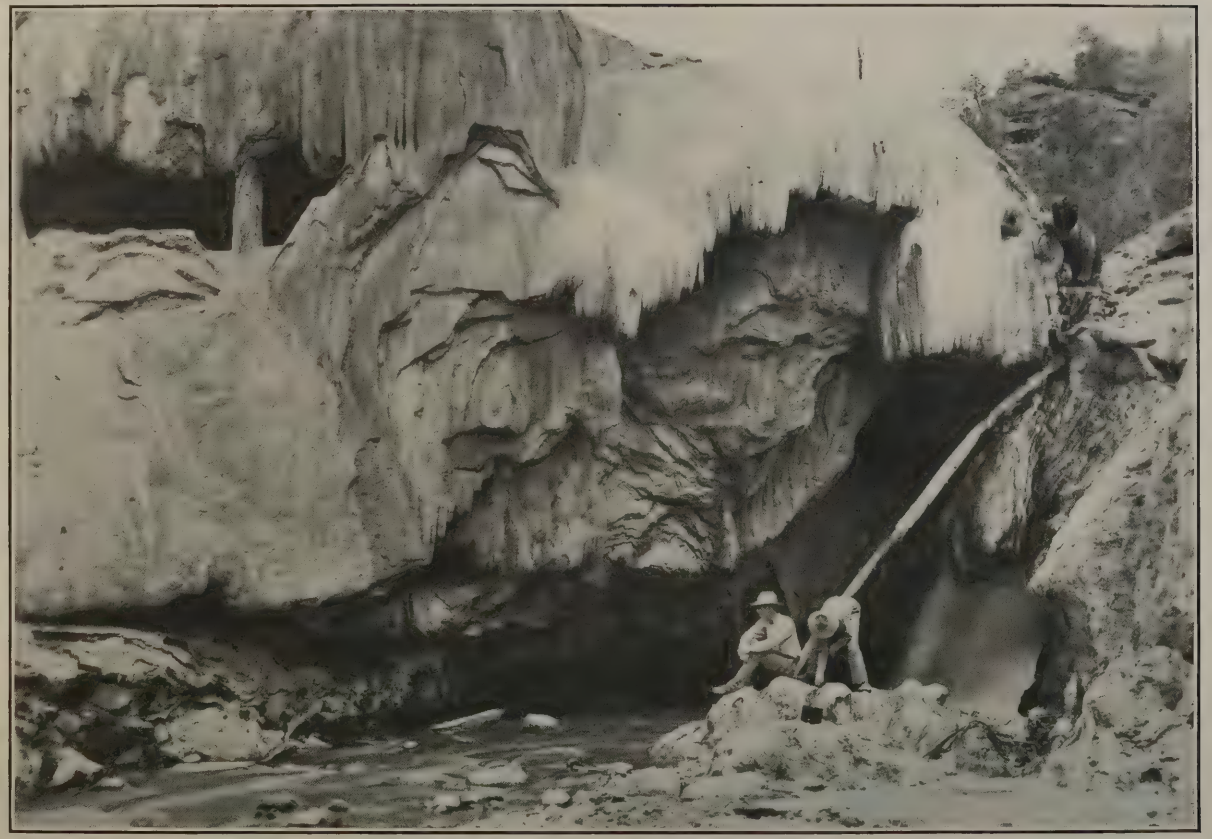
[1] Bandelier, Final Report, pt. II, p. 202, note, 1892.

[2] See U. S. Geographical Surveys West of the 100th Meridian, Parts of Southern Colorado and Northern New Mexico, atlas sheet No. 69, 1873–1877.

[3] Bandelier, op. cit.

[4] Ibid., p. 72, note.

[5] Ibid., pp. 201–2.



SODA DAM, ONE MILE ABOVE JEMEZ HOT SPRINGS

ally curves around through groves until, at La Cueva, it assumes an almost due southerly direction. One or two more brooks increase its volume on the way, descending directly from the mesa pedestal of the Jara Mountain [27:10], and its name is changed from San Antonio to the Rio de San Diego [27:13].

Just where the change in name occurs is indefinite. See [27:6], [27:13].

[27:12] South fork of San Diego Canyon [27:13].

[27:13] (1) Jemez *P̂ât ɾo ʃulunɥwămɥ* 'boiling water canyon' (*P̂ât ɾo-ʃulunɥ*, see [27:8]; *wămɥ* 'canyon'). Since this is the canyon that has hot springs at various places in it, it is naturally enough called 'boiling water canyon'.

(2) Eng. San Diego Canyon. (<Span.). =Span. (3).

(3) Span. Cañon de San Diego, 'Canyon of Saint James'. =Eng. (2). "Rio de San Diego".[1]

This canyon is very deep in its lower portion. The north fork of its upper part is called San Antonio Canyon, San Antonio Creek; see [27:11].

[27:14] Jemez *'Ɏ ʃâgi'i* 'place where the one-seeded juniper trees are' (*'ɥ* 'one-seeded juniper' 'Juniperus monosperma', akin to Tewa *hɥ*; *ʃâ* 'to be at a place'; *gi'i* locative, akin to Tewa *ge*).

This is an ancient pueblo ruin, north of the Soda Dam [27:16] and on the western side of the creek. It is separated from the pueblo ruin [27:15] by an arroyo. See [27:15].

[27:15] Jemez *Nąnį ʃâgi'i* 'place where the cottonwood trees are' (*nąnį* 'cottonwood', species undetermined but probably Populus wislizeni; *ʃâ* 'to be at a place'; *gi'i* locative). *Nąnį* is probably cognate with Tewa *nana* 'aspen' but is not applied to the aspen. "No-nyĭsh'-ä-gi'".[2]

This pueblo ruin is situated a short distance south of ruin [27:14], from which it is separated by an arroyo.

[27:16] The Soda Dam (pl. 14). This is what the place is called commonly in Eng. No Span. or Jemez name was learned. Bandelier says of the place:

> In that gorge [San Diego Canyon], ice-cold soda springs issue near the river bed, and a short distance above the bathing establishment [27:18] a huge cylindrical dam traverses the stream, in which steaming currents and cold streams flow parallel to each other, neither affecting the temperature of the others, although only a few inches of rock separate them.[3]

[27:17] (1) Jemez *Gɥsewătöwă*, said to mean 'pueblo at the hot place' referring to Jemez springs [27:18] (*Gɥsewă*, see [27:18]; *töwă* 'pueblo'). "Qicinzigua."[4] "Qui-umzi-qua."[5]

[1] Bandelier, Final Report, pt. II, p. 200, 1892.
[2] Hodge in Handbook Inds., pt. 2, p. 81, 1910.
[3] Bandelier, op. cit., pp. 202–203.
[4] Zárate-Salmeron (*ca.* 1629) quoted by Bancroft, Native Races, I, p. 600, 1882.
[5] Zárate-Salmeron (*ca.* 1629) Rel., in *Land of Sunshine*, Los Angeles, p. 183, Feb., 1900.

"Cuunsiora."[1] "Quicinzigua."[2] "Guin-se-ua."[3] "Gin-se-ua."[4] "Giusewa."[5]

(2) Span. "San Diego de los Emex."[6] "S. Diego."[7] "San Diego de Jemez."[8] "San Diego de Jemes."[9] "San Diego de James."[10] "San Diego de los Hemes."[11] "San Diego."[12] "San Diego de los Temes."[13] "San Diego de Jemez."[14]

For a good account of the Pueblo ruins see Handbook Inds., pt. 1, p. 514, 1907.

[27:18] (1) *Wąŋgeṗosuwa'i'i* 'hot water place by Jemez' (*Wąŋge*, see [27:35]; *ṗo* 'water'; *suwa* 'hotness' 'hot'; *'i'i* locative and adjective-forming postfix).

(2) Jemez *Gi̱use̱wă*, said to mean 'hot place' (*gi̱use*, said to mean 'hot'; *wă* locative). For quoted forms applied to the pueblo ruin near the springs, see [27:17].

(3) Eng. Jemez springs. (<Span.). =Span. (6). "Jemez Springs."[15] The name of the post office was recently changed from Archuleta to Jemez Springs.

(4) Eng. San Diego springs. (<Span.). =Span. (7). "Hot springs of San Diego."[16]

(5) Eng. Archuleta. (<Span.). =Span. (8). Until recently this was the name of the post office; see Eng. (3), above.

(6) Span. Ojo Caliente de Jemez 'hot springs of Jemez.' =Eng. (3). This is the commonest Span. name.

(7) Span. Ojos de San Diego 'Saint James' springs.' This uses the saint-name of the pueblo ruin [27:17].

(8) Span. Archuleta (a Span. family name). There are Mexicans named Archuleta still living about the springs.

Jemez springs are described by Bandelier,[17] also in *The Land of Sunshine*.[18]

[27:19] (1) Jemez *Tötăsekwi̱ni̱* 'place of the priests standing' (*tötăse* 'priest'; *kwi* 'to stand,' cognate with Tewa *ŋwi* 'to stand'; *ni̱* locative). Cf. Span. (2).

[1] Orozco y Berra in *Anales Minis. Fom. Méx.*, p. 196, 1882.
[2] Ibid., p. 196 (quoting Vargas).
[3] Bandelier, Final Report, pt. I, p. 126, 1890.
[4] Ibid., pt. II, pp. 204, 205, 210, 216, 1892.
[5] Hewett, General View, p. 599, 1905.
[6] MS. of 1643 quoted by Bandelier, Final Report, pt. II, p. 206, note, 1892.
[7] D'Anville, Map Amer., Sept., 1746.
[8] Alencaster (1805) quoted by Prince, New Mexico, p. 37, 1883.
[9] Alencaster (1805) quoted by Meline, Two Thousand Miles, p. 212, 1867.
[10] *Ind. Aff. Rep.* for 1867, p. 213, 1868.
[11] Vetancurt, Menolog. Fran., p. 275, 1871.
[12] Bandelier in *Arch. Inst. Papers*, I, pp. 23, 27, 1881; Hewett, General View, p. 599, 1905.
[13] Orozco y Berra, op. cit., p. 255.
[14] Bandelier, Final Report, pt. II, pp. 204, 210, 1892.
[15] Ibid., pt. I, p. 11, note, 1890.
[16] Ibid., p. 126; pt. II, p. 202.
[17] Ibid., pt. I, p. 11, note; pt. II, pp. 202, 203.
[18] The Land of Sunshine, a Handbook of Resources of New Mexico, pp. 167, 169, 1906.

(2) Span. Los Tres Padres 'the three priests.'

These names refer to three projections at the top of the red-colored cliff of the east wall of San Diego Canyon [**27**:13] slightly south of east of Jemez springs [**27**:18].

[**27**:20] Jemez *Kwą̂sti'jükwă* 'place of the rock-pine locust' (*kwą̂sti'jü* 'rock-pine locust,' a kind of locust which is said to sing as loud as a rattlesnake rattles <*kwą̂* 'rock pine' 'Pinus scopulorum,' cognate with Tewa *ŋwæŋɾ* 'rock pine'; *sti'jü* any species of locust; *kwă* locative).

This is the pueblo ruin on the high mesa-top nearest to Jemez Springs [**27**:18]. It was at this ruin that excavation was conducted jointly by the Bureau of American Ethnology and the School of American Archæology in the summer of 1911. By mistake this ruin has been confused by some persons with [**27**:23]. The name given above was obtained from four Jemez Indians independently.

[**27**:21] Jemez *Tova'ᵃkwă* 'place of *tova'ᵃ*' (*tova'ᵃ* a word said when in certain ceremonies a cigarette is touched by one person to the foot of another; *kwă* locative). "To-ua-qua".[1] "To-wa-kwá".[2]

This pueblo ruin gives the name to the arroyo [**27**:22].

[**27**:22] Jemez *Tova'ᵃwăwă* 'arroyo of [**27**:21]' (*Tova'ᵃ*, see [**27**:21]; *wăwă* 'arroyo' 'canyon').

[**27**:23] (1) Jemez *Amųʃų̈kwă* 'ant-hill place' (*amų* 'ant' of any species; *ʃų̈* 'mountain' 'hill', here referring to an ant-hill or to ant-hills; *kwă* locative). "Amoxunqua".[3] "Amo-xium-qua".[4] "Amo-shium-qua".[5] "Amoxunque",[5] apparently misquoting Zárate-Salmeron. "Amúshungkwa".[6]

Bandelier locates *Amųʃų̈kwă* indefinitely: "There was Amo xium-qua, on the mesa above the mouth of the great gorge [**27**:13]".[7] Again: "Amoxiumqua lies on the mesa that rises west of the springs [**27**:18]".[8] Hewett writes: "Amoxiumqua — on the high mesa overlooking Jemez Hot Springs [**27**:18]".[9]

Of the traditional origin of the people of *Amųʃų̈kwă* Bandelier writes: "But they [the Jemez Indians] also say that the people of Amoxiumqua first dwelt at the lagune of San José, 75 miles to the northwest of Jemez, and that they removed thence to the pueblo of Añu-quil-i-jui, between the Salado [**29**:92] and Jemez [**27**:34]".[10] In a footnote Bandelier adds: "Añu-quil-i-gui lies

[1] Bandelier, Final Report, pt. II, p. 207, note, 1892.
[2] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 2, p. 796, 1910.)
[3] Zárate-Salmeron (*ca.* 1629) in *Land of Sunshine*, p. 183, Feb., 1900.
[4] Bandelier (1888) in *Proc. Internat. Cong. Amér.*, VII, p. 452, 1890.
[5] Bandelier, Final Report, pt. I, p. 127, note, 1890.
[6] Hodge, op. cit., pt. 1, p. 51, 1907.
[7] Bandelier, op. cit., p. 126.
[8] Ibid., pt. II, pp. 205–206, 1892.
[9] Hewett, Antiquities, p. 48, 1906.
[10] Bandelier, op. cit., pt. II, p. 207.

north of Jemez". See "Anyukwinu" under [**27**:unlocated] and *Pătökwă* [**27**:29]. Bandelier's and Hewett's statements might lead one to suppose that *Amųʃųkwă* is *Kwâstï'jükwă* [**27**:20], which according to four reliable Jemez informants, asked independently, is not correct.

(2) Span. Cebollita 'little onion'. According to a reliable old Jemez informant this is the Mexican name for *Amųʃųkwă*. Cf. [**27**:3].

(3) Span. San José (?). Bandelier, after studying the writings of Benavides and Zárate-Salmeron, concludes: "It seems probable that Amoxiumqua was San Joseph de los Jemez."[1] Again: "As to San Joseph de los Jemez I incline to the belief . . . that it was Amoxiumqua."[2]

From studying the documents of Zárate-Salmeron, who lived among the Jemez in 1618, Bandelier concludes: "It seems that Ginseua [**27**:17] and Amoxiumqua were then the principal pueblos of the Jemez tribe [in 1618]."[3] For accounts of *Amųʃųkwă*, see the writings of Bandelier and Hewett above cited.

[**27**:25] Jemez *Hânâkwă* 'horned toad place' (*hânâ* 'horned toad' 'horned lizard'; *kwă* locative). "Ham-a-qua."[4] "Han-a-kwá."[5]

It is said that there are two ruined pueblos by this name, and that they may be distinguished by Indian words which mean 'great pueblo of the horned toad' and 'little pueblo of the horned toad'. The two pueblo ruins are not very far apart, and it is not certain whether it is the great or the little one which we show on the sheet.

[**27**:26] Jemez *K̂ʃâ̂tsökwă* 'mountain-sheep place' (*k̂ʃâ̂tsö* 'mountain-sheep'; *kwă* locative). "Quia-tzo-qua."[4] "Kiatsúkwa."[6]

This pueblo ruin is north of *Odaʃų* [**27**:27].

[**27**:27] Jemez *Odaʃų* 'occipital-bone mountain' (*oda* 'occipital bone' 'process on occipital bone' where head and neck join; *ʃų* 'mountain').

This large hill is on the west side of Guadalupe Canyon [**27**:1].

[**27**:28] (1) Jemez *'Ästʃălăk̂ʃokwă*, *'Ästʃălăkwă* of obscure etymology (*'ästʃălă* unexplained; *k̂ʃo* apparently meaning 'to lie'; *kwă* locative). The full form of the name contains the syllable *k̂ʃo*, but this syllable is frequently omitted. "Ateyalá-keokvá."[7] "Ate-

[1] Bandelier, Final Report, pt. II, p. 205, note, 1892.
[2] Ibid., p. 206, note.
[3] Ibid., p. 205, note.
[4] Ibid., p. 207, note.
[5] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 1, p. 530, 1907).
[6] Ibid., p. 682.
[7] Gatschet, Zwölf Sprachen aus dem Südwesten Nordamerikas, p. 45, 1876.

yala-keokvá."[1] "Asht-ia-la-qua."[2] "Asht-ya-laqua."[3] "Ash-tyal-a-qua."[4] "Asht-yalaqua"[5] (confounding *'Ăst ɾ̥ălă(k̂ ɾ̥o)kwă* with *Pătŏkwă* [**27**:29]. "Astialakwá."[6] According to Hodge[7] the Jemez assert that there is another pueblo ruin, distinct from *'Ăst ɾ̥ălă(k̂ ɾ̥o)kwă*, which is called "Ost'-yal-a-kwa." Hodge thinks that this is the same as Bandelier's "Osht-yal-a."[8]

(2) Jemez *Mąt ɾ̥a ʃ̥ų̄k̂ ɾ̥okwă* of obscure etymology (*mąt ɾ̥a* unexplained; *ʃ̥ų̄* 'mountain'; *k̂ ɾ̥o* apparently meaning 'to lie'; *kwă* locative). This name was given by several Indians independently as referring to the same pueblo ruin as the name *'Ăst ɾ̥ălă(k̂ ɾ̥o)kwă*.

(3) Span. San Juan 'Saint John' (?). See below.

Hodge writes of the ruin:

> A former pueblo of the Jemez, on the summit of a mesa that separates San Diego [**27**:13] and Guadelupe [**27**:1] canyons at their mouths. It was probably the seat of the Franciscan mission of San Juan, established early in the 17th century.[9]

[**27**:29] (1) Jemez *Pătŏkwă* of obscure etymology (*pă* apparently *pă* 'flower'; *tŏ* 'pueblo' 'dwelling-place', akin to Tewa *te; kwă* locative). "Batokvá".[10] "Bato-kvá".[11] "Patoqua"[8] (confounding it with *'Ăst ɾ̥ălă(k̂ ɾ̥o)kwă* [**27**:28]). "Patoqua ('village of the bear')".[12] The meaning 'village of the bear' is not correct, nor does "Walatoa", one of the Jemez names of Pueblo, mean 'village of the bear' as is stated by Hodge.[13]

(2) Jemez *We ʃ̥ülekwă* 'place where they both are,' referring to San Diego Canyon [**27**:29] and Guadalupe Canyon [**27**:1] (*we* 'both,' akin to *wi ʃ* 'two'; *ʃ̥üle* 'to be at a place'; *kwă* locative). This is an old name of *Pătŏkwă*, applied because the pueblo was at the confluence.

(3) Jemez *K̄ ɾ̥a'ătųsekwă* 'place where they hit or ring the stones' (*k̂ ɾ̥a'ă* 'stone'; *tųse* 'to hit'; *kwă* locative). A slab of stone was suspended by a deerskin thong and struck with some hard object, producing a clear metallic tone. Such bell-stones used to be struck at *Pătŏkwă* in connection with certain dances; hence this name, we are told.

(4) Span. "S. Josef".[14]

[1] Loew in *Wheeler Survey Rep.*, VII, p. 343, 1879.
[2] Bandelier, Final Report, pt. I, p. 126, 1890.
[3] Bandelier in *Proc. Cong. Internat. Amér.*, VII, p. 452, 1890.
[4] Bandelier, op. cit., pt. II, p. 206, 1892.
[5] Ibid., p. 207, note.
[6] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 1, p. 106, 1907).
[7] Handbook Inds., pt. 2, p. 162, 1910.
[8] Bandelier, op. cit., p. 207, note.
[9] Hodge, op. cit., pt. 1, p. 106.
[10] Loew (1875), op. cit.
[11] Gatschet, Zwölf Sprachen aus dem Südwesten Nordamerikas, p. 45, 1876.
[12] Hodge, op. cit., pt. 2, p. 210.
[13] Handbook Inds., pt. 1, p. 630, 1907.
[14] D'Anville, Map Amer. Sept., 1746.

"St. Josef".[1] "S. Josefo".[2] "S. Iosepho".[3] "St. Joseph".[4] "San Joseph de Jemez".[5]

Hodge summarizes the history of *Pătökwă* as follows:

"It seems to have been the seat of the Spanish mission of San Joseph de los Jemez (which contained a church as early as 1617), but was abandoned in 1622 on account of the hostility of the Navaho. In 1627, however, it and Gyusiwa [**27**:18] were resettled by Fray Martin de Arvide with the inhabitants of a number of small pueblos then occupied by the Jemez. It was permanently abandoned prior to the Pueblo revolt of 1680. The people of this pueblo claim to have dwelt at the lagoon of San José, 75 miles northwest of Jemez, and that they removed thence to a place between Salado [**29**:92] and Jemez [**27**:34] rivers, where they built the pueblo of Anyukwinu."[6]

The migration tradition which Hodge here relates of *Pătökwă* is strangely similar to what Bandelier says of *Amuʃǫ̈kwă:*

> But they [the Jemez Indians] also say that the people of the Amoxiumqua dwelt first at the lagune [lagoon] of San José, 75 miles to the northwest of Jemez, and that they removed thence to the pueblo of Añu-quil-i-jui, between the Salado [**29**:92] and Jemez [**27**:34].[7]

In a footnote Bandelier adds: "Añu-quil-i-gui lies north of Jemez". See "Anyúkwinu" under [**27**:unlocated].

[**27**:30] (1) Jemez *Gắjǫ̈.* (<Span. Cañon). =Eng. (2), Span. (3).

(2) Eng. Cañon settlement. (<Span.). =Jemez (1), Span. (3).

(3) Span. Cañon 'canyon'. =Jemez (1), Eng. (2).

This is a small Mexican settlement below the confluence of San Diego [**27**:13] and Guadalupe [**27**:1] canyons, mostly on the east side of Jemez Creek [**27**:34].

[**27**:31] (1) *K̂ɾa'ăɸwo* 'red rock' (*k̂ɾa'ă* 'stone' 'rock'; *ɸwo* 'redness' 'red'). Cf. Eng. (2), Span. (3).

(2) Eng. Red Rock. Cf. Jemez (1), Span. (3).

(3) Span. Peña Colorada 'red rock'. Cf. Jemez (1), Eng. (3).

This is a large red rock on the east side of Jemez Creek [**27**:34]. The main wagon road passes through the gap between the rock and the red cliffs east of the rock. Wild bees have large nests in crevices of the rock. On the east face of the rock are some interesting old pictographs representing deer.

[1] D'Anville, Map N. Amer., Bolton's edition, 1752.
[2] Jefferys, Amer. Atlas, map 5, 1776.
[3] Crépy, Map Amer. Sept., *ca.* 1783.
[4] Shea, Cath. Missions, p. 80, 1870.
[5] Bandelier (1888) in *Compte-rendu Cong. Amér.*, VII, p. 452, 1890.
[6] Hodge in Handbook Inds., pt. 2, p. 210, 1910.
[7] Bandelier, Final Report, pt. II, p. 207, 1892.

[**27**:32] (1) Jemez *Hą̆ją̆ją̆* of obscure etymology.

(2) Eng. Vallecito Creek, Vallecito. (<Span.). =Span. (3).

(3) Span. Vallecito, Rito del Vallecito 'little valley' 'creek of the little valley'. =Eng. (2).

There are a number of Mexican farms in the valley of this creek. The same names are applied to the settlement as to the valley itself.

[**27**:33] Jemez *Hųnųp̂âwă* 'place of the owl water' (*hųnų* 'owl'; *p̂â* 'water'; *wă* locative). The name is applied to springs and to a gulch on the west side of Jemez Creek [**27**:34] northwest of Jemez Pueblo.

[**27**:34] (1) *Wą̆ŋge'įmp̂o*, *Wą̆ŋge'įmp̂ohu'u* 'creek of [**27**:35]' (*Wą̆ŋge*, see [**27**:35]; *'įŋ ʃ* locative and adjective-forming postfix; *p̂o* 'water'; *p̂ohu'u* 'creek with water in it' <*p̂o* 'water', *hu'u* 'large groove' 'arroyo').

(2) Picuris "Hemepane" 'Jemez River'.[1] Evidently "pane" means 'river'.

(3) Cochiti *Pónʃetʃéna* 'western river' (*pónʃe* 'west'; *tʃéna* 'river').

(3) *P̂â*, *P̂âwă'wă*, *Hęp̂â*, *Hęp̂âwă'wă*, *Hęwă'wă* 'the river' 'the river cañada' 'Jemez River' 'Jemez River Cañada' 'Jemez Cañada' (*p̂â* 'water' 'river'; *p̂âwă'wă* 'cañada with a stream in it' <*p̂â* 'water', *wă'wă* 'cañada'; *Hę-* Jemez; *wă'wă* 'arroyo' 'cañada').

(4) Eng. Jemez Creek, Jemez River.

(5) Span. Cañada de Jemez, Rio de Jemez, Rito de Jemez 'Jemez Cañada' 'Jemez River' 'Jemez Creek'. "Rio de Jemez".[2] "La Cañada de los Xemes".[3]

The name Jemez Creek is given because Jemez is the principal pueblo situated on it. The Keres pueblos Sia [**29**:94] and Santa Ana [**29**:95] are on the lower course of the creek. Bandelier[2] notes: "The Queres [Keres] held and hold to-day about one-half of the course of the Rio de Jemez."

[**27**:35] (1) *Wą̆ŋge'ǫŋwį* of obscure etymology (*Wą̆ŋʃ* 'Jemez Indian' unexplained; *ge* 'down at' 'over at' since the settlement is thought of as being over beyond or down beyond the mountains; *'ǫŋwį* 'pueblo'). Jemez Indian is called *Wą̆ŋʃ*, a word of uncertain etymology. It sounds almost like *wǫŋʃ* 'to descend' but the vowel sounds of the two words are distinct. Jemez people are called either *Wą̆nt̂owà* or *Wą̆ŋge'įnt̂owà* (*t̂owà* 'people'; *'įŋʃ* locative and adjective-forming postfix). *Wą̆ŋʃ'įnt̂owà* is never used, perhaps because it is not euphonic. The Navaho are called by the

[1] Spinden, Picuris notes, 1910.

[2] Bandelier, Final Report, pt. II, p. 199, 1892.

[3] Ibid., p. 213, note.

Tewa *Wą̈nsaðè*, literally 'Jemez Athapascan' (*Wą̈ŋ* 'Jemez Indian'; *Saðè* 'Athapascan Indian' 'Apache' 'Navaho'). "Wöng'-ge'":[1] given as the Santa Clara and San Ildefonso Tewa name; erroneously said to mean "Navaho place."

(2) Hano Tewa "Jemesi, or Jemez."[2] The former name is probably borrowed from (Oraibi) Hopi (18), the latter from Span. (22). No doubt the name *Wą̈ŋge* exists also among the Hano Tewa.

(3) Picuris "He-mi-ma'."[3] "Hēmĕmā'."[4] These Picuris forms are evidently some form of the name Jemez plus the locative *-bă*.

(4) Isleta *Hiemai* of obscure etymology (*Hiem-* as in *Hiemiɹe* 'Jemez Indian', evidently a form of the Jemez word *Hę-*; *ai* locative). Jemez Indian is called *Hiemiɹe;* 2 + plu. *Hiemnin* (*iɹe*, *nin* number-denoting postfixes). "Hiem-ai."[5] Gatschet also gives "Hiémide" meaning Isleta Indian, plu. "Híemnin"; see forms obtained by the writer, above. "He'-mai."[3]

(5) Jemez *Hęwă*, *Hękwă*, *Hęjo* of obscure etymology (*Hę* Jemez Indian; *wă* 'at'; *kwă* 'at' 'to'; *jo* 'at' 'about'). Jemez Indian is called *Hę;* 2 + plu. *Hęmiʃ* (*Hę* unexplained; *miʃ* plu. ending as in *ųmiʃ* 'you 2 +', plu. of *ų* 'you 1'). It is from the form *Hęmiʃ* meaning 'Jemez Indians' 'Jemez people' that the Span. and probably all the forms in the other languages with the exception of the Tewa and Navaho forms are derived.

(6) Jemez *Töwă, Tökwă, Töjo* 'at the pueblo' 'to the pueblo' 'the pueblo' (*tö-* 'dwelling-place' 'pueblo,' akin to Tewa *te* 'dwelling-place'; *wă* 'at'; *kwă* 'at' 'to'; *jo* 'at' 'about'). This is the commonest name applied to Jemez Pueblo by the Jemez Indians. "Tuhoa:"[6] given as meaning "houses." The name means "houses" only in the collective sense of 'pueblo.' "Tu'wa."[3]

(7) Jemez *Hętöwă, Hętökwă, Hętöjo* 'at the pueblo of the Jemez' 'to the pueblo of the Jemez' 'pueblo of the Jemez' (*Hę* Jemez Indian; *töwă, tökwă, töjo* as in Jemez (6), above).

(8) Jemez *Wălătöwă, Wălătökwă, Wălătöjo, Wă'wălătöwă, Wă'wălătökwă, Wă'wălătöjo, Hęwă'wălătöwă, Hęwă'wălătökwă, Hęwă'wălătöjo* 'at the pueblo in the cañada' 'at the pueblo in the cañada' 'the pueblo in the cañada' 'at the pueblo in Jemez Cañada' 'to the pueblo in Jemez Cañada' 'the pueblo in Jemez Cañada,' referring to Jemez Cañada [27:34], (*wă, wă'wă*

[1] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 1, p. 631, 1907).
[2] Fewkes in *Nineteenth Rep. Bur. Amer. Ethn.*, p. 614, 1900.
[3] Hodge, op. cit., p. 630.
[4] Spinden, Picuris notes, 1910.
[5] Gatschet, Isleta vocabulary, 1885 (Handbook Inds., pt. 1, p. 630, 1907).
[6] Bandelier in *Das Ausland*, p. 813, Stuttgart, 1882.

'arroyo' 'cañada'; *lă* 'in' 'at'; *töwă, tökwă, töjo*, as in Jemez (6), above; *Hę* Jemez Indian, Jemez). This name was applied to distinguish Jemez Pueblo [**27**:35] as the pueblo in the cañada of Jemez Creek [**27**:34] in contradistinction to the former pueblos of the Jemez in the vicinity of San Diego [**27**:13] and Guadalupe [**27**:1] Canyons. This name is not a corruption of Valladolid, nor does it mean "village of the bear", an etymology which is due to Bandelier's confusion of *wălă-* with *ɸwâlă* 'bear.' "Hawaw-wah-lah-too-waw,"[1] evidently for *Hęwă'wălătöwă.* "Vallatoa."[2] "Walatoa."[3] "Uala-to-hua ('Village of the Bear,' and not a corruption of Valladolid, as Mr. Loew has imagined)."[4] "Ual-to-hua."[5] "Wa'-la-tu-wa."[6]

(9) Jemez "Wa-la-nah:"[7] this is certainly a mistake.

(10) Pecos "He''-wâ':"[8] evidently equivalent to Jemez *Hęwă*; see Jemez (5), above.

(11) Keresan (dialect unspecified) "Hä-mish."[9] "Hae-mish."[10]

(12) Cochiti *Hæmeʃetsæ* (*Hæmeʃe* 'Jemez Indian or Indians', probably borrowed from or akin to Jemez *Hęmiʃ* 'Jemez people'; *tsæ* locative). The Cochiti call Jemez Indian or Indians *Hæmeʃe.* In all the Keresan dialects the name is practically identical with the Cochiti form.

(13) Santa Ana "He'mi:"[8] this is perhaps a Santa Ana pronunciation of Span. (22).

(14) Sia "He'-me-shu-tsa."[8] "Jemĭʃītsē."[11]

(15) San Felipe "Hemeshítse."[8]

(16) Laguna "Hemeshítse."[8]

(17) Acoma "Hémishitz".[8] The -tz is for *t͡sæ.*

(18) Oraibi Hopi *Hemisi* (cf. the Keresan forms). This is applied with postfixes or postpounds to both pueblo and people. Cf. the first form quoted under Hano Tewa (2), above.

(19) Southern Ute *Emaʃi̯* (cf. Jemez *Hęmi̯ʃ* 'Jemez people', also the Keresan and Hopi forms). Applied with the various postfixes or postpounds to both pueblo and people.

[1] Simpson in Rep. Sec. War, p. 143, 1850,
[2] Loew in *Wheeler Surv. Rep.*, VII, p. 344, 1879.
[3] Gatschet in *Mag. Amer. Hist.*, p. 259, Apr., 1882.
[4] Bandelier, Final Report, pt. 1, p. 260, note, 1890.
[5] Ibid., pt. II, p. 203, 1892.
[6] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 1, p. 631, 1907).
[7] Jouvenceau in *Cath. Pion.*, I, No. 9, p. 13, 1906.
[8] Hodge, op. cit., p. 630.
[9] Bandelier in *N. Y. Staatszeitung*, June 28, 1885.
[10] Bandelier in *Rev. d'Ethnog.*, p. 203, 1886.
[11] Spinden, Sia notes, 1910.

(20) Navaho "Maí-dĕc-kĭž-ne",[1] said to mean 'wolf neck'. "Mai Dĕshkís,"[2] said to mean 'coyote pass'. "Má'ideshgīzh,"[3] said to mean 'coyote pass', according to the Franciscan Fathers[4] the Navaho call the Jemez people "Má'ideshgīzhnĭ".

(21) Eng. Hemes, Jemez. (<Span. 22). Spellings such as Hemes, Mohave, Navaho are to be preferred. The spelling Hemes is phonetically perfect, and at the same time happens to be the spelling used by Castañeda about 1565; but the form Jemez has become fixed geographically and officially.

(22) Span. Jemez, Jemes. Hodge follows Bandelier (see Keresan (11), above) in deriving the Span. form "form Hä-mish, or Hae'-mish, the Keresan name of the pueblo.—Bandelier".[5] The writer does not see why some of the forms at least may not have come directly from Jemez *Hęmį́ʃ* 'Jemez people', a word which probably was found also in the Pecos language. A Zuñi name for Jemez, so far as can be learned, has never been published. "Hemes".[6] "Emexes".[7] "Ameias".[8] "Emeges".[9] "Emmes".[10] "Amejes".[11] "Ameies".[12] "Emès".[13] "Emes".[14] "Hemeos".[15] "Henex".[16] "Gemex".[17] "Hémès".[18] "Amires".[19] "Xemes".[20] "Gemes".[21] "Gomez".[22] "Gemez".[23] "Temez".[24] "Jemes".[25] "Jamez".[26] "Hemez".[27] "Ameries".[28] "Jemas".[29] "Xeméz".[30] "Yemez".[31] "James".[32] "Jemez".[33] "Djémez".[34] "Jenies".[35]

[1] ten Kate, Synonymie, p. 6, 1884.
[2] Curtis, Amer. Ind., I, p. 138, 1907.
[3] Franciscan Fathers, Navaho Ethnol. Dict., p. 136, 1910.
[4] Ibid., p. 128.
[5] Handbook Inds., pt. 1, p. 629, 1907.
[6] Castañeda (*ca.* 1565) in Ternaux-Compans, Voy., IX, p. 138, 1838.
[7] Espejo (1583) in *Doc. Inéd.*, XV, p. 116, 1871.
[8] Espejo (1583) quoted by Mendoza (1586) in *Hakluyt Soc. Pub.*, XV, p. 245, 1854.
[9] Espejo (1583) in *Doc. Inéd.*, XV, p. 179, 1871.
[10] Oñate (1598), ibid., XVI, pp. 102, 260, 1871.
[11] Mendoza in Hakluyt, Voy., III, p. 462, 1600.
[12] Ibid., p. 469.
[13] Villagran, Hist. Nueva Mex., p. 155, 1610.
[14] Córdova (1619) in Ternaux-Compans, Voy., X, p. 444, 1838.
[15] Zárate-Salmeron (*ca.* 1629) quoted by Bandelier, Final Report, pt. II, p. 205, 1892.
[16] Zárate-Salmeron (*ca.* 1629) quoted by Bandelier in *Arch. Inst. Papers*, IV, p. 205, 1892.
[17] Zárate-Salmeron (*ca.* 1629) quoted by Bancroft, Native Races, I, p. 600, 1882.
[18] Benavides (1630) quoted by Gallatin in *Nouv. Ann. Voy.*, 5th ser., XXVII, p. 305, 1851.
[19] Ogilby, Amer., p. 294, 1671.
[20] Rivera, Diario, leg. 950, 1736.
[21] Villa-Señor, Theatro Amer., pt. II, p. 421, 1748.
[22] Arrowsmith, map. N. A., 1795, ed. 1814.
[23] Humboldt, Atlas Nouv. Espagne, carte 1, 1811.
[24] Alegre, Hist. Comp. Jesus, I, p. 336, 1841.
[25] Mendoza, (1742) in Meline, Two Thousand Miles, p. 213, 1867.
[26] Gallegas (1844) in Emory, Recon., p. 478, 1848.
[27] Squier in *Amer. Review*, p. 522, Nov. 1848, misquoting Castañeda.
[28] Squier, ibid., p. 523.
[29] Wislizenus, Memoir, p. 24, 1848.
[30] Ruxton, Adventures, p. 194, 1848.
[31] Latham, Var. of Man, p. 396, 1850.
[32] Marcy in Rep. Sec. War, p. 196, 1850.
[33] Simpson in Rep. Sec. War, p. 59, 1850; Hewett, Antiquities, p. 44, 1906; Handbook Inds., pt. 1, p. 629, 1907.
[34] Gallatin in *Nouv. Ann. Voy.*, 5th ser., XXVII, p. 280, 1851.
[35] Calhoun in Schoolcraft, Ind. Tribes, III, p. 633, 1853.

"Hernes".[1] "Jermz".[2] "Tames".[3] "Ameges".[4] "Jemex".[5] "Jeures".[6] "Amies".[7] "Amios".[8] "Zemas".[9] "Jemos".[10] "Jemes(sprich: chémes)".[11] "Hemes".[12] "Amayes".[13] "Temes".[14] "Hermes".[15] "χemes".[16] "Jumez".[17] "Emenes".[18] "Emeaes".[19] "Euimes".[20] "Jemmes".[21]

The Jemez express 'Jemez Indian' not only by *Hę*, plu. *Hęmiʃ*, but by postpounding *t͡sâ'â* 'person', plu. *t͡sâ'âʃ* 'people', to any of the numerous forms denoting the pueblo. The Jemez language' is similarly expressed by postpounding *t͡sâ'âtų* 'language' (*t͡sâ'â* 'person' 'human being'; *tų* 'to speak').

For a good account of the history of Jemez Pueblo and of the Jemez Tribe see Hodge in Handbook Inds., pt. 1, pp. 629–31, 1907. Some of the older men at Jemez remember the history of the tribe very accurately. Of the shape of Jemez Pueblo Bandelier writes: "Jemez . . . a double quadrangle with two squares."[22] Bandelier probably exaggerates the amount of Navaho blood at Jemez: "Jemez is more than half Navajo, and one of their leading men, whom unsophisticated American Indian worshippers are wont to admire as a typical and genuine Pueblo, the famous Nazlé, was Navajo by birth, education, and inclination."[23] "We ought to consider that, for instance, the Indians of Zuñi have intermarried with and plentifully absorbed Navajo, Tigua, and Jemez blood."[24]

[**27**:36] San Isidro, see [**29**:91].

[**27**:37] Span. Ojo Chamizo "spring greasewood". "Ojo Chamiso".[25]

[**27**:38] Jemez *K̄wâdžų* 'rock-pine mountain' (*kwâ* 'rock-pine' 'Pinus scopulorum'; *ʃų* 'mountain').

[1] Kern in Schoolcraft, Ind. Tribes, IV, pp. 32, 39, 1854.
[2] Ibid., p. 39.
[3] Brackenridge, Early Span. Discov., p. 19, 1857.
[4] Sigüenza quoted by Buschmann, Neu.-Mex., pp. 228, 264, 1858.
[5] Taylor in *Cal. Farmer*, June 12, 1863.
[6] Ward in *Ind. Aff. Rep.* for 1867, p. 210, 1868.
[7] Davis, Span. Conquest New Mex., p. 252, 1869.
[8] Ibid., map.
[9] Simpson in *Jour. Amer. Geog. Soc.*, V, p, 195, 1874.
[10] Loew (1875) in *Wheeler Surv. Rep.*, VII, p. 345, 1879.
[11] Gatschet, Zwölf Sprachen aus dem Südwesten Nordamerikas, p. 41, 1876.
[12] Bandelier in *Papers Arch. Inst.*, Amer. ser., I, p. 23, 1881.
[13] Duro, Don Diego de Peñalosa, p. 128, 1882.
[14] Gatschet in *Mag. Amer. Hist.*, p. 259, Apr., 1882.
[15] Curtis, Children of the Sun, p. 121, 1883; misquoting Castañeda.
[16] ten Kate, Synonymie, p. 6, 1884.
[17] *Arch. Inst. Rep.*, V, p. 37, 1884.
[18] Bancroft, Ariz. and N. Mex., p. 132, 1889.
[19] Bandelier, Final Report, pt. II, p. 206, 1892.
[20] Columbus Memorial Vol., p. 155, 1893.
[21] Peet in *Amer. Antiq.*, XVII, p. 354, 1895.
[22] Bandelier, op. cit., pt. I, p. 265, 1890.
[23] Ibid., p. 262.
[24] Ibid., p. 261.
[25] U. S. Geol. Survey, Jemes sheet, 1890.

[27:39] Jemez *Kʃătăp̂aʃų̈* 'macaw water mountain' (*kʃătă* 'macaw'; *p̂a* 'water'; *ʃų̈* 'mountain'). Whether there is a spring, lake, or creek called *Kʃătăp̂a*, from which the mountain takes its name, was not determined.

[27:40] Jemez *'Ų'ų̆p̂iŋâʃų̈*, *'Ų'ų̆p̂iŋâbö* 'cottontail rabbit courting mountains' 'cottontail rabbit courting place' (*'ų'ų̆* 'cottontail rabbit'; *p̂iŋâ* 'to go courting'; *ʃų̈* 'mountain'; *bö* 'up at' locative). The name refers to two little mountains. The place gives the name to the creek [27:41]. See *'Ų'ų̆p̂iŋâkwă* Pueblo ruin under [27: unlocated].

[27:41] Jemez *'Ų'ų̆p̂iŋâp̂a* 'cottontail rabbit courting water', referring to [27:40] (*'Ų'ų̆p̂iŋâ-*, see [27:40]; *p̂a* 'water' 'creek').

This flows into Peralta Creek [27:44].

[27:42] Jemez *Φwâlăʃų̈* 'bear mountain' (*φwâlă* 'bear'; *ʃų̈* 'mountain'). Cf. [27:45] and [27:46].

[27:43] See [28:69] for the possible Cochiti name.

[27:44] Peralta Creek, see [28:71].

[27:45] (1) Jemez *Φwâlăp̂awă* 'bear spring' (*φwâlă* as in [27:42]; *p̂awă* 'water place' 'spring' <*p̂a* 'water', *wă* locative). Cf. Cochiti (2), Eng. (3), Span. (4).

(2) Cochiti *Kóhaijǫ̨k̂áweʃ* 'bear spring' (*kóhaijǫ* 'bear'; *k̂áweʃ* 'spring'). Cf. Jemez (1), Eng. (3), Span. (4).

(3) Eng. Oso Spring. (<Span.). =Span. (4). Cf. Jemez (1), Cochiti (2).

(4) Span. Ojo del Oso 'bear spring'. =Eng. (3). Cf. Jemez (1), Cochiti (2).

[27:46] Oso Creek, see [28:103].

[27:47] Span. Arroyo Hondo 'deep arroyo'.

It is said that the spring [27:48] is situated in this arroyo.

[27:48] Span. Ojo del Borrego 'sheep spring'.

The spring is in the Arroyo Hondo [27:47], it is said. It gives the name to a large Span. land grant situated in the vicinity, also to Borrego Creek [27:49]. The Cochiti sometimes call the spring *Borrégok̂áwe̜ʃ* (*k̂áweʃ* 'spring').

[27:49] Borrego Creek, see [29:64].

Unlocated

Jemez "Añu-quil-i-jui".[1] "Añu-quil-i-gui".[2] "Anyúkwinu".[3]

This is the name of an unlocated pueblo ruin. Bandelier says of it:

> But they [the Jemez Indians] also say that the people of Amoxiumqua [27:23] dwelt first at the lagune of San José, 75 miles to the northwest of

[1] Bandelier, Final Report, pt. II, p. 207, 1892.
[2] Ibid., note.
[3] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 1, p. 63, 1907).

Jemez, and that they removed thence to the pueblo of Añu-quil-i-jui, between the Salado [29:92] and Jemez [27:34].[1]

Jemez *Böletsokwă* of obscure etymology (*böle* 'abalone shell'; *tso* unexplained; *kwă* locative). "Bul-itz-e-qua".[2]

It is said that this is one of the largest of the pueblos formerly inhabited by Jemez Indians. It is situated east of San Diego Canyon [27:13].

Jemez "Caatri".[3] "Catróo".[4] Mentioned by Oñate as an inhabited pueblo of the Jemez.

Span. "Cerro Colorado".[5] The name is given in the manuscript cited as designating a hill at the foot of the unlocated mesa where the Jemez and Santo Domingo Indians dwelt when visited by Vargas in 1692.

Jemez "Guatitruti".[6] Mentioned by Oñate as an inhabited pueblo of the Jemez.

Jemez "Guayoguia".[7] Mentioned by Oñate as an inhabited pueblo of the Jemez.

Cochiti *Háhmeǩótʃǫ* 'ice mountain' (*háhme* 'ice'; *ǩo-* 'mountain'; *tʃǫ* locative). It is possible that this is the Cochiti name of [27:10].

Cochiti *Hőṭǫǩawaǩotʃǫ* 'willow spring mountain' (*hőṭo* 'willow'; *ǩawa* 'spring'; *ǩo-* 'mountain'; *tʃǫ* locative). Cf. Cochiti *Hőṭǫǩawa*, below.

This is a large mountain north of [27:45].

(1) Cochiti *Hőṭǫǩawa* 'willow spring' (*Hőṭǫǩawa* as in *Hőṭǫǩawa-ǩotʃǫ*, above). Cf. Cochiti *Hőṭǫǩawa*, above. Cf. Span. (2).

(2) Span. Ojo de la Jara 'willow spring'. Cf. Cochiti (1).

This is a spring north of [27:45].

Jemez *'Ų'ų̂piŋâkwă* 'at the rabbit courting place' (*'Ų'ų̂piŋâ-*, see [27:40]; *kwă* locative).

This is a pueblo ruin near [27:40].

(1) Eng. Jara Creek. (<Span). =Span. (2).

(2) Span. Rito de la Jara 'willow creek'. =Eng. (1). It is suggested that the creek may give the name "Jara" to the mountain [27:10].

"While the mountainous parts of the Queres [Keresan] range [territory held] are dry, the Valles [*Pį̈mp̨æŋge* [Large Features: 1], page 98] constitute a water supply for the Jemez country. Two

[1] Bandelier, Final Report, pt. II, p. 207, 1892.
[2] Ibid.
[3] Oñate (1598) in *Doc. Inéd.*, XVI, p. 102, 1871.
[4] Ibid., p. 114.
[5] Bandelier quoting Autos de Guerra, MS. (1692), op. cit., p. 212.
[6] Oñate (1598) quoted by Hodge in Handbook Inds., pt. 1, p. 510, 1907.
[7] Ibid., pp. 510–511.

streams rise in it [the Valles?]; the San Antonio [**27**:11] on the eastern flank of the Jara Mountain [**27**:10] and the Jara at the foot of the divide, over which crosses the trail from Santa Clara [**14**:71]. These unite soon to form the San Antonio 'River', which meanders through the Valles de Santa Rosa [**27**:5] and San Antonio [**27**:6] for 7 miles in a northwesterly direction, and enters a picturesque gorge bearing the same name, and then gradually curves around through groves until, at La Cueva, it assumes an almost due southerly direction. One or two more brooks increase its volume on the way, descending directly from the mesa pedestal of the Jara Mountain [**27**:10], and its name is changed from San Antonio to the Rio de San Diego [**27**:13]."[1]

Jemez "Quia-shi-dshi."[2] "Kiashita."[3]

According to Hodge this pueblo ruin is located "in Guadalupe Canyon [**27**:1]."

Jemez *Kʃătsokwă* of obscure etymology (*kʃă* 'crow'; *tso* unexplained; *kwă* locative). "Quia-tzo-qua."[4] "Kiatsúkwa."[5]

This is a pueblo ruin somewhere east of San Diego Canyon [**27**:13].

Span. La Cueva 'the cave'. See Bandelier's reference to La Cueva under (1) Eng. Jara Creek, above.

Jemez "Leeca."[6] "Ceca."[7] Mentioned by Oñate as an inhabited Jemez pueblo.

Jemez "Mecastria."[8] Mentioned by Oñate as an inhabited Jemez pueblo.

Jemez "No-cum-tzil-e-ta."[2] "No-kyun-tse-le-ta'."[10] Named as a Jemez pueblo ruin of undetermined location.

Jemez "Pem-bul-e-qua."[2] "Pe'-bu-li-kwa."[10] Named as a Jemez pueblo ruin of undetermined location.

Jemez "Pe-cuil-a-gui."[11] "Pe'-kwĭl-i-gi-i'."[12]

Bandelier says of the ruin:

> In conclusion, I would call attention to the name of one of the old Jemez pueblos, given to me by the Indians as 'Pe-cuil-a-gui'. 'Pä-cuil-a' [*Pâkwilă*] is the name for the tribe of Pecos, and the Pecos spoke the Jemez language. It

[1] Bandelier, Final Report, pt. II, pp. 201–02, 1892.
[2] Ibid., p. 207, note.
[3] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 1, p. 681, 1907).
[4] Bandelier, op. cit., p. 207.
[5] Hodge, op. cit., p. 682.
[6] Oñate (1598) quoted by Hodge, op. cit., p. 225.
[7] Ibid., pp. 225, 629.
[8] Ibid., p. 829.
[9] Hodge, op. cit., pt. 2, p. 80.
[10] Ibid., p. 220.
[11] Bandelier, op. cit., p. 207, note, and p. 216.
[12] Hodge, op. cit., p. 223.

would be well to investigate whether Pe-cuil-a-gui designates a Jemez pueblo inhabited previously to the secession of the Pecos.[1]

Cf. [29:33].

Span. Cerro Pelado 'bald mountain'. It is said that a bare peak somewhere about the headwaters of Peralta Creek [28:71] is called by this name.

Jemez "Potre."[2] "Poze."[3] Mentioned by Oñate as an inhabited pueblo of the Jemez.

(1) Eng. San Antonio springs. (<Span.). =Span. (2).

(2) Span. Ojos de San Antonio 'Saint Anthony's springs'. For the name cf. [27:6] and [27:11].

These springs appear to be situated somewhere in San Antonio Canyon [27:11]. There are a bath-house and other houses at the place, it is said. Bandelier says:

> In the gorge of San Antonio [27:11] rises a spring, the temperature of which is 110° F. About five miles south of it are mud-baths [27:8?], on the heights that separate the Valles from the San Diego gorge.[4]

If the identification of the "mud-baths" as Sulphur springs [27:8] is correct, San Antonio springs would appear to be somewhere north or west of the mountain north of Sulphur springs. *The Land of Sunshine* locates them west of Sulphur springs:

> Four to six miles west of the Sulphurs [27:8] are the San Antonio Springs, which resemble the Jemez Springs [27:18] and are equally efficacious in kidney and stomach disorders.[5]

Bandelier[6] gives the altitude: "The springs of San Antonio lie at an altitude of 8,586 feet".

Jemez *Sefokwă* 'eagle dwelling place' 'eagle nest place' (*se* 'eagle'; *fo* 'to live' 'to dwell'; *kwă* locative). "Se'-shiu-qua."[7] "Sé-shu-kwa."[8]

This is a pueblo ruin situated somewhere south of Cerro Pelado [27:10].

Jemez "Se-to-qua."[9] "Setokwa."[10] This is given as the name of a pueblo ruin, situated, according to Hodge, about 2 miles south of Jemez Pueblo.

[1] Bandelier, Final Report, pt. II, p. 216, 1892.
[2] Oñate (1598) in *Doc. Inéd.*, XVI, p. 114, 1871.
[3] Ibid., p. 102.
[4] Bandelier, op. cit., p. 202.
[5] The Land of Sunshine, a Handbook of the Resources . . . of New Mexico, p. 169, 1906.
[6] Bandelier, op. cit., p. 202, note.
[7] Ibid., p. 207, note.
[8] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 2, p. 513, 1910).
[9] Bandelier, op. cit., p. 207, note.
[10] Hodge, op. cit., p. 514.

Span. "Sierra de la Bolsa".[1] The name, which means 'pocket range', is given as that of a mountain of the Jemez Range between Sierra de San Miguel [**27**:unlocated] and Sierra de la Palisada [**27**:unlocated].

Span. "Sierra de la Palisada".[1] The name meaning 'palisade range', is given as referring to a mountain south of Sierra de la Bolsa [**27**: unlocated].

Span. "Sierra de Toledo".[2] The name means 'range of Toledo' (a city in Spain). "Toledo range".[3] Bandelier locates the mountain somewhere south of the Cerro Pelado [**27**:10].[4] See Valle de Toledo [**27**:unlocated], below.

Span. Valle de Toledo 'Toledo Valley,' referring to the "Sierra de Toledo" [**27**:unlocated]. "On the west a huge mountain mass, the Sierra de la Jara [**27**:10], interposes itself between the principal valley, that of Toledo, and the Jemez country".[5] This is evidently a name for one of the Valles. See *P̨imp̨æŋge* [Large Features], page 98, and "Sierra de Toledo" [**27**:unlocated], above.

Jemez "Trea".[6] Mentioned by Oñate as an inhabited Jemez pueblo.

Jemez "Tya-juin-den-a".[7] Given as the name of a pueblo ruin.

Jemez "Tyasoliwa".[8] Given as the name of an unlocated pueblo ruin.

Jemez "Uä-hä-tza-e".[7] Given as the name of an unlocated pueblo ruin.

Jemez *Wăbâkwă* of obscure etymology (*wăbâ* unexplained; *kwă* locative). "Wâ-ba-kwá".[9] The name refers to a pueblo ruin somewhere east of San Diego Canyon [**27**:13].

Jemez *Wăg̨ikă* (the name is said by the informant to mean "rubber weed"). It is uncertain whether this name refers to a pueblo ruin or merely to a locality.

Jemez "Yjar".[10] Mentioned by Oñate as an inhabited Jemez pueblo.

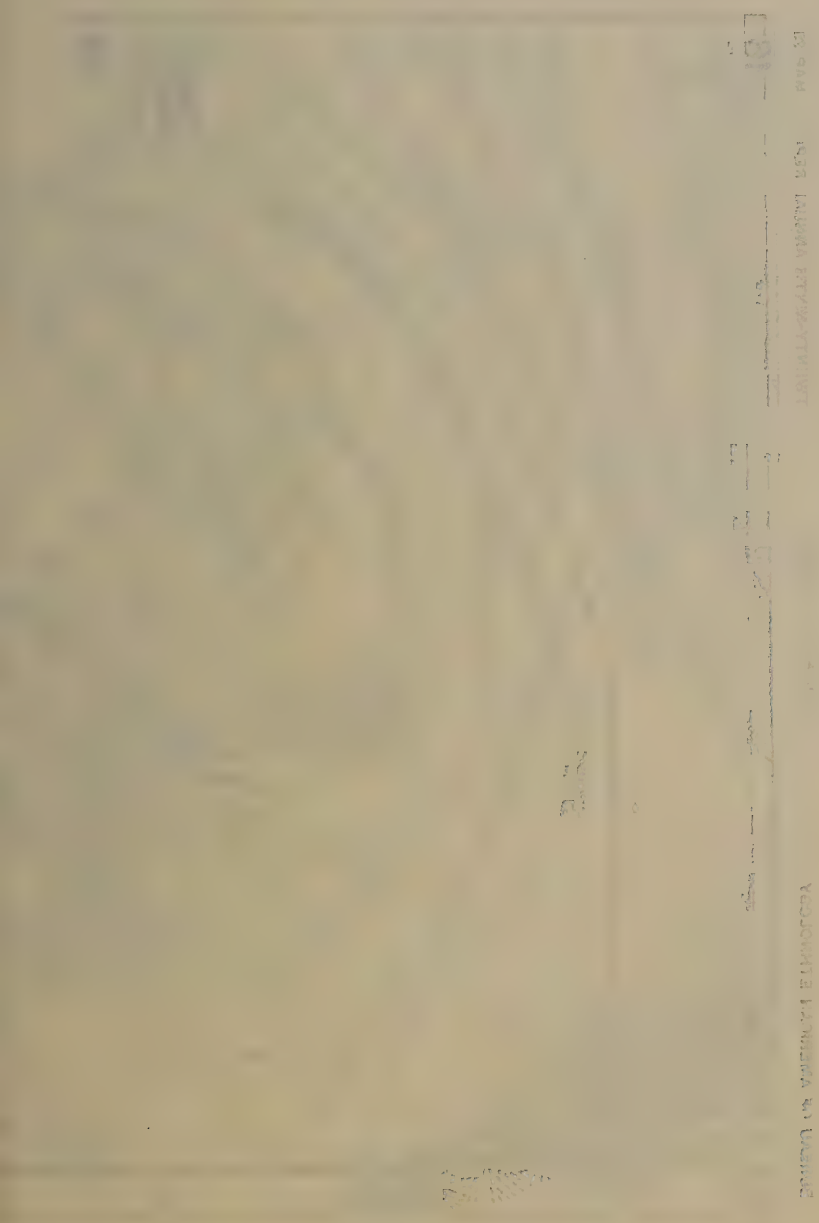
Jemez "Zo-lat-e-se-djii".[7] "Zo-lá-tu^{n}-ze-zhi-i".[11] Given as the name of a pueblo ruin.

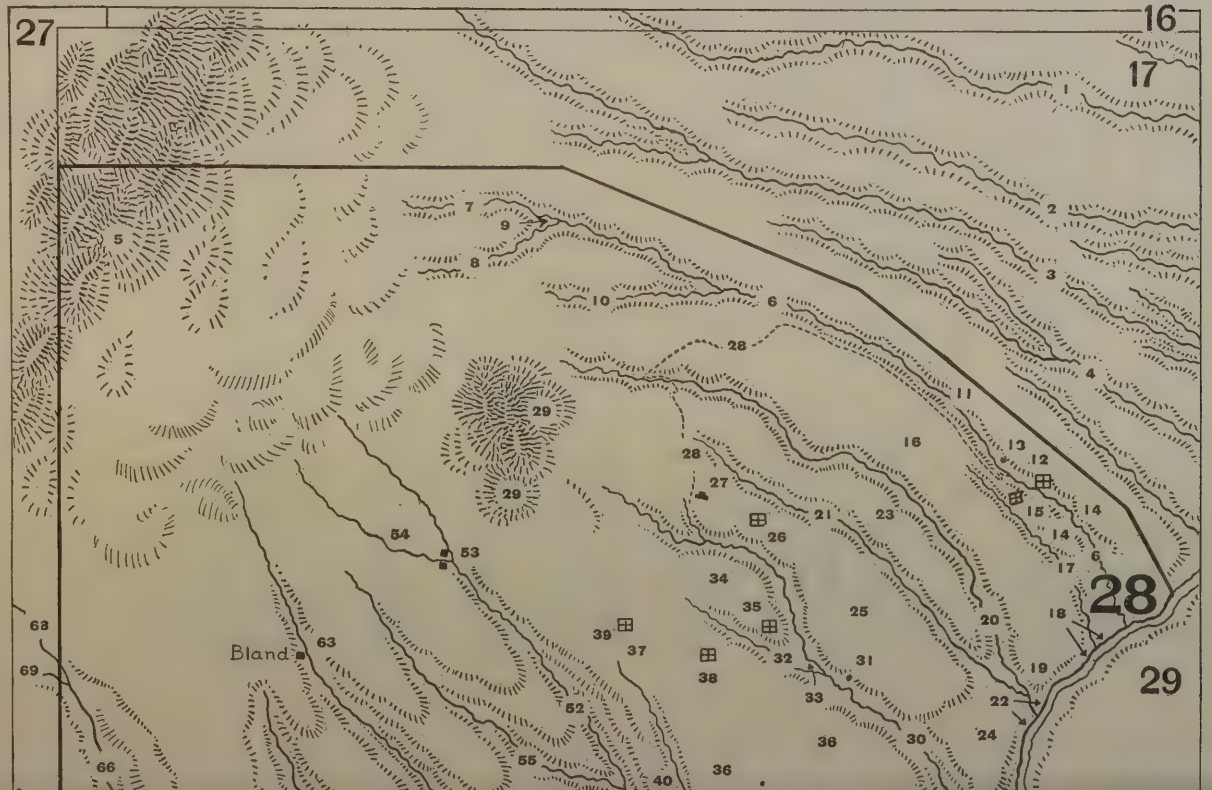
Warm springs at the head of San Diego Canyon [**27**:13]. "Warm springs have been located at the head of San Diego Cañon above the Jemez springs [**27**:18]".[12] Just where is meant by the "head of San Diego Canyon" [**27**:13] is uncertain. Are the springs at the Soda Dam [**27**:16] intended?

[1] Bandelier, Final Report, pt. II, p. 72, note, 1892.
[2] Ibid., pp. 11, 64, and 72, note.
[3] Ibid., p. 65.
[4] Ibid., p. 72, note.
[5] Ibid., p. 201.
[6] Oñate (1598) quoted by Hodge in Handbook Inds., pt. 1, p. 629, 1907.
[7] Bandelier, op. cit., p. 207, note.
[8] Hodge in Handbook Inds., pt. 2, p. 859, 1910.
[9] Ibid., p. 884.
[10] Oñate (1598) quoted by Hodge, ibid., p. 997.
[11] Hodge, ibid., p. 1015.
[12] The Land of Sunshine, a Handbook of the Resources . . . of New Mexico, p. 177, 1906.

MAP 28

COCHITI REGION




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29
Bland



COCHITI REGION

MAP 28

COCHITI REGION

[28] COCHITI SHEET

This sheet (map 28) shows the country about Cochiti Pueblo. This region is claimed by the Cochiti Indians, who belong to the Keresan linguistic stock. Hewett refers to this region as "le district de Cochiti".[1] It is said by the Tewa that the ancient boundary between their territory and that of the Cochiti west of the Rio Grande runs somewhere between Ancho Canyon [**28**:4] and Frijoles Canyon [**28**:6]. The northern boundary of the Cochiti sheet has been placed therefore in that vicinity. "The Rito de los Frijoles [**28**:6], with its numerous cave dwellings, forms what seems to be a boundary line dividing the Tehuas from the Queres [Keresan] stock".[2] "Les gorges profondes du Rito de los Frijoles [**28**:6] séparent les deux districts [Cochiti district and Pajarito district], et la tradition en fait l'ancienne ligne de division entre les deux branches de Tewa et des Kérès, qui, à ce qu'il paraît, étaient rarement en paix l'une avec l'autre".[1] The Tewa inform the present writer that the dividing line was north of Frijoles Canyon [**28**:6], a fact also evident from statements made by Bandelier and Hewett to the effect that the pueblo village [**28**:12] and cliff-dwellings in Frijoles Canyon were built by Keresan people; see quotations under [**28**:12].

[**28**:1] Pajarito Canyon, see [**17**:30].

[**28**:2] Colt Arroyo, see [**17**:42].

[**28**:3] Water Canyon, see [**17**:58].

[**28**:4] Ancho Canyon, see [**17**:62].

[**28**:5] (1) *Temàp̂iŋ* 'Keresan Mountains' (*Temà* 'Keresan Indian'; *p̂iŋ* 'mountain'). Cf. Eng. (2), Span. (3).

(2) Eng. Cochiti Mountains. Cf. Tewa (1), Span. (3). "Mountains of Cochiti".[3]

(3) Span. Sierra de Cochiti 'Cochiti Mountains'. Cf. Tewa (1), Eng. (2).

These terms apply indefinitely to the mountains west of Cochiti. Bandelier refers to them when he writes: "The mountainous parts of the Queres [Keresan] range [i. e. territory] are dry".[4] "The arid hills that separate Jemez [**27**:35] from Peña Blanca [**28**:93]".[5]

[**28**:6] (1) *Puqwige'iŋt̂si'i* 'canyon of the place where they scrape(d) or wipe(d) the bottoms (of the pottery vessels)', referring to [**28**:12] (*Puqwige*, see [**28**:12]; *'iŋ* locative and adjective-forming postfix; *t̂si'i* 'canyon'). (See pl. 15.)

[1] Hewett, Communautés, p. 46, 1908.
[2] Bandelier, Final Report, pt. II, p. 139, 1892.
[3] Ibid., p. 169 (quoting from some Span. source).
[4] Ibid., p. 201.
[5] Ibid., p. 203.

(2) Tewa "Tupoge".[1] This is for *Tuʔpoge* 'down to or at bean creek' (*tu* 'bean'; *ʔpo* 'water' 'creek'; *ge* 'down to' 'over to'), a mere translation of the Span. name, never used by the Tewa. Cf. [**17**:62].

(3) Cochiti *Tɾó'onɾekáĭh'ja* of obscure etymology, referring to [**28**:12] (*Tɾó'onɾe*, see [**28**:12]; *ĥáĭh'ja* 'canyon').

(4) Eng. Frijoles Canyon, Rito de los Frijoles. (<Span.). =Span. (5).

(5) Span. Rito de los Frijoles, Cañon de los Frijoles 'bean creek' 'bean canyon'. This is a common name in Spanish-speaking America. Cf. Rio de los Frijoles, Rito de los Frijoles [**22**:unlocated], page 352. It is quite likely that the Span. name was applied without influence of Tewa nomenclature. Another origin, however, suggests itself. The Tewa give assurance that the old Tewa name of Ancho Canyon [**28**:4] is *Tunaƀahu'u* 'bean field arroyo' 'bean field cañada', and think that the Span. name Rito de los Frijoles is a translation of this Tewa name applied to the wrong canyon. Frijoles Canyon is the next large canyon south of Ancho Canyon.

This canyon is described by Bandelier[2] and by Hewett.[3] The documentary history of the canyon has been studied by Mr. S. G. Morley, of the School of American Archæology. The canyon was not inhabited by Indians at the time of the Spanish conquest. Mexicans settled in it in early times and farmed the cultivable lands above the falls [**28**:14] nearly down to the present time. At one time in the eighteenth century the canyon was the rendezvous of Mexican bandits. Bandelier writes:

> I have not been able to examine the papers relating to the grant of the Rito; but that cattle and sheep thieves made it their hiding place is said to be mentioned in them. The tale is current among the people of Cochiti and Peña Blanca.[4]

It is said that no one lived permanently at Frijoles Canyon for many years previous to 1907, in which year Judge A. J. Abbott settled at the cultivable land about [**28**:12]. Judge Abbott has built a house from tufa-blocks of the ruin [**28**:12] and has made many improvements. He has been given a permit by the United States Forest Service to remain on the land temporarily. Judge Abbott has named his place "Ten Elder Ranch", referring to some box-elder trees growing there. See the various numbers indicating places in and about the canyon for which names have been obtained, especially [**28**:12]; see also plate 15.

[**28**:7] North fork of Frijoles Canyon [**28**:6].

[1] Bandelier, Delight Makers, p. 178, 1890.
[2] Final Report, pt. II, pp. 139–49, 1892.
[3] *Papers School Amer. Archæol.*, No. 5, 1909, and No. 10, 1909.
[4] Bandelier, op. cit., p. 142, note.



GORGE OF THE RIO GRANDE NEAR THE MOUTH OF FRIJOLES CANYON, LOOKING UPSTREAM

[28:8] South fork of Frijoles Canyon [28:6].

[28:9] *P̂otɛmb̥u'u* 'water tube corner' (*p̂o* 'water'; *tɛŋɾ* 'tube'; *b̥u'u* 'large low roundish place'). This name is given to the dell where [28:7] and [28:8] join [28:6]. It is said that the dell and the surrounding canyons are tube-like; hence the name.

[28:10] San Ildefonso *K'awige'iɲf̂si'i* 'corral gap canyon' (*K'awi'i* see [28:unlocated]; *ge* 'down at' 'over at'; *'iŋɾ* locative and adjective-forming postfix; *f̂si'i* 'canyon').

[28:11] Pajarito Mesa, see [17:36].

[28:12] (1) *Puqwige'ǫŋwi̥keji* 'pueblo ruin where the bottoms of the pottery vessels were wiped or smoothed thin' (*pu* 'base' 'bottom of a vessel' 'buttocks' of an animal, 'root' of a plant, here being equivalent to *b̥epu* 'bottom of vessel' <*b̥e*, 'pottery vessel', *pu* 'base'; *qwi* 'to wipe smooth' 'to wipe' 'to scrape', commonly employed in its fuller form *qwigi* of same meaning; *ge* 'down where' 'over where'; *'ǫŋwi̥keji* 'pueblo ruin' <*'ǫŋwi̥* 'pueblo, *keji* 'old' postpound). See plates 16, 17. It is said that the ancient inhabitants used to make the bottoms of their pottery vessels very thin; hence the name. Several times the writer has heard the name so pronounced that it approximated in sound *Puhuge*, which could be analyzed as *pu* 'base'; *hu'u* 'large groove' 'arroyo'; *ge* 'down at' 'over at'. The form *Puhuge* is however merely a corruption of *Puqwige*, probably due to vowel harmony. A certain etymology of obscene meaning is given only by Indians who do not know the correct explanation. So far as is known, the Tewa name has not before been published.

(2) Cochiti *Tɾó'onɾe*, *Tɾó'onɾehá'aʃteta*, *Tɾó'onɾek̂á'matsɛʃóma* of obscure etymology (*Tɾó'onɾe* unexplained, it probably has nothing to do with *Tɾónɾe* 'immediately' 'right now'; *há'aʃteta* 'pueblo'; *k̂á'matsɛʃóma* 'pueblo ruin' <*k̂á'matsɛ* 'settlement', *ʃóma* 'old'). "Yu-ñu-ye":[1] the *tɾ* was probably heard as *y*, or the *Y* may be a misprint for *T*. "Tyuonyi".[2]

> Tyuo-nyi . . . a word having a signification akin to that of treaty or contract. It was so called because of a treaty made there at some remote period, by which certain of the Pueblo tribes, probably the Queres [Keresan], Tehuas [Tewa] and perhaps the Jemez, agreed that certain ranges loosely defined should belong in the future to each of them exclusively.[3]

The writer's Cochiti informants knew of no such etymology or tradition. "Tyuonyi".[4] "Tyuonyi (place du pacte)".[5] "*Ty'u'onyi háarctitc*[a] (*ty'u'onyi*, unexplained + *háarctitc*[a], houses)".[6]

[1] Powell in *Fourth Rep. Bur. Ethn.*, p. xxxvi, 1886.
[2] Bandelier, Delight Makers, p. 3, *et passim*, 1890.
[3] Bandelier, Final Report, pt. II, p. 145, 1892.
[4] Hewett, General View, p. 599, 1905; Antiquities, p. 26, 1906.
[5] Hewett, Communautés, p. 46, 1908 (evidently following Bandelier, op. cit.).
[6] Harrington's information quoted by Hewett in *Papers School Amer. Archæol.*, No. 10, p. 670, 1909.

(3) Eng. Frijoles Canyon pueblo ruin, pueblo ruin in the Rito de los Frijoles, referring to [28:6]. Cf. Span. (4).

(4) Span. Pueblo Viejo del Rito de los Frijoles, referring to [28:6.] Cf. Eng. (3).

The pueblo ruin, cliff-dwellings, and outlying ruins of this ancient settlement have been described most fully by Bandelier,[1] and by Hewett.[2] This settlement is claimed by the Cochiti Indians as a home of their ancestors, and two old San Ildefonso Tewa informants have stated positively that it was a *Tewà* [Keresan] village. Bandelier says:

> The people of Cochiti told me that the caves of Rito [28:6], as well as the three pueblo ruins [situated near together on the floor of Frijoles Canyon], were the work of their ancestors, when the Queres [Keresans] all lived there together, in times much anterior to the coming of the Spaniards.[3]

The ancient boundary between the Tewa and Keresan territory is said to have been somewhat north of Frijoles Canyon; see under [28:6]. This settlement is claimed by the Cochiti Indians to have been their earliest home. Abandoning this village, they built, occupied, and abandoned several pueblos, now in ruins, south of *Tɾó'onɾe* until at last they moved to their present site [28:77]. For discussion of this tradition see under [28:77]. See also [28:6], [28:13]; plates 16 and 17. The fields shown in the latter lie below the pueblo ruin and above the waterfall [28:14].

[28:13] The so-called 'ceremonial cave'.

This great natural cave is in the north wall of the canyon [28:6], about 150 feet above the waters of the creek. In it are the remains of an ancient estufa, or kiva and of several small houses. The cavern has been described by Hewett.[4]

[28:14] (1) *Puqwigeɬpojemuge* 'waterfall down by the place where the bottoms of the pottery vessels were wiped or smoothed thin' referring to [28:12] (*Puqwige*, see [28:12]; *ɬpojemuge* 'waterfall' < *ɬpo* 'water', *jemu* 'to fall', said of 3+, *ge* 'down at' 'over at').

(2) Cochiti *Tɾó'onɾeʃtɾíʃiɬkanɾiʃ* of obscure etymology (*Tɾó'onɾe*, see [28:12]; *ʃtɾí ʃiɬkanɾiʃ* 'waterfall').

(3) Eng. Frijoles Canyon Waterfall, referring to [28:6].

(4) Span. Salto de Agua del Rito de los Frijoles 'bean creek waterfall', referring to [28:6].

This waterfall is perhaps 60 feet high and the canyon is so narrow at the place that there is not room to build a wagon road at the side of the falls. One can see the Rio Grande from the waterfall.

[1] Final Report, pt. II, pp. 139–49, 1892.

[2] *Papers School Amer. Archæol.*, Nos. 5 and 10, 1909.

[3] Bandelier, op. cit., p. 145.

[4] *Papers School Amer. Archæol.*, No. 10, pp. 664–66, 1909.



RUINED CAVE-DWELLINGS IN THE NORTHERN WALL OF FRIJOLES CANYON, NEAR PUQWIGE'ONWI RUIN



FIELDS IN THE LOWER PART OF FRIJOLES CANYON, BELOW PUQWIGE'QNWI RUIN

[28:15] (1) Eng. Frijolito Pueblo ruin. (<Span.). =Span. (2).

(2) Span. Pueblo Viejo Frijolito 'little bean pueblo ruin', diminutive of the name Frijoles; see [28:6], [28:12]. The name was, so far as the writer knows, first applied by Mr. A. V. Kidder in 1908. The Tewa and Cochiti Indians apply to the ruin names which merely describe its location.

This is a small pueblo ruin, of about 50 rooms, on top of the mesa [28:16] south of Frijoles Canyon [28:6]. It is opposite the pueblo ruin [28:12] and about 15 yards from the ruin of the mesa.

[28:16] Span. "Mesa del Rito".[1] The name means 'mesa of the creek', referring to [28:6].

Bandelier says:

> The Mesa del Rito borders on the south the gorge of the 'Tyonyi', and is covered with bushes and with groves of taller trees like Piñon (*Pinus edulis* and *P. Murreyana*). Whether there are ruins on this long and comparatively narrow plateau is doubtful, as I have seen none myself, and the statements of the Indians are contradictory on this point. Across this mesa a trail from east to west, formerly much used by the Navajo Indians on their incursions against the Spanish and Pueblo settlements, creeps up from the Rio Grande, and, crossing the mesa, rises to the crest of the mountains. It seems almost impossible for cattle and horses to ascend the dizzy slope, yet the savages more than once have driven their living booty with merciless haste over this trail to their distant homes. I estimate the length of the Mesa del Rito at 6 miles from north to south.[1]

Just where the old Navajo trail referred to runs is not known to the writer. The Tewa informants called [28:28] a Navajo trail. See Navajo trail [28: unlocated]. Cf. [28:17], [28:19].

[28:17] Nameless canyon.

This canyon starts as a slight ravine in the pine-grown mesa-top west of the ruin [28:15] and grows gradually deeper and more canyon-like until it reaches the Rio Grande. A couple of hundred yards before it reaches the river its bed drops precipitously a hundred feet or more, thus forming the low dell [28:18] at its mouth. This canyon may be the "Cañon del Rito" of Bandelier; see reference thereto in excerpt from Bandelier under [28:19] (2). Bandelier's description fits [28:17] except that it can not be determined how he makes the Potrero del Alamo [28:23] bound it on the west and southwest. The writer has walked down the canyon [28:17] from the vicinity of the ruin [28:15] to the Rio Grande. See [28:18].

[28:18] Nameless low dell at the mouth of the canyon [28:17]. This appears to be not the same as the dell described by Bandelier in the quotation under [28:22], q. v. See also [28:17].

[1] Bandelier, Final Report, pt. II, pp. 146–47, 1892.

[28:19] (1) Keresan [Cochiti?] "Kan-a Tshat-shyu."[1]

(2) Span. "Chapero."[2] It is said that the name means in New Mexican Span. 'abrupt point of a mesa,' also 'old slouch hat.' Bandelier says:

> I estimate the length of the Mesa del Rito [28:16] at 6 miles from north to south; it terminates at what is called the Chapero in Spanish, and Kan-a Tshat-shyu in Queres [Cochiti?]. This is an elevation of trap or basalt, rising almost vertically from the banks of the Rio Grande to the surface of the mesa, above which its slope becomes quite gentle to the top, which is flat and elliptical. On the west the descent is precipitous for more than a hundred feet. The Chapero in former times was the scene of reckless butcheries of game, termed communal hunts. The adult males of Cochiti, or sometimes those of that village and of Santo Domingo combined, forming a wide circle, drove the game to the top of the Chapero, from which it could escape only by breaking through the line of hunters. Mountain sheep oftentimes precipitated themselves headlong from the precipice on the west. On such occasions the slaughter of game was always very great, while panthers, wolves, and coyotes, though frequently enclosed in the circle; usually escaped, the hunters not caring to impede their flight. At the foot of the Chapero, a deep, narrow gorge, the Cañon del Rito [28:17?], comes in from the northwest. The Mesa del Rito [28:16] bounds it on the north and northeast, and the high and narrow plateau called Potrero del Alamo [28:23] (in Queres [Cochiti?], Uish-ka, Tit-yi Hän-at) on the west and southwest.[3]

See [28:16], [28:18], [28:20].

[28:20] (1) *Pǫ̈'ᵊtǫŋwæjoge'inṯsi'i* 'high thread place canyon', referring to *Pǫ̈'ᵊtǫŋwæjoge* [28: unlocated] (*iŋ* locative and adjective-forming postfix; *ṯsi'i* 'canyon')

(2) Cochiti *Wéʃkaǩaǐh'ja* of obscure etymology (*wéʃka* unexplained; *ǩáǐh'ja* 'canyon').

(3) Eng. Alamo Canyon. (<Span.). =Span. (4).

(4) Span. Cañon del Alamo 'cottonwood canyon'. =Eng. (3). "Cañon del Alamo".[4] "Alamo".[5]

Alamo Canyon is the first large canyon south of Frijoles Canyon [28:6]. Its mouth is at the Chapero [28:19]:

> As we look into the mouths of the Cañon del Alamo and of the Cañada Honda [28:21], from the little bottom [28:22] at the foot of the Chapero [28:19], they open like dark clefts of great depth between the cliffs of the lofty mesas.[6]

The walls of Alamo Canyon are at places in its upper course a hundred feet or more high. There are cliff-dwelling ruins somewhere in its upper course:

> In the gorges both north and south of the Potrero [28:25] are quite a number of artificial caves. Those on the north, in the Cañada Honda [28:21] and

[1] Bandelier, Final Report, pt. II, p. 147, 1892.
[2] Ibid., pp. 147, 148.
[3] Ibid., pp. 147–148.
[4] Ibid., pp. 149, 156; Hewett (quoting Bandelier), Antiquities, p. 30, 1906.
[5] Hewett, Communautés, p. 24, 1908.
[6] Bandelier, op. cit., p. 149.

the upper part of the Cañon del Alamo, are fairly preserved. The upper part of that gorge [Cañon del Alamo] is wooded, and the caves were thus somewhat sheltered. They offer nothing worthy of special mention, and do not compare in numbers with the settlement at the Rito [28:12]. The Queres [Keresans] say that these caves also are 'probably' the work of their ancestors.[1]

The location of the place *Pǫ̈'ᵉtụŋwæjoge*, which gives the canyon its Tewa name, was not known to any of the informants. [See [28:21], [28:22], [28:23], and pueblo ruin in the dell at the mouth of Alamo Canyon [28:unlocated], page 453.

[28:21] (1) Eng. Hondo Canyon. (<Span.). =Span. (2).

(2) Span. Cañon Hondo, Cañada Honda 'deep canyon' 'deep cañada'. "Cañada Honda".[2]

This is a large and deep southern tributary of Alamo Canyon [28:20]. Doctor Hewett states that it enters Alamo Canyon about a quarter of a mile from the mouth of the latter. See excerpts from Bandelier under [28:20] (4). See also [28:22].

[28:22] Dell at the mouth of Alamo Canyon [28:20].

At the foot of the Chapero [28:19], a deep, narrow gorge, the Cañon del Rito [28:17?], comes in from the northwest. The Mesa del Rito [28:16] bounds it on the north and northeast, and the high and narrow plateau called Potrero del Alamo [28:23] (in Queres [Keresan], Uish-ka Tit-yi Hän-at) on the west and southwest. This gorge [28:17?] empties into a little basin on the west bank of the Rio Grande, and as low as the level of that stream. From this basin, the geological features of the surrounding heights can be very clearly seen. The cliffs near the stream are of dark-hued trap, basalt, and lava, forming a narrow strip along the river . . . while all the rocks west of it are of light-colored pumice and tufa. The basin is not more than three quarters of a mile in diameter, and groves of cottonwood trees grow on its fertile soil. A small ruin [Pueblo ruin in the dell at the mouth of Alamo Canyon [28:unlocated]] . . . From this basin the cliffs surrounding it on three sides rise to towering heights, and the Potrero del Alamo [28:23] especially presents a grand appearance. On the east side of the Rio Grande the frowning walls of the Caja del Rio loom up, with their shaggy crests of lava and basaltic rock . . . As we look into the mouths of the Cañon del Alamo [28:20] and of the Cañada Honda [28:21], from the little bottom at the foot of the Chapero [28:19], they open like dark clefts of great depth between the cliffs of the lofty mesas. On the south a crest, perhaps a thousand feet high, rises above the western bank of the river, crowned by battlements of basalt. This is the Mesa Prieta [28:24], or Kom-asa-ua Ko-te, from which a steep slope descends covered with volcanic débris, hard and soft. Up this slope toils the almost undistinguishable trail to Cochiti.[3]

Doctor Hewett states that Alamo Canyon [28:20] and Hondo Canyon [28:21] unite about a quarter of a mile above the confluence with the Rio Grande, and form a little bottom. The writer passed what is believed to be this dell in walking down the west bank of the Rio Grande. See [28:20], [28:21], [28:24], and

[1] Bandelier, Final Report, pt. II, p. 156, 1892.
[2] Ibid., pp. 149, 156.
[3] Ibid., pp. 148–150.

pueblo ruin in the dell at the mouth of Alamo Canyon [28:unlocated], page 453.

[28:23] (1) Keresan [Cochiti?] "Uish-ka Tit-yi Hä-nat."[1]

(2) Eng. Alamo Mesa. (<Span.). =Span. (3).

(3) Span. Mesa del Alamo, Potrero del Alamo, 'cottonwood mesa' 'cottonwood land-tongue', referring to [28:20].

The mesa has been located by Doctor Hewett. The location can not be determined definitely from Bandelier's description (quoted under [28:22]).

The mesa lies between [28:21] and [28:20], taking its name from the latter. See [28:20], [28:22], and Pueblo River in the dell at the mouth of Alamo Canyon [28:unlocated], page 453.

[28:24] (1) Keresan [Cochiti?] "Kom-asa-ua Ko-te."[2]

(2) Span. Mesa Prieta 'dark mesa'. Evidently so called because of its color.

For Bandelier's description of this mesa, see excerpts from his Final Report, under [28:22] and [28:25] (2).

[28:25] (1) Eng. Vacas Mesa, Potrero de las Vacas. (<Span.). =Span. (2).

(2) Span. Potrero de las Vacas 'land-tongue of the cows', probably so called because cattle are pastured there. "Potrero de las Vacas."[3]

Bandelier writes of this mesa:

> From the crest [of 28:24] we overlook in the south a series of rocks and wooded heights, and in the west a ridge flanked by gorges on both sides. This ridge is the end of a long, narrow plateau, sloping gently toward the Mesa Prieta [28:24] from the eastern base of the Sierra de San Miguel [28:29]. The name of this tongue is Potrero de las Vacas, and on it stand some of the most remarkable antiquities [[28:26] and [28:27]] in the Southwest. It requires several hours of steady walking to reach the upper end of the Potrero de las Vacas. The trail leads through forests, in which edible Piñons abound, and in autumn, when the little nuts ripen, bears are not unfrequently met with, and their presence is marked by the devastated appearance of the Piñon trees. These trees are also beset by flocks of the *Picicorvus columbinus* (called Piñonero in Spanish and Sho-hak-ka in Queres), a handsome bird, which ruthlessly plunders the nut-bearing pines, uttering discordant shrieks and piercing cries. The forest of the Potrero de las Vacas is therefore not so silent and solemn as other wooded areas in that region, where a solitary raven or crow appears to be the only living creature. To the right of the trail yawns the deep chasm of the Cañada Honda [28:21], from which every word spoken on the brink re-echoes with wonderful distinctness. Toward the eastern [certainly misprint for western!] end of the Potrero the forests begin to thin out, and an open space extends until within a half mile of the rocky pedestal of the San Miguel Mountains [28:29].[4]

See [28:26], [28:27].

[1] Bandelier, Final Report, pt. II, p. 148, 1892.
[2] Ibid., p. 150.
[3] Ibid., pp. 21, 150.
[4] Ibid., pp. 150–151.

[28:26] (1) *K'ændą'ændiwe'ǫywįkeji* 'pueblo ruin where the two mountain lions sit or crouch', referring to [28:27] (*K'ændą'ændiwe*, see [28:27]; *'ǫywįkeji* 'pueblo ruin' <*'ǫywį* 'pueblo', *keji* 'old' postpound). Cf. Jemez (2), Cochiti (3), Eng. (4), Span. (5).

(2) Jemez *ʃʃâtʃeʃįdžonų* 'dwelling place where the mountain lions sit or crouch', referring to [28:27] (*ʃʃâtʃeʃį-*, see [28:27]; *ʃo* 'to live' 'to dwell'; *nų* locative). Cf. Tewa (1), Cochiti (3), Eng. (4), Span. (5).

(3) Cochiti *Mókaṭą̂kóweṭ̂ká'matsę̊ʃóma* 'pueblo ruin where the mountain lions lie', referring to [28:27] (*ká'matsę̊ʃóma* 'pueblo ruin' <*ká'matsę̊* 'settlement', *ʃóma* 'old'). Cf. Tewa (1), Jemez (2), Eng. (4), Span. (5).

A very interesting find was made at this pueblo in 1885, by Governor L. Bradford Prince of New Mexico, who obtained a number of stone idols, rudely carved human figures, some of them of large size, belonging to the kind called by the Queres Yap-a-shi.[1] The name of Pueblo of the Yap-a-shi has accordingly been applied to the ruin, but its proper name is still unknown to me, as the designation current among the people of Cochiti, Tit-yi Hä-nat Ka-ma Tze-shum-a, signifying literally 'the old houses above in the north,' with the addition of Mo-katsh Zaitsh, or 'where the panthers lie extended,' is subsequent to the abandonment of the village. This name refers to the life-size images of pumas or American panthers (also called mountain lions) which lie a few hundred yards west of the ruin, in low woods near the foot of the cliffs called 'Potrero de la Cuesta Colorado' [28:unlocated].[2]

So far as the present writer could learn *Mókaṭą̂kóweṭ̂ká'matsę̊ʃóma* is the regular and ancient Cochiti name of the pueblo. "Yap-a-shi" does not mean 'stone idol' of any sort, but is simply *jápaʃenʃe* 'sacred enclosure'. See [28:27]. "Tit-yi Hä-nat Ka-ma Tze-shum-a" appears to be for *Tʃéte . . . ká'matsę̊ʃóma* (*tʃéte* 'north'; "Hä-nat," meaning perhaps 'above'; cf. [28:52] Keresan (1); *ká'matsę̊ʃóma* 'pueblo ruin' <*ká'matsę̊* 'settlement', *ʃóma* 'old'). Unfortunately the writer neglected to ask for an explanation of "Mo-katsh, Zaitsh . . . 'where the panthers lie extended'" (*mókaṭą̊* 'mountain lion'; "zaitsh", meaning not ascertained). "Pueblo of the Yapashi".[3] "Pueblo de Yapashi".[4] "*Mók'atc*[a] *qówetc háarctitc*[a] (*mók'atc*[a], mountain lion, + *qówetc*, crouching, + *háarctitc*[a], houses). The Pueblo of the Stone Lions on the Potrero de las Vacas [28:25]".[5]

[1] Yap-a-shi is a generic name given to fetiches representing human forms. Hence they are distinct from animal fetiches, but are not lares or penates. Other names given to such images in Queres idiom are I-jiar-e Ko, and Uashtesh-kor-o. Many of them may represent the same deity or idol, and they ordinarily serve for magical purposes. The Tshayanyi, or medicine-men, have most of them in their possession, although some are in private hands."—BANDELIER, Final Report, pt. II, p. 152, 1892.

[2] Ibid.

[3] Hewett, Antiquities, p. 29, 1906 (following Bandelier).

[4] Hewett, Communautés, p. 46, 1908.

[5] Hewett (quoting Harrington) in *Papers School Amer. Archæol.*, No. 10, p. 670, 1909.

Bandelier applies the name "Ti-tji Hän-at Ka-ma Tze-shu-ma"[1] also to Caja del Rio pueblo ruin [28:49].

(4) Eng. Pueblo of the Stone Lions, Stone Lions Pueblo. Cf. Tewa (1), Jemez (2), Cochiti (3), Span. (5). This designation is in common use. "Pueblo of the Stone Lions".[2]

(5) Span. Pueblo de los Leones de Piedra 'Pueblo of the Stone Lions'. Cf. Tewa (1), Jemez (2), Cochiti (3), Eng. (4).

This pueblo is described by Bandelier.[3] According to the tradition of the Cochiti Indians obtained by the present writer, this is the second one of the villages built and for a time inhabited by their ancestors in their migration southward from *Tʃó'onʃe* [28:12]. See the discussion of this migration tradition under [28:77]. Bandelier[4] mentions a Cochiti legend that the village was attacked by pygmies, many of its people were slaughtered, and the rest driven off. See [28:27], and Potrero de la Cuesta Colorada [28:unlocated], page 454.

[28:27] (1) *K'ænḍa'ænḍiwe, K'ænḍa'ænḍiwenąnsipu, K'ænḍa'ænḍiwe-k̂uḇuge* 'place where the two mountain-lions sit or crouch' 'earth umbilical region where the two mountain-lions sit or crouch, 'place of the large round stone enclosure where the two mountain-lions sit or crouch' (*k'æŋʃ* 'mountain-lion'; *ḍa* 'they 2'; *'æŋʃ* 'to sit' 'to crouch'; *'iwe* locative; *nąnsipu* 'earth umbilical region' 'shrine' <*nąŋʃ* 'earth', *sipu* 'hollow at each side of the abdomen just below the lowest ribs' <*si* 'belly', *pu* 'base'; *k̂uḇuge* 'place of the large round stone enclosure' <*k̂u* 'stone', *ḇu'u* 'large low roundish place', *ge* 'down at' 'over at'). Cf. Jemez (2), Cochiti (3), Eng. (4), Span. (5). The stone images themselves are called *k'æŋk̂uk'ajè* 'mountain-lion stone fetishes' (*k'æŋʃ* 'mountain-lion'; *k̂u* 'stone'; *k'ajè* 'fetish').

(2) Jemez *ʃʃât ʃe ʃi̱lenu̱* 'place where the mountain-lions sit or crouch' (*ʃʃât ʃe* 'mountain-lion'; *ʃi̱le* 'to sit' 'to crouch', another form of *ʃi̱* 'to sit' 'to crouch'; *nu̱* locative). Cf. Tewa (1), Cochiti (3), Eng. (4), Span. (5).

(3) Cochiti *Mók̂aṭąk̂ówe̱ṭtsápa'aʃóma* 'ancient shrine where the mountain-lions lie' (*mók̂aṭą* 'mountain-lion'; *k̂ówe̱ṭæ* 'place where they lie' <*k̂ówe* as in *k̂ówetiʃ* 'they 2 lie', *ṭæ* 'locative'; *tsápa'a* 'shrine' of this sort; *ʃóma* 'old'). Cf. Tewa (1), Jemez (2), Eng. (4), Span. (5).

(4) Eng. Stone Lions Shrine. Cf. Tewa (1), Jemez (2), Cochiti (3), Span. (5). "The Stone Lions".[5]

[1] Bandelier, Final Report, pt. II, p. 80, note, 1892.

[2] Hewett (quoting Harrington) in *Papers School Amer. Archæol.*, No. 10, p. 670, 1909.

[3] Op. cit., pp. 151–52.

[4] Ibid., p. 166.

[5] Hewett, Antiquities, p. 29, 1906.

(5) Span. Santuario de los Leones de Piedra 'shrine of the stone lions'. Cf. Tewa (1), Jemez (2), Cochiti (3), Eng. (4).

This interesting shrine has been described by Bandelier.[1] Hewett says of it:

A quelques milles au sud, sur le Potrero de las Vacas [**28**:25], se trouve une ruine importante, celle du pueblo de Yapashi [**28**:26]. Ce nom est celui d'un ancien sanctuaire près du *pueblo*, consistant en une palissade pentagonale, en pierres, dressée autour de deux statues du lion des montagnes, ou puma d'Amérique, considérablement plus grands que nature et sculptés en haut relief sur le rocher même. Ils sont représentés accroupis l'un à côté de l'autre, la tête reposant sur les pattes et la queue étendue. Quoique ces figures ne soient que grossièrement ébauchées et qu'elles aient souffert d'actes de vandalisme, elles ont un air de force singulièrement impressionnant. Ce sont sans doute les meilleurs exemples qu'on possède de sculptures en haut relief, au nord de la région de Aztèques du Mexique. Ces anciens fétiches sont vénérés par toutes les tribus indiennes de la vallée du Rio Grande. Le sanctuaire de Mokatch (le lion de la montagne) est visité par des tribus aussi éloignées que les Zunis, à 150 milles à l'ouest.[2]

It is true, as Hewett says, that the name "Yapashi" refers to the Stone Lions Shrine, although I find no statement to this effect in Bandelier, who calls the pueblo ruin [**28**:26] "Yap-a-shi" because stone idols were discovered at the ruin by Mr. L. B. Prince. See under [**28**:26]. "Yap-a-shi" is for *Jápaʃenʃe* and means 'sacred enclosure'. It is said that this term is applied to a certain class of shrines of which this is one. The name is merely one of many descriptive terms which might be applied to the shrine [**28**:27] by the Cochiti Indians, and is not a real name of the shrine. The fact that Zuñi Indians make pilgrimages to this shrine was first learned and made public by Mrs. M. C. Stevenson, who learned also that this shrine is believed by the Zuñi to be the entrance to "Shi'papolima", the home of "Po'shaiyänki", a god who is probably equivalent to the Tewa divinity *Posejemu*. Mrs. Stevenson writes:

Previous to the coming of the A'shiwi (Zuñis) to this world through Ji'mi^{t}kĭanapkĭatea, certain others appeared coming through the same place, which the Zuñis locate in the far northwest; and these others, by direction of the Sun Father, traveled eastward, crossing the country by a northern route to Shi'papolima (place of mist). Doctor Fewkes gives the Hopi name as Si'papu, which is, according to Hopi lore, their place of nativity, or coming through to this world. Bandelier gives the Keres name as Shi'papu, the place of nativity of that people. The writer found the Sia Indians, who are Keres, using the form Shi'papo. Among the Zuñis the name is Shi'papolima and its signification is quite different; Shi'papolima is not the place of their nativity, but the home chosen by Po'shaiyänki (Zuñi culture hero) and his followers. After remaining four years (time periods) at Shi'papolima, this party of gods—for such they were or became—moved eastward and southward a short distance, and made their home at Chi'pia, located by the Zuñis in Sandia

[1] Final Report, pt. II, pp. 152–155, 1892. [2] Hewett, Communautés, p. 46, 1908.

(watermelon) mountain [28:83], New Mexico. . . Just four years after these gods came to this world another party appeared through Ji′mi'kĭanapkĭatea, consisting of Po′shaiyänki, his associates, and the possessors of the secret of O′naya′nakĭa (Mystery medicine), Po′shaiyänki, who figures as the culture hero of the Zuñis, being the leader. These also followed a northern route to Shi′papolima, where they remained. This place is held sacred by the Zuñis as the home of their culture hero and of the Beast Gods. The Zuñis believe the entrance to Shi′papolima to be on the summit of a mountain about 10 miles from the pueblo of Cochiti, N. Mex. Two crouching lions, or cougars, of massive stone in bas-relief upon the solid formation of the mountain top guard the sacred spot. The heads of the animals are to the east. A stone wall some 4 feet high forms an inclosure 18 feet in diameter for the cougars. Additional stone walls, also about 4 feet in height and 14 feet in length, mark a passageway 3 feet wide from the inclosure. A monument of stones stands 12 feet before the middle of the entrance, which faces east or a little south of east. It is remarkable that these wonderful pieces of aboriginal sculpture should have no legends associated with them by the Indians who live in comparatively close proximity. The Jemez, Sia, San Juan, Santa Clara, San Ildefonso, and Cochiti Indians have been closely questioned regarding these carvings, and while they have no history associated with them other than that the lions were converted into stone at the time that the great fire spread over the earth, the Zuñis believe them to be the guardians of the place chosen by Po′shaiyänki as a home for himself and his followers. The writer visited this spot in 1904 and found these carvings to be just as the Zuñi theurgists had described them to her, other than that the heads of the lions had been defaced by the vandalism of sheep herders. When Mr. Stevenson visited Shi′papolima in 1880 these carvings were in perfect condition.[1]

In the next to the last sentence Mrs. Stevenson probably follows Bandelier, who writes:

> They [the lion images] are much disfigured, especially the heads. The act of vandalism was perpetrated by shepherds.[2]

Tewa informants have told the writer very consistently that the Stone Lions Shrine is used by some secret religious society of the pueblo of Cochiti. They say that the entrance of a shrine always extends toward the pueblo at which the worshipers live.[3] This is true at least of a number of shrines on hills in the vicinity of Tewa pueblos. The entrance to the inclosure of this shrine extends southwest toward Cochiti Pueblo. The Tewa informants deny that this shrine has anything to do with the *Sîpop'e* of the Tewa, and say that they have never learned of any Zuñi belief concerning it. A plaster mold of the Stone Lions has been made by Prof. Frederick Starr, of the University of Chicago. The shrine gives the name to the near-by pueblo [28:26]. Cf. the similar shrine [28:45]. See [28:26] and Potrero de la Cuesta Colorada [28:unlocated], page 454.

[1] M. C. Stevenson, The Zuñi Indians, *Twenty-third Rep. Bur. Amer. Ethn.*, pp. 407–08, 1904.

[2] Bandelier, Final Report, pt. II, p. 153 and note, 1892.

[3] See Frederick Starr, Shrines near Cochiti, New Mexico, *Amer. Antiquarian*, XXII, No. 4, July-Aug., 1900.

[28:28] An old trail now often followed in going between Frijoles Canyon [28:6] and the Stone Lions Shrine [28:27].

The whole region is covered by a network of trails. The San Ildefonso Indian workmen employed in excavating the pueblo ruin [28:12] at Frijoles Canyon have called this trail *Wą̃nsaƀèp̂o* 'the Navaho trail' (*Wą̃nsaƀè* 'Navaho'; *p̂o* 'trail'), but it is doubtful whether this trail was followed by raiding Navaho any more than any other of the numerous trails of the vicinity. Cf. the so-called Navaho trail described by Bandelier [28: unlocated], which appears not to be identical with this one.

[28:29] (1) San Ildefonso *Seqwæmp̂i̱ɲʃ* 'bluebird tail mountains' (*se* 'bluebird' of several species; *qwæɲʃ* 'tail'; *p̂i̱ɲʃ* 'mountain'). Why the name is applied is not known to the informants.

(2) Cochiti *Rʃæˈtʃǫk̂ótˈe* 'cottontail rabbit mountains' (*rʃæˈtʃǫ*, one form of the word meaning 'cottontail rabbit'; *k̂ótˈe* 'mountain'). The Cochiti informant said that there is a large white spot on the east side of the mountains, which resembles in some way a cottontail rabbit; hence the name. One can see this spot from Cochiti Pueblo and the informant said that Indians go toward this spot or *rʃæˈtʃǫ* ('cottontail rabbit') when going to the Stone Lions Shrine [28:27]. Bandelier says, however, "that cluster [of mountains] is called by the Queres [of Cochiti] Rätye, or Rabbit, as its crests on one side resemble the outline of a colossal rabbit, crouching, with its ears erect."[1] For quoted forms of the name applied to the pueblo ruin see under [28:39].

(3) Eng. San Miguel Mountains. (<Span.). =Span. (4). "San Miguel Mountains."[1]

(4) Span. Sierra de San Miguel 'Saint Michael's Mountains'. =Eng. (3) "Sierra de San Miguel."[2] The mountains appear to give the name to the mesa [8:37].

The San Miguel Mountains are conspicuous from the Rio Grande Valley:

> To the west especially the view [from 28:49] is striking, the somber cañones opening directly opposite, beneath the bold crest and peaks of the Sierra de San Miguel.[3]

The land-tongue called Potrero de las Vacas [28:25] extends eastward from the base of these mountains:

> This ridge is the end of a long, narrow plateau, sloping gently toward the Mesa Prieta [28:24] from the eastern base of the Sierra de San Miguel. The name of this tongue is Potrero de las Vacas, and on it stand some of the most remarkable antiquities of the Southwest.[4]

[1] Bandelier, Final Report, pt. II, p. 157, 1892.
[2] Ibid., pp. 72, note, 81, 150, 158.
[3] Ibid., p. 81.
[4] Ibid., p. 150.

The base of the mountains is reddish:

The gorge [28:30] on the northern side of which this cave village [28:unlocated] and the Cueva Pintada [28:31] lie, is called Cañada de la Cuesta Colorada, deriving its name from seams of blood-red iron ochre that appear in cliffs west of it, at the base of the San Miguel Mountains.[1]

The mountains give the pueblo ruin [28:39] some of its names. See [28:25], [28:30], [28:39].

[28:30] (1) *T̂obaqwatą'ᵍnd̨iwe'i̯n̂si'i* 'canyon of the painted cave place' referring to [28:31] (*T̂obaqwatą'ᵍnd̨iwe*, see [28:31]; *'i̯ŋ ſ* locative and adjective-forming postfix; *îsi'i* 'canyon'). Cf. Cochiti (3), Eng. (5), Span. (8).

(2) *'Ap̂i'i̯n̂si'i*, *'Ap̂in̨ąŋ ſ'i̯n̂si'i*, *Nąmp̂i'a'i̯n̂si'i* 'red slope canyon' 'red slope earth canyon' 'red earth slope canyon', translations of Span. (9) (*'a'a* 'steep slope', translating Span. cuesta; *p̂i* 'redness' 'red', translating Span. colorada; *i̯ŋ ſ* locative and adjective-forming postfix; *îsi'i* 'canyon'; *nąŋ ſ* 'earth'). Cf. Eng. (6), Span. (9).

(3) Cochiti *Tsét ſate̜tan ſk̂át'et ſamą̜k̂ăh'ja̜* 'painted cave canyon', referring to [28:31] (*Tsét ſate̜tan ſk̂át'et ſamą̜*, see [28:31]; *k̂ăh'ja̜* 'canyon'). =Eng. (5), Span. (8). Cf. Tewa (1).

(4) Cochiti *'Ápok̂ăh'ja̜* 'chokecherry canyon', probably a translation of Span. (10) (*'ápo* 'chokecherry' 'Prunus melanocarpa', Tewa *'abè; k̂ăh'ja̜* 'canyon'). Cf. Eng. (7), Span. (10), and especially [28:50].

(5) Eng. Painted Cave Canyon, referring to [28:31]. =Cochiti (3), Span. (8). Cf. Tewa (1).

(6) Eng. Cuesta Colorada Canyon. (<Span.). =Span. (9). Cf. Tewa (2).

(7) Eng. Capulin Canyon. (<Span.). =Cochiti (4), Span. (10).

(8) Span. Cañon de la Cueva Pintada 'painted cave canyon'. =Cochiti (3), Eng. (5). Cf. Tewa (1).

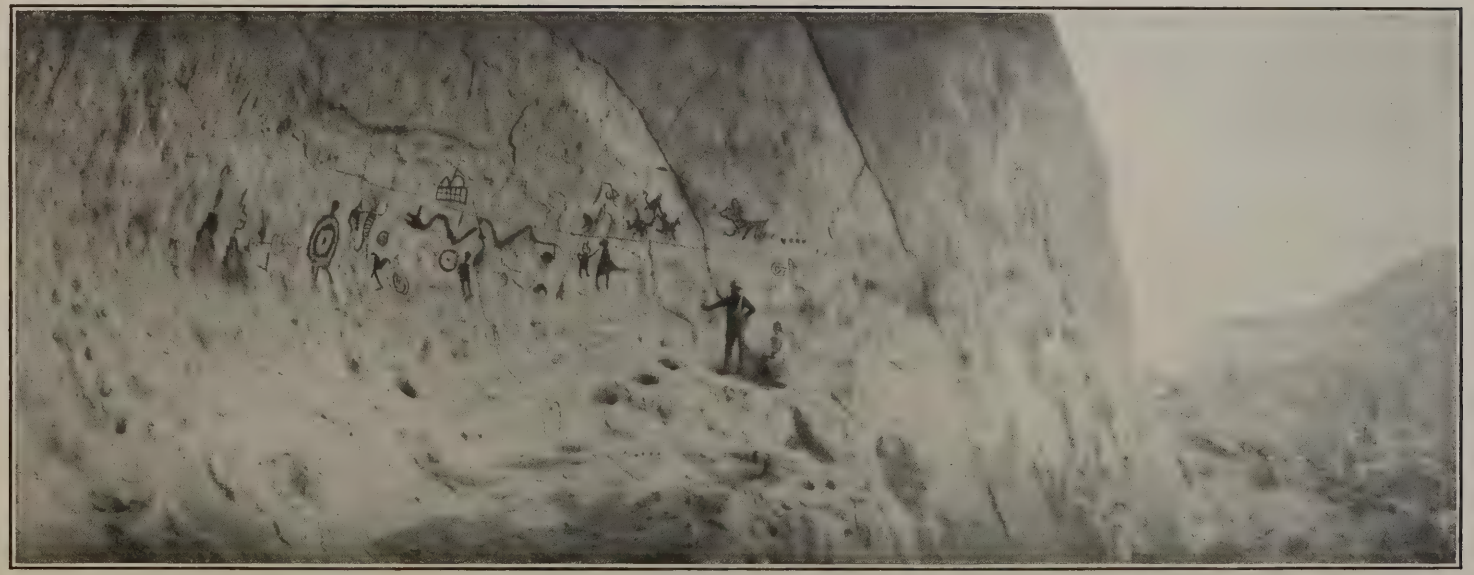
(9) Span. Cañon de la Cuesta Colorada, Cañada de la Cuesta Colorada 'red slope canyon' 'red slope cañada'. =Eng. (6). Cf. Tewa (2). "Cañada de la Cuesta Colorada".[2] "Canada de la Questa Colorada".[3] It is so called from the red slope of the San Miguel Mountains [28:29] at the upper course of the canyon.

Cañada de la Cuesta Colorada, deriving its name from seams of blood-red iron ochre that appear in cliffs west of it, at the base of the San Miguel Mountains [28:29].[1]

Cf. Span. Potrero de la Cuesta Colorada [28:unlocated], page 454.

(10) Span. Cañon Capulin, Cañon del Capulin 'chokecherry canyon' 'canyon of the Prunus melanocarpa'. =Cochiti (4),

[1] Bandelier, Final Report, pt. II, p. 157, 1892.
[2] Ibid., *et passim*.
[3] Hewett, Communautés, p. 46, 1908.



THE PAINTED CAVE

Eng. (7). That this is merely another name for the Cañon de la Cuesta Colorada is stated by reliable informants of Cochiti Pueblo and by Judge A. J. Abbott, who lives at Frijoles Canyon [28:6]. According to an American informant Capulin Canyon is the name regularly applied by the Americans who live at Pines [28:53]. Cf. the name Capulin Mesa [28:36].

This large canyon begins in the San Miguel Mountains [28:29] and opens into the Rio Grande; it contained a considerable stream of water when the writer saw it early in September. The mouth of the canyon is narrow. On the northern side of the canyon, 3 or 4 miles from its mouth, lies the famous Painted Cave [28:31]; see pl. 18. Cf. Potrero de la Cuesta Colorada [28:unlocated], page 454.

[28:31] (1) *T̂o·ƀaqwata̱'ᵍnd̨i̱*, *T̂o·ƀaqwata̱'ᵍnd̨iwe* 'painted cave' 'place of the painted cave' (*t̂o·ƀaqwa* 'cave dwelling' < *t̂o·ƀa* 'cliff', *qwa* denoting state of being a receptacle; *ta̱'ᵍŋ ʃ* 'painting' 'painted'; *'i̱ᵗ* locative and adjective-forming postfix; *'iwe* locative). =Cochiti (2), Eng. (3), Span. (4).

(2) Cochiti *Tsét ʃate̱tanʃ k̂át'et ʃama̱* 'painted cave' (*Tsét ʃate̱tanʃ* 'painting'; *k̂át'et ʃama̱* 'cave'). =Tewa (1), Eng. (3), Span. (4). "Tzek-iat-a-tanyi"[1], given as the "Queres" [Keresan] form, by which Bandelier means evidently the Cochiti. The name is Bandelier's spelling of *Tsét ʃate̱tanʃ*; see above.

(3) Eng. Painted Cave. =Tewa (1), Cochiti (2), Span. (4). "Painted Cave".[1]

(4) Span. Cueva Pintada 'painted cave'. =Tewa (1), Cochiti (2), Eng. (3). "Cueva Pintada".[2] "La Cueva Pintada".[3] "La Cueva Pintada ('the painted cave')".[4]

The Painted Cave is well described by Bandelier.[5]

It gives some of the names to the canyon [28:30]. See *Tsét ʃate̱tanʃ k̂át'et ʃama̱há'aʃ te̱ta̱ʃóma* [28:unlocated], page 456.

[28:32] Nameless canyon.

The cañon of the Cuesta Colorada [28:30] runs along the southern base of the Potrero de las Vacas [28:29], and a short distance west of the Painted Cave [28:31] another narrow gorge [28:32] joins it from the southwest.[6]

See [28:33], [28:34].

[28:33] Mound-like ruin.

At the junction of both gorges [[28:30] and [28:33]] lies a much obliterated mound, indicating a rectangular building about 25 by 50 meters (80 by 160 feet). The pottery on it is the same as at the Cueva Pintada [28:31].[6]

See [28:32], [28:34].

[1] Bandelier, Final Report, pt. II, p. 156, 1892.
[2] Ibid., p. 156 *et passim*; Hewett, Communautés, p. 46, 1908.
[3] Hewett, General View, p. 599, 1905.
[4] Hewett, Antiquities, p. 30, 1906.
[5] Bandelier, op. cit., pp. 156–157.
[6] Ibid., p. 157.

[28:34] Span. "Potrero de las Casas".[1] This name means 'land-tongue of the houses', probably referring to the ruin [28:35]. Bandelier writes:

> Between the two [[28:30] and [28:32]] rises a triangular plateau, called Potrero de las Casas, on the top of which is said to be a pueblo ruin [28:35].[1]

See [28:35].

[28:35] Pueblo ruin on "Potrero de las Casas".

See excerpt from Bandelier under [28:34].

Mr. K. A. Fleischer informs the writer that he saw this ruin, which consists of low mounds; it is not far from the point of the Potrero. See [28:34].

[28:36] (1) Eng. Capulin Mesa. (<Span.). =Span. (3).

(2) Eng. Chata Mesa. (<Span.). =Span. (4).

(3) Span. Potrero Capulin, Mesa Capulin 'chokecherry mesa' 'mesa of the Prunus melanocarpa'. =Eng. (4). "Potrero del Capulin".[2] "Potrero Chato, or Capulin".[3] Capulin is also one of the names applied to the canyon [29:30]

(4) Span. Mesa Chata, Potrero Chato 'blunt mesa or land-tongue'. =Eng. (2). "Potrero Chato, or Capulin".[3] "Potrero Chiato".[4]

As explained to the writer by a Cochiti Indian, the more inclusive name is 'Potrero Chato,' the upper part of which, near the San Miguel Mountains [28:29], is called Potrero de San Miguel [28:37], while the central and lower part is also called Potrero Capulin. The three names are used very loosely. Bandelier says of this mesa:

> The one [potrero] forming the southern wall of the Cuesta Colorada gorge [28:30] is an extensive plateau called Potrero Chato, or Capulin, and on its top are many ancient remains. A number of small houses are scattered over it, and near the foot of the Sierra San Miguel [28:29] lie the ruins of the pueblo [28:39]. . . . It stands on a bald eminence, from which, as from the Potrero de las Vacas [28:25], an extensive view is obtained in all directions except the west and north. . . . The soil on the surface of the Potrero [28:36] is fertile, but there is no permanent water. . . . Precipitation . . . is sufficient in ordinary years to permit the growth of Indian corn, beans, and squashes. Game was abundant in olden times, and is not unfrequently encountered to-day,—principally deer, bears, and turkeys.[5]

Again:

> The orography of this part of the Valles chain [Jemez Mountains] is imperfectly known. The nomenclature varies greatly according to the source whence it is obtained. Thus the Potrero Chato is frequently called Capulin, and its upper part is termed Potrero de San Miguel [28:37]. As it is three-lobed, the three lobes bear different local names. Between them lie, from north to south,

[1] Bandelier, Final Report, pt. II, p. 157, 1892.
[2] Ibid., p. 21.
[3] Ibid., p. 158.
[4] Ibid., p. 159.
[5] Ibid., pp. 158–160.

the Cañon Jose Sanchez [28:51] (Tyesht-ye Ka-ma Chinaya), and the Cañon de la Bolsa [28:unlocated] (Ka-ma Chinaya). Ka-ma signifies house, and Chin-a-ya torrent, or mountain gorge in which runs a torrent. South of the Potrero Chato is the Potrero Largo [28:40], with two additions, of which the eastern one is called the Potrero de los Idolos [28:44] (Shkor-e Ka uash, or round mesa).[1]

This passage is vague. The mesa is said to be three-lobed and "the three lobes bear different local names." Yet Chata and Capulin are given as synonymous and applied to the whole mesa and San Miguel is said to be applied only to the upper part. The names of the lobes therefore do not seem to be given. It is difficult to understand how José Sanchez Canyon can lie between any of the lobes, or where the "Cañon de la Bolsa" (unknown to the writer's Cochiti informants) is situated. See [28:37], [28:38], [28:39], [28:59].

[28:37] (1) Eng. San Miguel Mesa. (<Span.). =Span. (2).

(2) Span. Mesa San Miguel, Potrero San Miguel 'Saint Michael's Mesa or land-tongue'. Cf. Sierra San Miguel [28:29]. =Eng. (1). "Potrero de San Miguel."[1]

According to an Indian informant of Cochiti, this name is applied to the upper part of [28:36], at the foot of the San Miguel Mountains [28:29]. On this stands the ruin [28:39]. Bandelier writes: "The Potrero Chato [28:36] is frequently called Capulin, and its upper part is termed Potrero de San Miguel."[1] It is evidently the Potrero San Miguel which Bandelier describes when he writes: "It [28:39] stands on a bald eminence, from which, as from the Potrero de las Vacas, an extensive view is obtained in all directions except the west and north."[2] See [28:36].

[28:38] Nameless pueblo ruin. Doctor Hewett informed the writer of this ruin and kindly located it for him. Bandelier says of Capulin Mesa: "A number of small houses are scattered over it."[1] Bandelier[3] gives considerable general information about the small ruins scattered over Capulin Mesa, but mentions nowhere the existence of this pueblo ruin. Cf. [28:39].

[28:39] (1) Cochiti *Hâ'atsę̨k̂á'matsę̨ʃóma* 'pueblo ruin of the earth' (*hâ'atsę̨* 'earth' 'world'; *k̂á'matsę̨ʃóma* 'pueblo ruin' <*k̂á'matsę̨* 'settlement,' *ʃóma* 'old'). This name was not familiar to any of the Cochiti informants, but was given as an emendation of the name given by Bandelier. A clan called *Hâ'atsę̨* is not known by them to exist or to have ever existed at Cochiti or Santo Domingo. Hodge[4] gives this word, however, as the name of now extinct clans of San Felipe and Laguna. "This pueblo [28:39] the Queres [Keresans] of Cochiti call Ha-a-tze (earth), which seems to be its origi-

[1] Bandelier, Final Report, pt. II, p. 158, 1892.
[2] Ibid., pp. 158–159.
[3] Ibid., pp. 159–160.
[4] Handbook Inds., pt. 1, p. 537, 1907.

nal name."[1] "Ha-atze."[2] "Ha-a-tze."[3] "Haatse."[4] "Haätse,"[5] apparently following Bandelier, but using the dieresis instead of hyphenation to separate the two a's. "Haatse (maison du peuple des lapins)",[6] probably a mistaken etymology of the name Cochiti (2) is here wrongly applied to the word *Hâ'atsę*. "*Hâats*^{e} (earth) may indicate a settlement of the Earth people"[7] (the spelling was supplied by the present writer). "Háats^{e}"[8] (the spelling was supplied by the present writer).

(2) Cochiti *Rɾæ't ɾǫ̂kâ'matsęʃóma* 'cottontail rabbit pueblo ruin', said to refer to [**28**:29] (*Rɾæ't ɾǫ*, see [**28**:29]; *k̂â'matsę-ʃóma* 'pueblo ruin' < *k̂â'matsę* 'settlement', *ʃóma* 'old'). The Cochiti informants volunteered the information that this is merely a descriptive term, given because of the proximity of the pueblo ruin to the mountains [**28**:29] to which the name *Rɾæ't ɾǫ-* is applied by the Cochiti. Cf. the application of San Miguel to this pueblo ruin, which also refers originally to the mountains [**28**:29]; see Span. (4), below. The Cochiti informants laughed at the idea of having a *rɾæt' ɾǫ* ('cottontail rabbit') clan at Cochiti or Santo Domingo, and so far as is known no such clan has been recorded as existing at present at any Keresan village.

> This pueblo [**28**:39] the Queres [Keresan] of Cochiti call Ha-a-tze (earth), which seems to be its original name; but they also apply to it the term Rä-tye Ka-ma Tze-shuma (the old Houses at the Rabbit), evidently a more modern appellation.[1]

Bandelier does not say that the pueblo ruin is called after [**28**:29], but his wording suggests that he assumed this derivation. "Rät-je Kama Tse-shu-ma".[9] "Rä-tya."[10] Hewett does not mention this name in either *Antiquities* or *Communautés*. "*Ryä'tc*^{u} *k'á'matse crúma* (*ryä'tc*^{u}, cottontail rabbit; *k'á'matse*, settlement; *crúma*, ancient). The pueblo on the Potrero de San Miguel [**28**:37], south of the Cañada de la Questa Colorada [**28**:30]."[11] "*Ryä'tc*^{u} . . . suggests the probability that this was a settlement of Rabbit clans."[12]

(3) Eng. San Miguel Pueblo ruin. (< Span.). = Span. (4).

(4) Span. Pueblo Viejo de San Miguel 'pueblo ruin of Saint Michael', referring to the mountains [**28**:29]. = Eng. (3).

[1] Bandelier, Final Report, pt. II, p. 159, 1892.
[2] Ibid., p. 160.
[3] Ibid., p. 163.
[4] Hewett: General View, p. 599, 1905; in *Amer. Anthr.*, VI, p. 638, 1904.
[5] Hewett, Antiquities, p. 31, 1906.
[6] Hewett, Communautés, p. 47, 1908.
[7] Hewett in *Papers School Amer. Archæol.*, No. 10, p. 671, 1909.
[8] Ibid., p. 672.
[9] Bandelier, op. cit., pl. I.
[10] Lummis in *Scribner's Mag.*, p. 98, 1893.
[11] Hewett (quoting Harrington) in *Papers School Amer. Archæol.*, No. 10, p. 670, 1909.
[12] Ibid., p. 671.

According to the Cochiti informants this is the current Span. name of the pueblo ruin among Indians and Mexicans about Cochiti. "San Miguel."[1]

This small ruin is described by Bandelier.[2] According to the tradition of the Cochiti Indians, obtained by the writer, this is the third one of the villages built and for a time inhabited by their ancestors in their migration southward from *Tɬó'on ɬe* [28:12]. See the discussion of this migration tradition under [28:77]. See [28:36], [28:37], [28:38].

[28:40] Span. "Potrero Largo."[3] The name means 'long land-tongue' and the identification is probably correct. Of this Bandelier writes as follows: "South of the Potrero Chato [28:36] is the Potrero Largo, with two additions, of which the eastern one is called the Potrero de los Idolos [28:44] (Shkor-e Ka-uash, or round mesa)."[3]

"I was repeatedly told that the Potrero Largo had no traces of antiquities on its summit."[4] See [28:44].

[28:41] (1) Eng. Lookout Mountain and Saint Peter's Dome are said to be applied to [28:41] and [28:42], which name to which being not ascertained.

(2) Span. Cerro Chacho 'nice little mountain' is applied to either [28:41] or [28:42]. To which of these mountains the name was applied was not ascertained.

[28:42] For names see under [28:41].

[28:43] (1) Eng. Bald Hill. (<Span.). =Span. (2).

(2) Span. Cerro Pelado 'bald mountain'. =Eng. (1).

This is a long bare ridge extending eastward from [28:41] and [28:42].

[28:44] (1) Cochiti (?) "Shkor-e Ka uash, or round mesa."[3] "Shko-re Ka-uash."[5]

(2) Span. "Potrero de los Idolos."[3] This means 'land tongue of the idols', referring to [28:45]. "Potrero de los Idolos."[6]

For a reference to this mesa by Bandelier, see under [28:40].

Again:

> The last [Potrero de los Idolos] is a small round mesa, called in Queres [evidently Cochiti] Shko-re Ka-uash, which rises above the Cañada of Cochiti [28:52] like an easterly spur of the long Potrero Largo [28:40] that flanks that valley [28:52] in the north. Its [28:44] height above the valley [28:52] is

[1] Lummis in *Scribner's Mag.*, p. 98, 1893.
[2] Final Report, pt. II, pp. 158–60, 1892.
[3] Ibid., p. 158, note.
[4] Ibid., p. 162.
[5] Ibid, p. 161.
[6] Hewett, Communautés, p. 47, 1908.

94.8 meters, or 304 feet, and the summit is oblong, and mostly covered with scrubby conifers. On the open space are the remains of two images of panthers, similar to those [28:27] on the Potrero de las Vacas [28:25].[1]

There is no pueblo ruin, at least to my knowledge, in the immediate vicinity of the Potrero de los Idolos.[2]

[28:45] Stone Lions Shrine on the "Potrero de los Idolos." The same names would be applied to this shrine as to [28:27] and for sake of brevity we omit repeating them. Bandelier speaks of the shrine as "the Panther Statue on the Potrero de los Idolos."[3] Hewett calls it "Stone Lions of Potrero de los Idolos."[4] These and other descriptive terms have been applied in order to distinguish this shrine from [28:27]. The mesa [28:44] is named from the shrine, and then the shrine from the mesa. No better nomenclature has been proposed.

The shrine is not so well known or so well preserved as [28:27], which it closely resembles. It is described by Bandelier:

One of them [the stone mountain-lions] is [has been] completely destroyed by treasure hunters, who loosened both from the rock by a blast of powder, and then heaved the ponderous blocks out by means of crowbars.[5]

The pueblo ruin nearest to this shrine appears to be [28:61].

There is no pueblo ruin, at least to my knowledge, in the immediate vicinity of the Potrero de los Idolos [28:44], and I was repeatedly told that the Potrero Largo [28:40] had no traces of antiquities on its summit. But the ancient Queres [Keresan] pueblo of Kua-pa [28:61] lies a little over 1 mile to the southwest, in the valley or cañada [28:52], and my Indian informants asserted that the inhabitants of Kua-pa had made the sculptures.[2]

Cf. [28:46].

[28:46] Rio Grande, see special treatment, pages 100–102.

[28:47] *Tsi̧kwajè*, see [29:1].

[28:48] *Tsi̧'a'a*, *Tsi̧'ageqwaƀe'iwe* 'basalt slope' 'descending place down by basalt slope' (*tsi̧* 'basalt'; *'a'a* 'steep slope'; *ge* 'down at' 'over at'; *qwaƀe* 'to descend'; *'iwe* locative). Cf. [22:47].

The old trail running across the top of the mesa *Tsi̧kwajè* [22:47] descends this slope. The slope is a well-known place, mentioned in Tewa mythology. See [22:47].

[28:49] (1) Cochiti *Tʃénaka̋'matsę̣ʃóma* 'river pueblo ruin' (*tʃéna* 'river' 'Rio Grande'; *ka̋'matsę̣ʃóma* 'pueblo ruin' <*ka̋'matsę̣* 'settlement' *ʃóma* 'old'). Although merely descriptive of the location, the usage of this name appears to be fixed. "Chin-a-Ka-na Tze-shu-ma, 'The old Houses on the River'":[6] This is Bandelier's spelling of the form given above.

[1] Bandelier, Final Report, pt. II, p. 161, 1892.
[2] Ibid, p. 162.
[3] Ibid., pl. IV, opp. p. 161.
[4] Hewett, Antiquities, p. 31, 1906.
[5] Bandelier, op. cit., pp. 161–162.
[6] Ibid., p. 80, note.

(2) Cochiti "Ti-tji Hän-at Ka-ma Tze-shu-ma, 'the old Houses in the North'".[1] This is for *Tɾéte . . . k̂á'matsɐʂóma;* cf. [28:26] Cochiti (3). This is merely a descriptive term which could be applied to any ruin north of Cochiti.

(3) Eng. Caja del Rio Pueblo ruin. (<Span.). =Span. (4).

(4) Span. Pueblo Viejo Caja del Rio 'box canyon pueblo ruin" referring to the canyon of the Rio Grande between Buckman and Cochiti. =Eng. (3). "Pueblo Caja del Rio."[2]

The ruin is described by Bandelier.[3]

[28:50] (1) Cochiti *'Ápòʃóko͡kářh'jɑ̨* 'chokecherry corner canyon' (*'ápo* 'chokecherry' 'Prunus melanocarpa'; *ʃóko* 'dell' 'low district'; *kářh'jɑ̨* 'canyon'). Cf. [28:30], Cochiti (4).

(2) Eng. Medio Canyon. (<Span.). =Span. (3).

(3) Span. Cañon del Medio, Cañon en el Medio 'middle canyon', said to be so called because it is between [28:30] and [28:51]. =Eng. (2). So far as known, Bandelier does not mention this canyon by this name at least, in his *Final Report.*

This is said to be the next canyon of any considerable size south of [28:30]. The similarity of the Cochiti name to one Cochiti name of [28:30] suggests interesting conjectures as to the original application of names meaning 'chokecherry' to places in this region.

[28:51] (1) Cochiti *ʃtɾéʃtɾe͡kanatʃénaja, ʃtɾéʃtɾe͡kana͡kářh'jɑ̨* 'arroyo or canyon of the place of the waterfall', referring to *ʃtɾéʃtɾe͡kana* [28:unlocated]; *tʃénaja* 'arroyo'; *k̂ářh'jɑ̨* 'canyon'). "Tyesht-ye Ka-ma Chinaya":[4] this is for *ʃtɾéʃtɾe͡kanatʃénaja*; see above.

(2) Eng. José Sanchez Canyon. (<Span.). =Span. (3).

(3) Span. Cañon de José Sanchez 'canyon of Joseph Sanchez,' name of a Mexican who owned land there. =Eng. (2). "Cañon José Sanchez."[4]

Bandelier mentions this canyon as lying between the lobes of Chata Mesa [28:36]. The present writer's Cochiti informants said that it is the next canyon south of [28:50].

[28:52] (1) *Temàge͡pò͡tsi"i, Temàgekanɾeɬà, Temàgekanɾeɬà͡pò͡tsi"i* 'Keresan place water canyon' 'Keresan place cañada', referring to Cochiti Pueblo [28:77] (*Temàge*, see [28:77]; *p̂o͡tsi"i* 'canyon with water in it' <*p̂o* 'water', *t̂si"i* 'canyon'; *kanɾeɬà* 'cañada' <Span. cañada). Cf. Tewa (2), Jemez (3), Cochiti (5), Eng. (6), Span. (10).

(2) *K̂ute'i͡p̂o͡tsi"i, K̂ute'ikanɾeɬà, K̂ute'ikanɾeɬà͡p̂o͡tsi"i,* 'stone estufa water canyon' 'stone estufa cañada', referring to Cochiti

[1] Bandelier, Final Report, pt. II, p. 80, note, 1892.
[2] Handbook Inds., pt. 2, p. 316, 1910.
[3] Op. cit., pp. 80–81.
[4] Ibid., p. 158, note.

Pueblo [28:77] (*K̂ute'i*, see [28:77]; *p̂otsi'i* 'canyon with water in it'; *kanɾeʌà* 'cañada' <Span. cañada). Cf. Tewa (1), Jemez (3), Cochiti (5), Eng. (6), Span. (10).

(3) Jemez *K̂ɾâtögewă'wă* 'Cochiti Canyon' (*K̂ɾâtöge* 'Cochiti'; *wă'wă* 'canyon' 'cañada'). Cf. Tewa (1), Tewa (2), Cochiti (5), Eng. (6), Span. (10).

(4) Cochiti *Tɾétepo̊k̂ářh'jo̊*, *Tɾétepo̊k̂óapo̊*, *K̂ářh'jo̊*, *K̂óapo̊* 'northwest canyon' 'northwest cañada' 'the canyon' 'the cañada' (*tɾéte* 'north'; *po* 'west'; *k̂ářh'jo̊* 'canyon'; *k̂óapo̊* 'cañada'). The canyon or cañada is so called because it is northwest of Cochiti. For quoted forms of *K̂óapo̊* see under [28:61].

(5) Cochiti *K̂ótɾetę̊k̂ářh'jo̊*, *K̂ótɾetę̊k̂óapo̊* 'Cochiti Canyon' 'Cochiti Cañada' (*K̂ótɾetę̊*, see [28:77]; *k̂ářh'jo̊* 'canyon'; *k̂óapo̊* 'cañada'). Cf. Tewa (1), Tewa (2), Jemez (3), Eng. (6), Span. (10). It is said by Cochiti informants that the canyon is not so designated because of its proximity to the present pueblo of Cochiti [28:77], but because "Old Cochiti" Pueblo ruin [28:58], to which the name *K̂ótɾetę̊* was originally applied, is situated at the canyon. Cf. [28:62].

(6) Eng. Cochiti Canyon, Cochiti Cañada. (<Span). =Span. (10). Cf. Tewa (1), Tewa (2), Jemez (3), Cochiti (5).

(7) Eng. Horse Canyon. The canyon is commonly called thus by people living at Pines [28:53]. It is said that a horse fell over one of the walls of the canyon and was killed, and that from this incident the canyon takes its name.

(8) Eng. Pines Canyon, Pines Cañada, referring to the settlement called Pines [28:53]. This name is current among Americans who live in the vicinity, many of whom are unfamiliar with the name Cochiti Canyon.

(9) Eng. Las Casas Canyon, Las Casas Cañada. (<Span.). =Span. (11).

(10) Span. Cañon de Cochiti, Cañada de Cochiti 'Cochiti Canyon' 'Cochiti Cañada'. =Eng. (6). Cf. Tewa (1), Tewa (2), Jemez (3), Cochiti (5). "Cañada de Cochiti".[1] "Canada de Cochiti".[2]

(11) Span. Cañon de las Casas, Cañada de las Casas 'canyon of the houses' 'cañada of the houses'. =Eng. (9). This name is applied especially to the upper part of the canyon, about Pines [28:53]. The name appears to refer to the settled condition of this canyon in contradistinction from other canyons. Most of the names given above refer to Cochiti, probably originally to Old

[1] Bandelier, Final Report, pt. II, p. 164, note, 1892, quoting an old MS. entitled "Merced de la Cañada de Cochiti," to which no date is given; Bandelier, ibid., pp. 155, 158, 164, 168.

[2] Hewett, Communautés, pp. 24, 43, 1908.

Cochiti [28:58], while nowadays the present Cochiti [28:77] is thought of. The canyon is described by Bandelier,[1] who gives much interesting historical information about it. See [28:53], [28:58], [28:60], [28:61]. See also Cliff in lower Cochiti Canyon [28:unlocated], page 452.

[28:53] Eng. Pines settlement.

This is a hamlet in which several American and Mexican families live. Cochiti Canyon [28:52] is at times designated after the name of this place. On the bridge [28:99] near Cochiti stands a sign indicating that it is 15 miles from the bridge to Pines.

[28:54] A gold mine owned by an aged Irishman, who lives at the place.

[28:55] (1) *Tageɹi'inf̂si'i* 'noon canyon' (*tageɹi* 'noon' < *tage* 'straight' referring to the position of the sun straight overhead; *ɹi* participial; *'iyʃ* locative and adjective-forming postfix; *f̂si'i* 'canyon'). Probably a translation of Span. (4).

(2) Cochiti *Sǫ̃ngatstʃa̧k̂á̧ȟ'ja̧* 'noon canyon' (*sǫ̃ngatstʃa̧* 'noon'; *k̂á̧ȟ'ja̧* 'canyon'). Probably a translation of Span. (4).

(3) Eng. Mediodia Canyon. (<Span.). =Span. (4).

(4) Span. Cañon del Mediodia 'south canyon' 'noon canyon'; probably so named from its location south of the upper part of [28:52].

This is a southern tributary of [28:52].

[28:56] (1) Keresan (evidently Cochiti) "Hä-nat Kot-yi-ti."[2] "Hä-nat" probably means 'above', as can be determined by eliminating the elements of known meaning in Bandelier's "Tit-yi Hä-nat Ka-ma Tze-shum-a . . . 'the old houses above in the north'."[3] "Kot-yi-ti" is for *K̂ótʃeta̧;* see [28:58] and Cochiti *K̂ótʃeta̧ʃóma* [28:unlocated]. Cf. Span. (2).

(2) Span. Potrero Viejo 'old land-tongue', probably referring to the ruin [28:58] which Bandelier calls "Pueblo Viejo;" see [28:58]. Cf. Cochiti (1). "Potrero Viejo."[4] "The Potrero"[5] probably refers to the Potrero Viejo.

Bandelier describes the Potrero Viejo as follows:

> In the west rise the pine-clad slopes and crests of the Sierra de la Bolsa [28:unlocated], and in front of them a high and narrow projection or cliff, called Potrero Viejo; by the Queres [Keresan], Hä-nat Kot-yi-ti. The sides of this mesa are of bare rock, a tufa merging into pumice-stone, and the ascent to the top is steep and laborious. The summit is wooded, and perhaps 2 miles long. From it expands a wide view, and the little houses of the hamlet [28:60] of the Cañada [28:52] appear tiny at a depth of nearly 500 feet below.[2] The Potrero Viejo is a natural fortress, almost as difficult to storm as the well-known

[1] Bandelier, Final Report, pt. II, pp. 164–166, 1892.
[2] Ibid., p. 164.
[3] Ibid., p. 152.
[4] Ibid., pp. 161, 164, 169.
[5] Ibid., p. 155, note.

cliff of Acoma. In case of necessity, a small tribe could dwell on its top for years without ever being obliged to descend into the valley beneath; for it is wooded and has a limited area of tillable soil, and natural tanks. Only from the rear or southwest is the ascent over a gradual slope; from the front and the north the trails climb over rocks and rocky débris in full view of the parapets, natural and artificial, that line the brink of the mesa.[1] Two classes of ruins occupy the summit, one of which is the comparatively recent pueblo [**28**:58] given on plate I, figure 15. . . . There are also traces of older ruins, which mark the existence of small houses, similar to those on the Potrero Chato [**28**:36] and on the Tziro Kauash, or Mesa del Pajarito [**17**:36]. Possibly these smaller houses are traces of the first occupation of the Potrero Viejo by the Queres [Keresan].[2] The oldest ruins on the mesa [**28**:56], which hardly attract any attention, are those of a prehistoric Queres [Keresan] pueblo [Cochiti *K̃ót ɹetę ʃóma* [**28**:unlocated]]; the striking well preserved ones are those of a village [**28**:58] built after the year 1683, and abandoned in April, 1694.[3] The Cañada de Cochiti [**28**:52], and especially the Potrero Viejo, was quite an important spot in the history of New Mexico between 1680 and 1695.[4]

Historical information about the Potrero Viejo is given by Bandelier.[5] See [**28**:58].

[**28**:57] A ranch on which lives a family named Benham is on the south side of the creek [**28**:52] at this place, so the writer is informed by Mr. K. A. Fleischer.

[**28**:58] (1) Cochiti *K̃ót ɹetę ʃóma*, *K̃ót ɹetę há'a ʃ teṭa ʃóma*, *K̃ót ɹetę-ká'matsę ʃóma* 'old Cochiti' 'old Cochiti settlement' (*K̃ót ɹetę*, [**28**:77]; *ʃóma* 'old'; *há'a ʃ teṭa* 'settlement'; *ká'matsę* 'settlement'). Cf. Eng. (2), Span. (3). "Kotyiti."[6] "*K'ótyit*^{i} *háarctitc*^{a} (*k'ótyit*^{i}, unexplained + *háarctitc*^{a}, houses). 'Old Cochiti', in the upper Cañada de Cochiti [**28**:52]."[7] "K'ótyit^{i}."[8]

(2) Eng. Old Cochiti, referring to [**28**:77]. =Span. (2). Cf. Cochiti (1). "'Old pueblo of Cochiti'":[3] given as the currently applied designation, which is only partially correct; see general discussion below.

(3) Span. 'Cochiti' Viejo, Pueblo Viejo 'old Cochiti' 'old pueblo' referring to [**28**:77]. =Eng. (2). Cf. Cochiti (1). "Pueblo Viejo."[9]

Bandelier writes: "Two classes of ruins occupy the summit [**28**:56], one of which is the comparatively recent pueblo [as Pueblo Viejo' [**28**:58]] given on plate I, figure 15. It is two stories high in some places, very well preserved, and built of fairly

[1] Bandelier, Final Report, pt. II, p. 167, 1892.
[2] Ibid., p. 167–168.
[3] Ibid., p. 178.
[4] Ibid., p. 168.
[5] Ibid., pp. 164–78.
[6] Hewett, Communautés, p. 47, 1908.
[7] Hewett, quoting Harrington, in *Papers School Amer. Archæol.*, No. 10, p. 670, 1909.
[8] Ibid., pp. 672, 673.
[9] Ibid., pl. I, No. 15.

regular parallelopipeds of tufa. The woodwork in it was evidently destroyed by fire, and much charred corn is found in the ruins. The average size of 118 rooms on the ground floor, which are all in the pueblo with exception of about ten, is 5.0 by 2.8 meters (16 ft. 5 in. by 9 ft. 2 in.) This is a large area in comparison with the size of older ruins. I noticed but one estufa, and the pottery bears a recent character."[1] "I have been thus circumstantial in regard to the history of the Potrero Viejo [**28**:56], for the reason that the ruins on its summit are frequently spoken of as the 'old pueblo of Cochiti,' in the sense of the original home of that tribe. It will be seen that this is only partially correct. The oldest ruins on the mesa [**28**:56], which hardly attract any attention, are those of a prehistoric Queres [Keresan] pueblo [*K̃ót ɹetę̃ʃóma* [**28**:unlocated]]; the striking well preserved ones [**28**:58] are those of a village built after the year 1683, and abandoned in April, 1694."[2] The history of this ruin is given by Bandelier.[3] The location of the ruin is very well known to Indians and Mexicans living about Cochiti. It is shown on the map according to information furnished by Indian informants and others. Mr. Benham, of Domingo, New Mexico, informs the writer that he has found bits of molten copper in the ruins. The ruin, as Bandelier states, is called 'old Cochiti', although this designation refers properly to the much older ruin on the same mesa; see Cochiti *K̃ót ɹetę̃ʃóma* [**28**:unlocated]. Hewett does not distinguish between the ancient ruin [**28**:unlocated] and the ruin of the pueblo built and occupied between the years 1683 and 1694 [**28**:58], for he writes merely: "Les grandes ruines de Kotyiti, sur une haute colline dominant la vallée du même nom. Ce *pueblo* fut occupé pendant la période historique par les ancêtres de la tribu actuelle de Cochiti."[4] "K'ótyit^{i}: this site is also in Cañada de Cochiti [**28**:52], a few miles above Qóapa [**28**:61]. It is the true 'Old Cochiti'. For this we have traditionary evidence and the firm basis of documentary history. The place is well known to the Cochiteños as their home up to the time of its destruction by the Spaniards. For the authentic history of this period we are indebted to Bandelier.[3] After the destruction of Old K'otyit^{i} the present pueblo [**28**:77] of the same name (now permanently corrupted into 'Cochiti' [in Span. and Eng.]) was built on the banks of the Rio Grande. This town has probably nearly held its own in population since the removal. Knowing something of it from the time of the occupancy of old K'otyit^{i},

[1] Bandelier, Final Report, pt. II, p. 167, 1892.
[2] Ibid., p. 178.
[3] Ibid., pp. 164–78.
[4] Hewett, Communautés, p. 47, 1908.

we have evidence on which to estimate roughly the population of ruined villages from their present appearance."[1] But Bandelier would have us understand that [**28**:58] was built, occupied a few years, and abandoned by Cochiti Indians and their allies at the time of the revolt of 1680, while the present Cochiti [**28**:77] stood where it now stands at the time that the Spaniards began to colonize the country, it having been built at some time previous to the coming of the Spaniards, by Indians whose earlier home was somewhere about Cochiti Cañada [**28**:52]; see [**28**:77]. The writer's Cochiti Indian informants said that a pueblo, now in ruins, on top of the mesa [**28**:56] was the first village called *K̃ót ɾetę̨*; that they did not know when this was abandoned, but that when it was abandoned its population built the present pueblo of *K̃ót ɾetę̨*, or Cochiti, which was named after the earlier village; that the ruin [**28**:61] is never called *K̃ót ɾetę̨*; that old *K̃ọ́t ɾetę̨* was the last settlement inhabited by the Cochiti people on their migration southward from *Tɾó'on ɾe* before building the present village. See Cochiti *K̃ót ɾetę̨ ʃóma* [**28**:unlocated], page 454.

[**28**:59] Nameless canyon. This begins near the pueblo ruin [**28**:39] and enters Cochiti Canyon almost opposite the pueblo ruin [**28**:58], according to information obtained by Mr. K. A. Fleischer.

[**28**:60] (1) Eng. La Cañada settlement, Cañada de Cochiti settlement. (<Span.). =Span. (2).

(2) Span. La Cañada, Cañada, Cañada de Cochití, referring to [**28**:52] in which it is situated. =Eng. (1).

This is a small, miserable-looking Mexican hamlet. Its history is given by Bandelier.[2] The grant was made in 1728, and in 1782 the Cañada had 184 Mexican settlers. In the early part of the nineteenth century the settlement was abandoned for several years on account of depredations of the Navaho. "From it [**28**:56] expands a wide view, and the little houses of the hamlet of the Cañada [**28**:60] appear tiny at a depth of nearly five hundred feet below. The ruins of Kua-pa [**28**:61] lie about a mile and a half lower down the valley than the present Mexican settlement [**28**:60], midway between the Potrero Viejo [**28**:56] and the Potrero de los Idolos [**28**:44]."[2]

[**28**:61] (1) Cochiti *K̃ót ɾetę̨ǩáɾ̃h'ja há'a ʃteta ʃóma*, *K̃ót ɾetę̨ǩóapa há'a ʃteta ʃóma*, *K̃aɾ̃h'ja há'a ʃteta ʃóma*, *K̃óapa há'a ʃteta ʃóma*, 'Cochiti Cañada Pueblo ruin' 'the cañada pueblo ruin', referring to [**28**:52] (*K̃ót ɾetę̨ǩáɾ̃h'ja*, *K̃ót ɾetę̨ǩóapa*, *há'a ʃteta ʃóma* 'pueblo

[1] Hewett in *Papers School Amer. Archæol.*, No. 10, p. 672, 1909.
[2] Final Report, pt. II, p. 164, 1892.

ruin' <*há'aʃteṭą* 'pueblo', *ʃóma* 'old'). "Cuapá."[1] "Kua-pa."[2] "Kuapa."[3]

This pueblo ruin is described by Bandelier:[4] "The ancient Queres (Keresan) pueblo of Kua-pa lies a little over one mile to the southwest [of [**28**:45]] . . . and my Indian informants asserted that the inhabitants of Kua-pa had made the sculptures."[5] According to the tradition of the Cochiti Indians obtained by the present writer, this is the fifth village built, inhabited, and abandoned by the Cochiti on their migration southward; see under [**28**:77]. A San Felipe tradition obtained by Bandelier relates how this village [**28**:61] was attacked by the "Pinini," a race of dwarfs, and how the three survivors became at last the San Felipe people; see quotations from Bandelier under [**29**:69]. See also [**28**:52], [**28**:45].

[**28**:62] (1) *Mlæn ʃ'ịnt̂si"i*, *Ḅlæŋ ʃ'ịnt̂si"i* 'Bland Canyon' (*Mlæŋ ʃ-*, *Ḅlæŋ ʃ-* <Eng. (3) or Span. (4), below; *'ịŋ ʃ* locative and adjective-forming postfix; *t̂si"i* 'canyon'). =Eng. (3), Span. (4).

(2) Cochiti *K̂óapąkwétʃéna* 'southern arroyo or branch of the cañada,' referring to [**28**:52] (*k̂óapą* 'cañada'; *kwé* 'south'; *tʃéna* 'arroyo'). The canyon is in this way distinguished from Cochiti Canyon [**28**:52], it being considered a southern branch of the latter. For the name cf. Cochiti [**28**:71].

(3) Eng. Bland Canyon. The canyon gets this name from Bland settlement [**28**:63]. =Tewa (1), Span. (4).

(4) Span. Cañada Bland. (<Eng.). =Tewa (1), Eng. (3).

This canyon is said to be as large as Cochiti Canyon [**28**:52.] See [**28**:63]. Cf. [**28**:52], [**28**:65], [**28**:71].

[**28**:63] (1) Eng. Bland settlement.

This is evidently the name of some American given to the settlement or to the mines there. =Span. (2).

(2) Span. Bland. (<Eng.). =Eng. (1).

[**28**:64] (1) Cochiti "Mishtshya Ko-te (Mountain of Ashes)."[6]

(2) Span. "Potrero de en el Medio."[6] This means 'tongue of land in the middle'.

These names refer to the great height of land between Bland Canyon [**28**:62] and Coye Canyon [**28**:65]. Bandelier mentions ruins on this mesa:

> I know of no ruins farther south than those on the Potrero de en el Medio, or Mishtshya Ko-te (Mountain of Ashes), and those on the Potrero de la Cañada

[1] Bandelier, Final Report, pt. II, p. 21, 1892.
[2] Ibid., pp. 162, 164–166.
[3] Ibid., p. 188; Hewett, Communautés, p. 47, 1908.
[4] Bandelier, op. cit., pp. 162–167.
[5] Ibid., p. 162.
[6] Ibid., p. 182.

Quemada [28:67]. To reach these places from Cochiti, it is best to follow the sandy bottom of the Peralta torrent [28:71], going almost due west. The Mishtshya Ko-te lies north of the broad gulch [28:71], between it and the Cañada of Cochiti [28:52]. It is a steep rock forming the eastern end of a towering potrero. I have not ascended to its summit, but know on good authority that on it stand the ruins of two buildings. The trail to the Potrero turns aside from the Peralta [to [28:71]] near where a dark, deep cleft, the Cañon del Ko-ye [28:65], runs into it from the northwest.[1]

See Pueblo ruin on Potrero en el Medio under [28:unlocated].

[28:65] (1) *Kojè'ıntsi'i* 'Coye Canyon' (*Kojè* <Span. (4), below; *'ıŋ* locative and adjective-forming postfix; *tsi'i* 'canyon'). =Eng. (3), Span. (4).

(2) Cochiti *Kútseka'at* of obscure etymology (*kútse* unexplained, said to sound somewhat like *k'ötsı̨* 'antelope'; *ka'at* 'deep, shut-in canyon').

(3) Eng. Coye Canyon. (<Span.) =Tewa (1), Span. (4).

(4) Span. Cañon del Coye 'roof-door canyon'. =Tewa (1), Eng. (2). "Cañon del Ko-ye," "Ko-ye."[1] Span. coye 'roof-door' is a corruption of Tewa *k'oji* 'roof-door', and is a term quite generally used in New Mexican Span.; see under GEOGRAPHICAL TERMS. The canyon bears this name because it is boxlike, almost like a room.

"A dark, deep cleft, the Cañon del Ko-ye, runs into it from the northwest . . . The Cañyon del Ko-ye is a dark, narrow chasm, fearful to look into from above; towards its lower portions the rocks overhang in such a degree as almost to exclude daylight."[1]

Coye Canyon is not as long as Quemado [28:66], but it is more boxlike and carries more water.

[28:66] (1) Cochiti *Pókáwa* 'western canyon' (*po* 'west'; *káwa* 'canyon'). It is called so because of its location; cf. [28:71] and [28:62] canyon; see [28:71].

(2) Eng. Quemado Canyon. (<Span.). =Span. (3).

(3) Span. Cañon Quemado, Cañada Quemada 'burnt canyon'. =Eng. (2). "Cañada Quemada."[1]

Beyond the mouth of the Ko-ye [28:65], the gulch [28:71] changes its name to that of the Cañada Quemada, and becomes a wooded gorge; but as we go farther west, it appears still narrower, and its sides higher and steeper. At a distance of 12 miles from the pueblo [28:77], a partly wooded ridge traverses it, and on the summit of this ridge, called Potrero de la Cañada Quemada [28:67], lies the ruin of which Figure 16 of Plate I [of the *Final Report*] gives the shape and relative size.[1]

See [28:67] and Pueblo ruin on Quemada Mesa, under [28: unlocated], page 455.

[1] Bandelier, Final Report, pt. II, p. 182, 1892.

[28:67] (1) Eng. Quemada Mesa, Quemado Canyon Mesa. (<Span.) =Span. (2).

(2) Span. "Potrero de la Cañada Quemada".[1] This means 'land-tongue of the burnt canyon', referring to [28:16]. "Potrero Quemado".[2] This is evidently an abbreviation of the name given above. See [28:66] and Pueblo ruin on Quemada Mesa [28:unlocated].

[28:68], see Jemez [27:41].

[28:69], see Jemez [27:41].

[28:70] Nameless branch of Quemado Canyon; see [28:66].

[28:71] (1) *Peɹalta'iŋʃhu'u* 'Peralta Arroyo' (*Peɹalta* < Span. (4), below; *'iŋʃ* locative and adjective-forming postfix; *hu'u* 'large groove' 'arroyo'). =Eng. (3), Span. (4).

(2) Cochiti *Kwétʃéna* 'south arroyo' (*kwé* 'south'; *tʃéna* 'arroyo'). It is so called because it is south of Cochiti Pueblo [28:77]. Cf. the Cochiti name *Pó̂káwa* 'west canyon', applied to its upper course [28:66].

(3) Eng. Peralta Arroyo, Peralta Canyon. (<Span.). =Tewa (1), Span. (4).

(4) Span. Arroyo Peralta, Cañon Peralta, named from the Span. family name Peralta. Don Pedro Peralta may have (?) succeeded Oñate in 1608 as second governor of New Mexico. =Tewa (1), Eng. (3). "Cañada de la Peralta".[3] "Arroyo de la Peralta".[4] Mexican and Indian informants do not consider Bandelier's usage of "de la" in these forms to be correct.

The upper branches of the Peralta Canyon are known by different names; see [28:65] and [28:66]. In its lowest course the Peralta is a typical arroyo, having a delta [28:78] at its confluence with the Rio Grande just south of Cochiti Pueblo [28:77]. For some distance below the confluence of [28:65] and [28:66] the Peralta is a broad canyon or valley with very high sides. It carries water perennially down as far as this section.

> Between Cochiti [28:77] and this point [the confluence of Coye Canyon [28:65] with the Peralta] the north side of the Peralta is lined by very picturesque forms of erosion, isolated cones of white tufa, each capped by a boulder. At the Barranco Blanco [28:73] hundreds of these cones cluster together, presenting the appearance of a long border of snow-white tents. Beyond the mouth of the Ko-ye [28:65], the gulch changes its name to that of the Cañada Quemada [28:66].[1]

See [28:65], [28:66], [28:73], [28:78], *Kó̂haǐ̯ǫtʃótotsanʃi̯ʃ* [28:unlocated], and for the name [28:62].

[1] Bandelier, Final Report, pt. II, p. 182, 1892.
[2] Ibid., p. 184.
[3] Ibid., p. 21.
[4] Ibid., p. 178.

[28:72] A large nameless hill or mountain, dome-shaped. On the south side of Peralta Creek at the base of this mountain are some tent-rocks. Cf. [28:73].

[28:73] (1) *Kǫ̂sæ̂'i'ⁱ* 'place of the white bank' (*kǫ* 'barranca'; *sæ̂* 'whiteness' 'white'; *'i'ⁱ* locative and adjective-forming postfix). =Eng. (3), Span. (4). Cf. Cochiti (2).

(2) Cochiti *Káʃjąk'atowetsi̥ʃ* 'the white cliffs' (*káʃjąᵒ* 'white'; *k'atowetsi̥ʃ* 'cliffs'). Cf. Tewa (1), Eng. (3), Span. (4).

(3) Eng. Barranca Blanca. (<Span.). =Tewa (1), Span. (4). Cf. Cochiti (2).

(4) Span. Barranca Blanca 'white bank'. =Tewa (1), Eng. (3). Cf. Cochiti (2). "Barranco Blanco".[1]

This place is in the canyon on the north side of the bed of the Peralta. See excerpt from Bandelier, under [28:71], (4). Cf. [28:72].

[28:74] Cochiti *Kwépótʃe* 'in the southwest' (*kwé* 'south'; *po* 'west'; *tʃe* locative). This is the name of small hills southwest of Cochiti Pueblo [28:77]. Cf. [28:75].

[28:75] Cochiti *Tʃétepotʃe* 'in the northwest' (*tʃéte* 'north'; *po* 'west'; *tʃe* locative). This is the name of small hills northwest of Cochiti Pueblo [28:77].

Somewhere in these hills there is said to be a large cave which is used by the Cochiti Indians for ceremonial purposes. See cave in *Tʃétepotʃe* hills [28:unlocated] and [28:76]. Cf. [28:74].

[28:76] Cochiti *Tsénatiʃ*, said to mean 'where it comes to an end'.

This is the largest but not the highest of the *Tʃétepotʃe*. The western hill of the *Tʃétepotʃe* is the highest. See [28:75].

[28:77] (1) *K̂ute'e'ǫŋwį* 'stone estufa pueblo' (*k̂u* 'stone'; *te'e* 'estufa' 'kiva'; *'ǫŋwį* 'pueblo'). *K̂ute'e* is a Tewa adaptation of the Keresan name due to folk etymology. See especially Cochiti (7), below. Cf. Jemez (4).

(2) *Temàge'ǫŋwį* 'Keresan Place Pueblo' (*Temà* Cochiti Indian, Keresan Indian; *ge* 'down at' 'over at'; *'ǫŋwį* 'pueblo'). This is a name almost as much in use as Tewa (1), above. The expression *Temàt̂owà* (*t̂owà* 'people') is very common.

(3) Picuris "Páthaītá":[2] probably equivalent to Isleta (5), Sandia (6).

(4) Jemez *Kʃâtöge* 'mountain-sheep home' (*kʃâ* 'mountain sheep'; *töge* 'home' 'pueblo'). This is an adaptation of the Keresan name due to folk etymology. See especially Cochiti (7),

[1] Bandelier, Final Report, pt. II, p. 182, 1892. [2] Spinden, Picuris vocabulary, MS., 1910.

below. Cf. Tewa (1). A Cochiti person is called *Kʃâtö'ö*, 2 + plural *Kʃâtö'öʃ*.

(5) Isleta "Pá'l-āb 'soapweed town'".[1] "Pá'lahuide 'a Cochiti man'".[1] "Pa'hlaí":[2] given as both Isleta and Sandia name, probably signifying 'soapweed place'. Cf. Picuris (3), Sandia (6).

(6) Sandia "Pa'hlaí":[2] given as both Isleta and Sandia name, probably signifying 'soapweed place'. Cf. Picuris (3), Isleta (5).

(7) Cochiti *K̃ót ʃetę* of obscure etymology. This name appears to have about this form in all the Keresan dialects. See Sia (8), Acoma (9). It gives rise to the Tewa, Jemez, Hopi, Eng., and Span. forms. The name *K̃ót ʃetę* was first applied, it is said, to *K̃ot ʃetęhá'aʃteṭaʃóma* [**28**:unlocated], q. v. 'Cochiti people' is expressed by postpounding *mæ* 'people'; 'Cochiti language' by postpounding *mæwatʃi̯* 'people's talk' (*mæ* 'people'). "Cochiti".[3] "Chochiti".[4] "Cochite".[5] "Cochitti".[6] "Cocheli".[7] "San Buena Ventura de Cochiti".[8] "Chochité".[9] "Cuchin".[10] "Cuchili".[11] "Qui'-me".[12] "Co-chi-te-mi'":[12] evidently for *K̃ot ʃetęmæ*. "Cochilis".[13] "Cochity".[14] "San Buenaventura de Cochiti".[15] "Cochiteumi".[16] "Cochitemí":[17] given as the name of the language of the Cochiti; for *K̃ot ʃetęmæ*. "Cotchiti".[18] "Cochitinos".[19] "Cocluti".[20] "Cochit".[21] "Cotchita".[22] "Cocheti".[23] "Cochito".[24] "Cocheto".[25] "Ko-tyi-ti":[26] given as Cochiti name for Cochiti. "Kot-ji-ti".[27] "Kótite":[28] given as the Hano Tewa name; doubtless for Hopi (10) or

[1] Gatschet, Isleta MS. vocab., Bur. Amer. Ethn., 1885 (cited in Handbook Inds., pt. 1, p. 318, 1907).
[2] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., op. cit.).
[3] Oñate (1598) in *Doc. Inéd.*, XVI, p. 102, 1871.
[4] Ibid, p. 114.
[5] Zárate-Salmeron (*ca.* 1629) quoted by Bancroft, Native Races, I, p. 600, 1892.
[6] Vargas (1694) quoted by Bandelier in Final Report, pt. II, p. 168, 1892.
[7] Vaugondy, map Amérique, 1778.
[8] Alencaster (1805) in Meline, Two Thousand Miles, p. 212, 1867.
[9] Barreiro, Ojeada sobre N. Méx., p. 15, 1832.
[10] Abert, Report, map, 1848.
[11] Simpson, Report to Sec. War, map 4, 1850.
[12] Pac. R. R. Rep., III, pt. 3, p. 90, 1856.
[13] Meriwether (1853) in *H. R. Ex. Doc. 37, 34th Congress, 3d sess.*, p. 146, 1857.
[14] *Ind. Aff. Rep.* for 1864, p. 194, 1865.
[15] Ibid. for 1867, p. 213, 1868.
[16] Cubas, Repub. of Mex., p. 65, 1876.
[17] Gatschet, Zwölf Sprachen aus dem Südwesten Nordamerikas, p. 60, 1876.
[18] Powell in *Amer. Nat.*, XIV, p. 604, Aug. 1880.
[19] Bandelier in *Archæol. Inst. Bull.*, I, p. 26, 1883.
[20] Curtis, Children of the Sun, p. 121, 1883.
[21] Prince, N. Mex., p. 217, 1883.
[22] Kingsley, Stand. Nat. Hist., VI, p. 183, 1885.
[23] *Ind. Aff. Rep.* for 1889, p. 263, 1889.
[24] Bancroft, Arizona and N. Mex., map, 1889.
[25] *Ind. Aff. Rep.* for 1889, p. 264, 1889.
[26] Bandelier, Final Report, pt. I, p. 126, 1890.
[27] Ibid., p. 260.
[28] Stephen in *8th Rep. Bur. Amer. Ethn.*, p. 37, 1891.

Span. (13). "Cachiti".[1] "Oôtyi-ti".[1] "Cochiteños":[2] Span. for 'Cochiti people'. "Kótiyti".[3] "Ko-chi-ti'".[4] "Kotyiti".[5]

(8) Sia "K͡ot∫iti".[6] =Cochiti (7), Acoma (9).

(9) Acoma "Kotŭ'tī".[7] "Kotyít'".[7] =Cochiti (7), Sia (8).

(10) Oraibi Hopi *K̄wit∫iti:* doubtless from the Keresan forms.

(11) Navaho "To Gad 'cedar water'".[8] "*Tqogă''nĭ* 'the Cochiti [people]'".[9] "Tqógā' 'Cochiti'".[10]

(12) Eng. Cochiti. (<Span.). =Span. (13).

(13) Span. Cochití, derived from some Keresan form; see Cochiti (7), Sia (8), Acoma (9).

(14) "San Buena Ventura de Cochiti."[11] "San Buenaventura de Cochiti."[12] "San Buenaventura."[13] "San Buena Ventura de Cochita."[14]

(15) "St. Bartholomew."[15] "San Bartolomeo."[16]

Cochiti Pueblo (pl. 19, *A*) is the most northerly of the Keresan-speaking pueblos, and the one nearest to the Tewa country. The Tewa say that in ancient times the relations between the Tewa and the Cochiti were normally unfriendly.

The invariable element in the migration traditions is that the Cochiti people have occupied and abandoned successively a number of sites, beginning with *T∫o̜'on∫e* [**28**:12] and ending with their present village. The sites are, as the writer obtained them from Mr. John Dixon of Cochiti in 1908: (1) *T∫o̜'on∫e* [**28**:12], (2) *Mo̜k͡at͡a̜k͡ówet͡ ̜k͡á'matse̜∫óma* [**28**:26], (3) *Tsé∫at͡e̜tan∫k͡át'et∫amo̜há'a∫te̜t͡a̜∫óma* [**28**:unlocated], (4) *Há'atse̜k͡á'matse̜∫óma* [**28**:39], (5) *K͡ót∫ete̜k͡ať h'jo̜há'a∫te̜t͡a̜∫óma* [**28**:61], (6) *K͡ót∫ete̜há'a∫te̜t͡a̜∫óma* [**28**:unlocated], and (7) *K͡ót∫ete̜* [**28**:77]. Lists of the sites obtained by Bandelier, Lummis, and Hewett differ somewhat from this, although some of them were obtained from the same informant.[17] It will be noticed that the pres-

[1] Bandelier, Gilded Man, p. 216, 1893.

[2] Lummis in *Scribner's Mag.*, p. 92, 1893.

[3] *Field Columb. Mus. Pub. 96*, p. 11, 1905.

[4] Handbook Inds., pt. 1, p. 317, 1907.

[5] Hewett, Communautés, p. 47, 1908.

[6] Spinden, Sia notes, MS., 1911.

[7] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 1, p. 318, 1907).

[8] Curtis, American Indian, I, p. 138, 1907.

[9] Franciscan Fathers, Ethn. Dict. of the Navaho Language, p. 128, 1910.

[10] Ibid., p. 135.

[11] Alencaster (1805) in Meline, Two Thousand Miles, p. 212, 1867.

[12] *Ind. Aff. Rep.* for 1867, p. 213, 1868.

[13] Bancroft, Ariz. and N. Mex., p. 281, 1889.

[14] Donaldson, Moqui Pueblo Indians, p. 91, 1893.

[15] Pike, Trav., p. 273, 1811 (a mistake, intended for San Buenaventura, according to Handbook Inds., pt. 1, p. 318, 1907).

[16] Mühlenpfordt, Mejíco, II, p. 533, 1844.

[17] See Bandelier, Final Report, pt. II, p. 21, 1892; Lummis, The Land of Poco Tiempo, 1893, pp. 136–154; Hewett, The Excavations at El Rito de los Frijoles in 1909, in *Papers School Amer. Archæol.*, No. 10, and *Amer. Anthr.*, II, No. 4, Oct.–Dec., 1909, pp. 670–73.



A. COCHITI PUEBLO



B. SANTO DOMINGO PUEBLO

ent village, according to the tradition obtained by the writer, is the seventh which these Indians have occupied in their migration southward. Bandelier treats the history of Cochiti quite fully:[1] "It seems certain that when the Spaniards began to colonize the country in 1598 the village of Cochiti stood on the banks of the Rio Grande, almost where it now stands."[2] "North of the Arroyo de la Peralta [**28**:71] and on gravelly bluffs above the river bottom, stands the Indian village of Cochiti. The deep groove of the Peralta is waterless except during very heavy rains, and on each side of it I have noticed outcroppings of ruins, the remains of the Cochiti abandoned by its inhabitants after the rebellion of 1680."[3] Bandelier gives[4] as the sixth and seventh sites of Cochiti "the river front on the north side of the Cañada de la Peralta [**28**:71] and the south bank of the same torrent." (Is not "south" in the last clause a mistake for "north"?) See especially *K̂ót ɾetẹ́há'aʃteṭaʃóma* [**28**:unlocated], and [**29**:69] where San Felipe traditions bearing on Cochiti are quoted.

[**28**:78] *Peɬalta'iŋɾhu'iŋqwoge* 'delta of Peralta Arroyo' (*Peɬalta'iŋʃhu'u*, see [**28**:71]; *qwoge* 'delta' <*qwo* 'to cut through', *ge* 'down at' 'over at').

[**28**:79] (1) *K̂ute'iŋkop'e* 'stone estufa bridge' (*K̂ute'e*, see [**28**:77]; *'iŋɾ* locative and adjective-forming postfix; *kop'e* 'boat' 'bridge' <*ko* 'to bathe', *p'e* 'stick' 'timber'). Cf. (2), below.

(2) *Temàge'iŋkop'e* 'Cochiti Bridge' (*Temàge*, see [**28**:77]; *'iŋɾ* locative and adjective-forming postfix; *kop'e* 'boat' 'bridge' <*ko* 'to bathe', *p'e* 'stick' 'timber').

This is the present bridge. Cf. the name of the former bridge [**28**:80].

[**28**:80] Site of the former bridge near Cochiti Pueblo.

[**28**:81] (1) *P̂oḅige* 'the little sharp bend of the river' (*p̂o* 'water' 'river'; *ḅige* 'small sharp bend' <*ḅi* connected with *ḅẹŋɾ*, *ḅuŋɾ*, *ge* 'down at' 'over at').

(2) Eng. The Boom, so called because logs and ties are taken out of the Rio Grande at the place.

(3) Span. Santa Cruz 'holy cross'.

The river is deep at this place and makes a sharp bend. During the summer time there is here on the east bank of the river a camp for the workmen employed in taking out logs and ties which are floated down the river.

[1] Final Report, pt. II, pp. 21, 168–79, 1892.
[2] Ibid., p. 168.
[3] Ibid., pp. 178–79.
[4] Ibid., p. 21.

[**28**:82] Span. "Pueblo del Encierro."[1] This means 'pueblo of the enclosure'; why the name is applied or whether it is generally applied is not known.

. Some distance to the north [of [**28**:83]], on a long and gravelly slope running almost parallel with the river, stands a nearly obliterated large ruin, called, in Spanish, Pueblo del Encierro. Foundations of rubble, denoting smaller structures, extend part of the way from its southern wall to the lower apex formed by the slanting bluff on which the ruins stand. On that apex are the remains of another rectangular building, and of a circular structure which I was told was an estufa, although I incline to the belief that it was a round tower. At the Encierro, although all the other artificial objects belong[ing] to a people using stone implements, such as obsidian and flint, are profusely scattered about, the corrugated pottery is very scarce; most of the potsherds belong to the coarsely glazed kind. Two old acequias [irrigation ditches] can be descried in the vicinity, but it is doubtful if they are not of a posterior date. . . . Garden beds, enclosed by upright stones, form part of the ruins. The rubbish is about equally distributed over the whole, so that it would be difficult to determine which were the buildings, were it not for the double rows of stones set on edge 0.30 to 0.40 m. apart, that distinguish the foundations of the houses from simple enclosures. The space between the two rows may have been originally filled with gravel or adobe. Although the area covered by the ruins is comparatively large, the pueblo was in fact a small one.[2]

Mr. K. A. Fleischer kindly located this ruin for the writer. See [**28**:83], [**28**:84], [**28**:90], [**28**:91], [**29**:29]; nameless pueblo ruin midway between Bajada [**29**:26] and Cochiti [**28**:77], [**29**:unlocated]; nameless pueblo ruin west of midway between Bajada [**29**:26] and Cochiti [**28**:27], [**29**:unlocated]; and third nameless pueblo ruin mentioned by Bandelier as between Bajada [**29**:26] and Cochiti [**28**:77], [**29**:unlocated].

[**28**:83] Cochiti *Tá ʃkạtsẹ* 'place of the potsherds' (*tá ʃkạ* 'potsherd'; *tsẹ* locative). "Tash-ka-tze, or Place of Potsherds".[1]

On the other side of the Rio Grande [from Cochiti Pueblo], within a radius of at most 3 miles, I have visited three ruins. The great flow of lava surmounted by the Tetilla cone [**29**:4] approaches the river banks, and here terminates the cañyon that separates San Ildefonso from Cochiti. Almost directly opposite the latter pueblo, on a rocky bluff, stand the ruins to which the Queres [Keresan] give the name of Tash-ka-tze, or Place of Potsherds. An irregular quadrangle, marked partly by rubble foundations, and measuring approximately 56 meters (182 feet) from east to west and 50 meters (162 feet) from north to south, and a round tower 10 meters (32½ feet) across, are its best preserved features. Twelve meters west of this quadrangle appear foundations of two sides of another one, measuring 50 meters from north to south by 31 from east to west. West of the round tower, at a distance of 10 meters, stands another structure 30 meters long by 13 wide. The whole seems, therefore, to have consisted of three retangular houses and one round tower. The latter occupies a good position for observation. The artificial objects consist of obsidian, of glazed pottery with very little corrugated, stone hammers, metates, and corn-crushers.[2]

[1] Bandelier, Final Report, pt. II, p. 179, 1892. [2] Ibid., pp. 179–180.

The ruin was located for the writer by Mr. Fleischer. See [**28**:82], [**28**:84], [**28**:90], [**28**:91], [**29**:29]; nameless pueblo ruin between Bajada [**29**:26] and Cochiti [**28**:77], [**29**:unlocated]; nameless pueblo ruin west of a point midway between Bajada [**29**:26] and Cochiti [**28**:77], [**29**:unlocated]; third nameless pueblo ruin mentioned by Bandelier between Bajada [**29**:26] and Cochiti [**28**:77], [**29**:unlocated].

[**28**:84] Nameless pueblo ruin, located by Mr. Fleischer.

> Still smaller ruins [than [**28**:83] and [**28**:84]] stand on the summit of a narrow and abrupt bluff of trap, which rises over the north bank of the Rio de Santa Fé, [**28**:85] about 2 miles east of its mouth, opposite Cochiti. The waters of this stream [**28**:85] only reach the Rio Grande during freshets, but along the base of this tongue-shaped mesa they are usually permanent. The ruins consist of the foundations of a small house with an enclosure. There are also two circular depressions. The walls of the building were made of a triple row of blocks of lava, and they show a width of 0.75 meter (2½ feet). The pottery is like that at the Encierro [**28**:82]; and flint flakes, and some obsidian, are scattered over the mesa.[1]

See [**28**:82], [**28**:83], [**28**:90], [**28**:91], [**29**:29], [**29**:8]; nameless pueblo ruin midway between Bajada [**29**:26] and Cochiti [**28**:77], [**29**:unlocated]; nameless pueblo ruin west of a point midway between Bajada [**29**:26] and Cochiti [**28**:77] [**29**:unlocated]; and third nameless pueblo ruin mentioned by Bandelier between Bajada [**29**:26] and Cochiti [**28**:77], [**29**:unlocated].

[**28**:85] Santa Fe Creek, see [**29**:8].

[**28**:86] Spring or place of perennial water in the arroyo bed. Mr. Fleischer states that there is always water on the surface of the arroyo bed at this place. "The waters of this stream [**28**:85] only reach the Rio Grande during freshets, but along the base of this tongue-shaped mesa they are usually permanent".[1] See [**28**:84].

[**28**:87] (1) Cochiti *Kwéhatʃe* 'at the south east' (*kwe* 'south'; *ha* 'east'; *tʃe* locative). This name is applied to the hills on the east side of the Rio Grande, southeast of Cochiti Pueblo. For the name cf. [**28**:74] and [**28**:75].

(2) Eng. Peña Blanca Hills. (<Span.). =Span. (3).

(3) Span. Lomas de Peña Blanca 'Peña Blanca Hills', referring to Peña Blanca settlement [**28**:93]. These are general names for the hills east of Peña Blanca.

[**28**:88] (1) Cochiti *Mó'nakanʃk̂ót'ę* 'black mountain' (*mó'nakanʃ* 'black'; *k̂ót'ę* 'mountain'). Cf. Eng. (2).

(2) Eng. Black Mesa. Cf. Cochiti (1).

(3) Span. "Mesita Redonda."[2] This means 'small round mesa'.

[1] Bandelier, Final Report, pt. II, p. 180, 1892.

[2] Ibid., p. 181, note.

This is a high, round, black mesa with many caves in it. For reference to the bell-stone found on this mesa, see [28:89].

On the round eminence of trap and lava that overlooks the Peña Blanca valley, and around which the road from Santa Fé winds downwards like a huge serpent, faint traces of small structures exist. But I found no pottery, only flint and obsidian. The height is such an excellent outlook, and its surface so small, that I suspect it was only temporarily used as a post of observation by the people of one or the other of the neighboring Indian settlements now in ruins. The 'Mesita Redonda,' as this eminence is called, rises about 400 feet above the river bottom, from which it is half a mile distant in a straight line. Above the road it is at most 200 feet high. The sides, as well as the slopes behind it, are covered with débris of hard lava and trap. The surface is elliptical, measuring about 100 by 50 meters, and a wide view is commanded from the summit.[1]

[28:89] A nameless stone, which gives forth a clear bell-like tone when struck. The stone is situated about halfway up the south side of Black Mesa [28:88]. It is about four feet in diameter, the height of a person, and of a blackish color. There is a sort of bench on the mesa side just above the stone, and there are several caves near by. The information about this stone is furnished by Mr. K. A. Fleischer, who was shown the stone by an aged Mexican, the latter stating that the stone was well known to Mexicans living at Peña Blanca [28:93] and to the Indians of Cochiti. See [28:88].

[28:90] Nameless pueblo ruin. The informant is Mr. Fleischer, who has visited the ruin and who kindly located it on [28]. Perhaps the same as nameless pueblo ruin west of a point midway between Bajada [29:26] and Cochiti [28:77], [29:unlocated], q. v. Cf. [28:82], [28:83], [28:84], [28:91], [29:29]; nameless pueblo ruin midway between Bajada [29:26] and Cochiti [28:77], [29:unlocated]; and third nameless pueblo ruin mentioned by Bandelier between Bajada [29:26] and Cochiti [28:77], [29:unlocated].

[28:91] Nameless pueblo ruin. The informant is Mr. Fleischer, who has visited the ruin and who kindly located it on [28]. Perhaps the same as nameless pueblo ruin midway between Bajada [29:26] and Cochiti [28:77], [29:unlocated], q. v. Cf. [28:82], [28:83], [28:84], [28:90], [29:29]; nameless pueblo ruin west of a point midway between Bajada [29:26], and Cochiti [28:77], [29:unlocated]; and third nameless pueblo ruin mentioned by Bandelier between Bajada [29:26] and Cochiti [28:77], [29:unlocated].

[28:92] (1) Cochiti *Kwéʃtæhá'aʃteṭa* 'south town' (*kwe* 'south'; *ʃtæ* derivative postfix; *há'aʃteṭa* 'town' 'pueblo'). It is so called because of its position as regards Cochiti Pueblo [28:77]. It was stated that this name was also formerly applied to [28:93],

[1] Bandelier, Final Report, pt. II, p. 181, and note, 1892.

but this statement is probably to be explained as the informant's inference rather than as a tribal tradition. See [28:93].

(2) Eng. Peña Blanca. (<Span). =Span. (3).

(3) Span. Peña Blanca 'white rock' 'white cliff'. The place is named from the white rocks [28:94].

Peña Blanca is a large Mexican settlement. Bandelier tells something of it in his *Final Report.*[1] The circle on the sheet indicates approximately the location of the Roman Catholic church at Peña Blanca. The town extends with straggling houses for perhaps a mile north and south of the church. There are a Franciscan monastery and a convent at Peña Blanca. See [28:93] and [28:94].

[28:93] Cochiti *Kwéʃtæhá'aʃteṭaʃóma* 'southern pueblo ruin' (*kwe* 'south'; *ʃtæ* derivative postfix; *há'aʃteṭaʃóma* 'pueblo ruin' <*há'aʃteṭa* 'pueblo', *ʃóma* 'old'). *Kwéʃtæhá'aʃteṭa* is the Cochiti name of the present Mexican town of Peña Blanca [28:92], on the site of which this pueblo ruin is situated. It was stated by the Cochiti informant that the name given above is the old Cochiti name for the ruin, but this statement is probably to be explained as the informant's inference rather than as a tribal tradition.

> On one of the gravelly dunes northeast of the church [see under [28:92]] at Peña Blanca, a large rectangle formed by upright stones or slabs is to be seen. Pottery, flint, and obsidian are strewn over the place, and I found a half-finished stone axe; but this rectangle looks to me rather like a garden enclosure than a former building.[2]

But the present writer's Cochiti informant asserted that there is a large pueblo ruin at Peña Blanca, obliterated by the present Mexican town, and Mr. K. A. Fleischer states that he has heard through several sources that there are traces of a pueblo ruin at Peña Blanca. See [28:92].

[28:94] (1) Eng. White Rocks. (<Span.). =Span. (2).

(2) Span. La Peña Blanca 'the white rock or cliff'. =Eng. (1).

This is a large white rock or cliff, very conspicuous, situated about 25 feet east of the main wagon road connecting Cochiti and Santo Domingo. It is common information among Mexicans living at or about Peña Blanca that the settlement of Peña Blanca gets its name from this rock. See [28:92].

[28:95] An old trail, leading from Peña Blanca [28:92] across the low hills to Domingo Station [28:115].

[28:96] (1) Eng. Altar Hills. (<Span.).

(2) Span. Los Altares 'the altars'.

[1] Pt. II, pp. 95, 181, 1892.

[2] Ibid., p. 181.

These are large hills and quite imposing when seen from the vicinity of Santo Domingo Pueblo [28:109]. There are three heights. The informant is Mr. Fleischer.

[28:97] (1) Cochiti *K'ó∫óḵǫhá'a∫teṭą, K'o∫óḵǫ* 'south corner town' 'south corner' (*k'o* said to mean 'south'; *∫óḵǫ* 'corner' 'dell'; *há'a∫teṭą* 'town' 'pueblo').

(2) Eng. Sile, Zile. (<Span.). =Span. (3).

(3) Span. Sile, Cile, of obscure origin. "Zile." [1]

This settlement consists of a line of Mexican houses or farms extending a mile or more in a north-south direction. The arroyo [28:98] takes its name from the settlement.

[28:98] (1) Eng. Sile Arroyo, Zile Arroyo. (<Span.). =Span. (2).

(2) Span. Arroyo Sile, Arroyo Cile, arroyo of Sile or Zile [28:97].

This is a short, dry gulch. There are several smaller gulches also called by this name. See [28:97].

[28:99] (1) Cochiti *Síro∫énaja* 'snowbird arroyo' (*síro* 'snowbird', Span. coríz; *∫énaja* 'arroyo'). =Span. (4).

(2) Eng. Paloduro Arroyo. (< Span.). =Span. (3).

(3) Span. Arroyo Paloduro, 'arroyo of the paloduro (an unidentified species of plant').

(4) Span. Arroyo de las Corizes 'snowbird arroyo'. =Cochiti (1). Whether this Span. name is a translation of the Cochiti name or vice versa has not been determined. It was obtained from the same Cochiti Indian who gave the name Cochiti (1), above.

This arroyo is formed by the junction of [28:100] and [28:101].

[28:100] (1) Corral Arroyo. (< Span.). =Span. (2).

(2) Span. Arroyo de los Corrales 'corral arroyo'. There are corrals at the arroyo; hence the name.

This gulch joins [28:101] to form [28:99].

[28:101] (1) Eng. Slat Arroyo. (< Span.). =Span. (2).

(2) Span. Arroyo de las Latas 'slat arroyo' 'post arroyo'. =Eng. (1).

This arroyo joins [28:100] to form [28:99].

[28:102] (1) Cochiti *Kát∫t∫a∫óma* 'old San Felipe' (*Kát∫t∫a*, see [29:69]; *∫óma* 'old'). Cf. San Felipe (2).

(2) San Felipe "Kat-isht-ya".[2] Cf. Cochiti (1).

(3) San Felipe "Tyit-i Haa",[2] apparently for *t∫étehá* 'northeast' (*t∫éte* 'north', *ha* 'east'). This is the San Felipe name for Cubero [28:unlocated], near which the ruin is situated, according to Bandelier.

[1] Bandelier, Final Report, pt. II, p. 181, 1892.

[2] Ibid., p. 187.

This is a large pueblo ruin a short distance north of Cubero [**28**:unlocated], across the Rio Grande from Santo Domingo Pueblo [**28**:109], according to information furnished by Mr. K. A. Fleischer.

The next ruin south of it [Santo Domingo Pueblo [**28**:109]], which I have not seen, is near the village of Cubero [**28**:unlocated], on the west side of the Rio Grande. It is called by the Indians of San Felipe [**29**:69] Kat-isht-ya, or Tyit-i Haa, as the site of the ruin itself, or that of Cubero [**28**:unlocated] nearby, is meant. Tradition has it that the first village of the San Felipe [**29**:69] branch of the Queres [Keresans] was built there.[1]

Bandelier records a folk tale relating to this pueblo ruin, obtained by him at San Felipe. See Cubero [**28**:unlocated] and [**29**:68], under which this folk tale is quoted.

[**28**:103] (1) Cochiti *Kóhaǐjǫtʃénaja* 'bear arroyo' (*kóhaǐjǫ* 'bear' any species; *tʃénaja* 'arroyo'). Cf. Jemez [**27**:45]. =Eng. (2), Span. (3).

(2) Eng. Oso Creek. (< Span.). =Cochiti (1), Span. (3).

(3) Span. Arroyo Oso 'bear arroyo'. =Cochiti (1), Eng. (2).

The creek evidently takes its name from the spring [**27**:45]. Since the Jemez and Cochiti names for this spring both mean 'bear spring' it seems probable that this is the ancient Indian name for the place of which the Span. name is a translation. The arroyo enters the Rio Grande a short distance below Santo Domingo Pueblo [**28**:109]. See [**27**:45].

[**28**:104] (1) Eng. Borrego Arroyo. (< Span.). =Span. (2).

(2) Span. Arroyo del Borrego 'sheep arroyo'. =Eng. (1).

The name is evidently derived from that of the spring, Span. Ojo del Borrego [**27**:48], which also gives the name to a large land grant in that region. This arroyo enters the Rio Grande opposite [**29**:66]. The upper course of the arroyo is a deep canyon, known in Span. as Arroyo Hondo [**28**:105]. See [**27**:47], [**27**:48].

[**28**:105] Span. Arroyo Hondo, see [**27**:47].

[**28**:106] Galisteo Creek, see [**29**:34].

[**28**:107] The delta of Galisteo Creek [**29**:34].

[**28**:108] Foot-bridge built of logs across the Rio Grande, used by Santo Domingo Indians. A Cochiti informant said that this bridge has been where it is since his earliest memory; he is now a man of about 60 years of age.

[**28**:109] (1) *Tewige,* not of Tewa etymology (probably <Keresan). The intonation of the syllable *-wi-* is different from that in Tewa *tewige* 'down at cottonwood gap' (*te* cottonwood, Populus wislizeni; *wi'i* gap; *ge* 'down at' 'over at'). "Te'-wi-gi";[2] said to mean "pueblo place", which is certainly wrong.

[1] Bandelier, Final Report, pt. II, p. 187, 1892.

[2] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 2, p. 462, 1910).

(2) Taos "Tŭwita 'haliotis place'".[1] =Picuris (3). Although the Taos may etymologize the name thus, it seems probable that the first two syllables are <Keresan, and that *t'a* is the Taos locative postfix meaning 'down at'.

(3) Picuris "Tŭ-wit-ha'."[1] "Thüwithá."[2] =Taos (2).

(4) Isleta "Tu-a-wi-hol"[3] (probably same as Gatschet's "Tüwi-χuide," below). "Tu'-iai."[4] "Tüwi'-ai."[4] "Tüwiχuide"[4] (meaning 'Santo Domingo person'). =Sandia (5). Evidently the first two syllables <Keresan + locative *-ai*.

(5) Sandia "Tewíai."[5] =Isleta (4).

(6) Jemez *Tawigi'i*, not of Jemez etymology (*Tawi* probably <Keresan; *gi'i* locative postfix). Santo Domingo people are called *Tawigi'itsâ'âʃ* (*tsâ'âʃ* 'people'). =Pecos (7). "Ta'-wi-gi."[6] Cf. especially Pecos (7).

(7) Pecos "Ta-wi'-gi."[7] =Jemez (6).

(8) Cochiti *Tʃé'wa* of obscure etymology. "Dyi'-wa."[7]

(9) Santo Domingo *Kʃé'wa*, of obscure etymology. The Santo Domingo people are called *Kʃé'wamæ* (*mæ* 'people'). "Ge-e-way".[8] "Ge-e-wē".[9] "Ki'-o-a-me or Ki'-wo-mi"[10] (for *Kʃé'wamæ*). "Ki'-o-wummi"[11] (for *Kʃé'wamæ*). "Kíwōmi":[12] given as name of the Santo Domingo dialect; probably using Wheeler as his source; for *Kʃé'wamæ*. "Kiwomi or Kivome".[13] "Ki-ua".[14] "Ki-ua".[15] "Tihua".[16] "Ki-hua".[17]

(10) Santo Domingo "You-pel-lay".[18]

(11) Sia "Tíwi".[19] Santa Ana.

(12) "T'wi'wi".[1]

(13) San Felipe "Ki'wa".[1]

(14) Laguna "Dji'wi".[1]

(15) Acoma "Ti'wī".[1]

[1] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 2, p. 462, 1910).
[2] Spinden, Picuris notes, MS., 1910.
[3] Gibbs, Isleta vocab., MS., Bur. Amer. Ethn., 1868.
[4] Gatschet, ibid., 1885.
[5] Gatschet, Sandia vocab., ibid., n. d.
[6] Hodge, op. cit.
[7] Ibid.
[8] Simpson, Rep. to Sec. War, p. 143, 1850.
[9] Simpson (1850) quoted in *Wheeler Surv. Rep.*, VII, p. 418, 1879.
[10] Whipple, Pac. R. R. Rep., III, pt. 3, p. 90, 1856.
[11] Ibid., p. 9.
[12] Gatschet, Zwölf Sprachen aus dem Südwesten Nordamerikas, p. 60, 1876.
[13] Pimentel cited by Cubas, Repub. Mexico, p. 65, 1876.
[14] Bandelier, Final Report, pt. I, p. 260, 1890.
[15] Ibid., pt. II, p. 187, 1892.
[16] Bandelier, Gilded Man, p. 216, 1893.
[17] Jouvenceau in *Cath. Pioneer*, I, No. 9, p. 12, 1906.
[18] Wallace, Land of the Pueblos, p. 56, 1888 (said in Handbook Inds., pt. 2, p. 642, 1910, to be erroneously so called because of one of their dances).
[19] Spinden, Sia vocab., MS., 1911.

(16) Oraibi Hopi *Töwí'i*, not of Hopi etymology (probably <Keresan). =Moki (17).

(17) "Túwii"[1] (given as Hopi name, pueblo not stated).

(18) Zuñi "Wehl'thluwalla".[2]

(19) Navaho "Kĭn Klĕkái Nĭ 'white houses'".[3]

(20) Navaho "Tqo Hajĭlŏ' 'they draw water'"[4] (given as name of the pueblo). "Tqo Hajilŏni 'people who draw water'"[5] (given as name of the Santo Domingo people).

(21) Eng. Santo Domingo. (<Span.). =Span. (22).

(22) Span. Santo Domingo 'Saint Dominick' or 'holy Sunday'. =Eng. (21). "Santo Domingo"[6] ("just as likely to have been the former pueblo of San Felipe [**28**:102] as Guipuy or old Santo Domingo [**28**:117]"). "Santo Demingo".[7] "Sto. Domingo".[8] "Domingo".[9] "Sto. Domingo de Cochití".[10] "St Domingo".[11] "Sto. Domingo de Cuevas"[12] (apparently meaning 'Saint Dominick of caves'). "San Domingo".[13] "Santa Domingo".[14] "Santa Dominga".[15] "Saint Domingo".[16] "San Domingan"[17] (applied to the language).

Bandelier learned a tradition at both Cochiti and Santo Domingo that the Santo Domingo Indians inhabited in very ancient times the pueblo ruin on Quemada Mesa [**28**:unlocated].[18] Regarding pueblos subsequently inhabited by the Santo Domingo Indians, Bandelier says:

> At last we leave the mountains, and return to the Rio Grande valley, where, about 5 miles south of Peña Blanca, we meet with the ruins of another pueblo of the Santo Domingo Indians, called by them Gi-pu-y [**28**:117]. The ruins of Gi-pu-y stand a mile and a half east of the station of Wallace [subsequently Thornton, now Domingo [**28**:115]], and south of the railroad track [**28**:112] on the brink of the Arroyo de Galisteo [**28**:106]. That torrent has water only during heavy rains, when it frequently becomes dangerous. The people of Gi-pu-y experienced this when a part of their village was swept away in one night, and they were compelled to move to the Rio Grande and establish their

[1] Stephen in *8th Rep. Bur. Amer. Ethn.*, p. 30, 1891.
[2] Stevenson in *23d Rep. Bur. Amer. Ethn.*, p. 58, 1904.
[3] Curtis, American Indian, I, p. 138, 1907.
[4] Franciscan Fathers, Ethn. Dict. Navaho Language, p. 135, 1910.
[5] Ibid., p. 128.
[6] Sosa (1590) in *Doc. Inéd.*, XV, p. 253, 1871; Oñate (1598), ibid., XVI, p. 102 et seq.; quotation following, above, from Bandelier in *Archæol. Inst. Papers*, Amer. Ser., IV., p. 123, 1892.
[7] Vetancurt (1696) cited by Bandelier, ibid., p. 168.
[8] Rivera, Diario, leg. 784, 1736.
[9] Vaugondy, Map Amérique, 1778.
[10] Bancroft, Ariz. and N. Mex., 1889, p. 281 (according to Handbook Inds., pt. 2, p. 462, 1910, said to be so called after 1782, but to be distinct from Cochiti [**28**:77]).
[11] Kitchin, Map. N. A., 1787.
[12] Escudero, Not. Estad. de Chihuahua, p. 180, 1834.
[13] Mühlenpfordt, Mejico, II, p. 533, 1844.
[14] Abert in Emory, Recon., p. 484, 1848 (misprint).
[15] Calhoun in Schoolcraft, Ind. Tribes, III, p. 633, 1853.
[16] Möllhausen. Pacific, I, p. 331, 1858.
[17] Wallace, Land of the Pueblos, p. 55, 1888.
[18] See Bandelier, Final Report, pt. II, pp. 184–85, 1892.

home on its banks. The first time we hear of Gi-pu-y is in the journal of Oñate in 1598.[1] Previous to Oñate, in 1591, Gaspar Castaño de Sosa had named one of the Queres [Keresan] villages on the Rio Grande Santo Domingo, and his Journal leads me to infer that it stood on the east bank of that river.[2] About 1660 it certainly lay on the eastern side of the Rio Grande.[3] A change in location of a pueblo is not always accompanied by a change of name.[4] It would seem, therefore, that the Gi-pu-y [**28**:117] near Wallace [**28**:115], is not the historical Gi-pu-y, but a village of the same name of the Santo Domingo Queres [Keresans], abandoned by them in consequence of a disastrous flood previous to 1591. The ruins indeed appear very old, and the southeastern portion has been carried off by the torrent [**28**:106]. They consist of low mounds of rubble and rubbish, with a good deal of glazed pottery. At one place there is a wall, apparently of adobe, 3 feet thick, and traces of foundations of the usual thickness (0.30 m.) are visible in several of the mounds. The site is level, and decay, not abrasion, has reduced the ruins to their present condition. Some of the glazed pottery fragments, however, are still very bright in color. The banks of the arroyo [**28**:106] are vertical in most places, and from 10 to 15 feet in height. Historical Gi-pu-y, of which Juan de Oñate has written, and which, it appears, was the Santo Domingo of Castaño, stood nearly on the site of the present pueblo [**28**:109]; but from what the Santo Domingo Indians told me, I infer that the first church, built between 1600 and 1605,[5] was erected on the banks of the Galisteo [**28**:106], north of the village.[6] It [historical Gi-pu-y] was swept away by that torrent [**28**:106], and the pueblo rebuilt farther west on the banks of the Rio Grande. The new village bore the name of Huash-pa Tzen-a [*tséna* 'river' 'Rio Grande'. See Huash-pa Tzen-a [**28**:unlocated]]. When the river carried off a part of that settlement also, its inhabitants again moved farther east, always clinging to the river banks. The pueblo was then called Ki-ua, which name it still bears. In 1886 a part of Ki-ua, including both churches, was destroyed by a flood, so that it is now impossible to recognize the ancient sites. The Gi-pu-y near Wallace is the only one of the old pueblos of Santo Domingo, east of the Rio Grande, of which any traces are left.[7]

[1] "*Obediencia y Vasallaje de Santo Domingo*, p. 107. *Discurso de las Jornadas*, p. 254. He calls the place Santo Domingo, without stating that he had named it so himself. This implies that the name was given by some previous explorer. The distance which he traveled fron San Felipe to Santo Domingo, four leagues (11 miles), is very exact, and shows that the latter pueblo stood on the banks of the Rio Grande on or very near the site it occupies to-day, and not at Wallace [**28**:115]. Old Gi-pu-y [**28**:117] is 1½ leagues farther east than the Santo Domingo [**28**:109] of to-day."—BANDELIER, Final Report, pt. II, pp. 185–86, note, 1892.

[2] "*Memoria del Descubrimiento*, p. 253. It is plain from that Journal that the village stood on the Rio Grande, since he says that it stood 'on the banks of a great river,' to which he himself afterwards gives the name of 'el Rio Grande.' That it was on the east bank is also very clear, since he reached the place from San Marcos without crossing the Rio Grande."—Ibid., p. 186, note.

[3] "Vetancurt, *Crónica*, p. 315. His information about the pueblos of New Mexico dates mostly from 1660. That the village stood on the river bank in August, 1680, is plainly stated by Antonio de Otermin in his *Diario de la Retirada*, fol. 30."—Ibid.

[4] "Thus San Felipe has always kept its name of Kat-isht-ya, although its location has thrice been changed. Sandia has remained Na-fi-ap, although it was abandoned in 1681 and reoccupied only in 1748 Isleta is Tshya-uip-a to-day, as it was in 1681. Other pueblos, however, have changed their names."—Ibid.

[5] "Fray Juan de Escalona, commissary of the Franciscan Order in New Mexico, was the builder of the first church of Santo Domingo. He died in that pueblo, and was buried in the temple, in 1607. Vetancurt, *Menologio;* also *Crónica*, p. 316. Torquemada, *Monarchia*, vol. iii, p. 598. Every trace of that church has long since disappeared."—Ibid., p. 187, note.

[6] "The Galisteo torrent [**28**:106] reaches the Rio Grande a few hundred meters north of the present village of Santo Domingo [**28**:109]. The pueblo is much exposed to damage by water, and for a number of years the river has been constantly encroaching on the east bank. Moreover, several torrents on the south, like the Arroyo de los Valdéses [**28**:unlocated] and others, do mischief, yet the Indian will not leave the spot."—Ibid.

[7] Bandelier, ibid., pp. 185–87, note.

The population of Santo Domingo (pl. 19, *B*) is at present about 900. The Santo Domingo Indians are especially conservative and closemouthed, and are quick to resent any supposed encroachment or inquisitiveness on the part of the whites. The building of the railroad [28:112] through their lands about 1881 increased the hostile feeling. So much trouble was experienced in forcing the attendance of Indian children at the school at the pueblo, that the school was discontinued several years ago, an agreement having been made between the school authorities and the Indians that there should be an attendance of at least 50 Santo Domingo children at the Government Indian School at Santa Fe. The Roman Catholic church [28:111] at Santo Domingo is directly east of the village. Northeast of the church is the abandoned schoolhouse [28:110]. Northwest of the latter is the house formerly the residence of the teacher, but now used by the Indians as a latrine. "Santo Domingo, San Juan, Santa Ana, and especially Acoma, consist of several parallel rows of houses forming one to three streets."[1] "The material of which the houses are constructed varies with the nature of the surroundings. Acoma is of stone and rubble; Isleta, Santo Domingo, Cochiti, etc., are of adobe, and very often one and the same pueblo, not infrequently one and the same long house, displays both kinds of material."[2] There are two large circular estufas at Santo Domingo. In this pueblo there is considerable Tano blood, and there are probably several persons who still remember the Tano language. See Tano under NAMES OF TRIBES and PEOPLES. See also [28:110], [28:111]. Cf. [28:117], Pueblo ruin on Quemado Mesa [28:unlocated], and Arroyo de los Valdézes [28:unlocated].

[28:110] The abandoned schoolhouse at Santo Domingo Pueblo, northwest of the church [28:111]. See [28:109].

[28:111] The Roman Catholic church at Santo Domingo Pueblo. It is due east of the pueblo. See [28:109].

[28:112] The Achison, Topeka and Santa Fe Railroad.

[28:113] *Tewigeˆpæŋgeʼiˇvoku* 'hills beyond Santo Domingo' (*Tewige* see [28:109]; *ˆpæŋge* 'beyond'; *'iˇ* locative and adjective-forming postfix; *'oku* 'hill'). This is the name given by the Tewa to the barren hilly plateau southeast of Santo Domingo Pueblo. See [28:114].

[28:114] A stone shrine. The informant is Mr. K. A. Fleischer.

[28:115] (1) Eng. Domingo settlement. (<Santo Domingo [28:109]). =Span. (2).

(2) Span. Domingo. (<Eng.). =Eng. (1).

This is the name given the settlement on January 1, 1910. The first name of the station was Wallace, so called after Governor

[1] Bandelier, Final Report, pt. I, p. 265, 1890. [2] Ibid., p. 266.

Lew Wallace of New Mexico and given in the eighties. This name was changed to Thornton in 1890 in honor of Governor Thornton of New Mexico. It was found that the name Thornton was pronounced with so great difficulty by the Span.-speaking population, who called it *sóntan*, *torntón*, etc., that it has been changed to Domingo, which name it now bears. The Indians usually call the place either Wallace or Domingo. The population of Domingo was 60 in 1911. There is a large trading store conducted by Mr. Julius Seligman. A small Roman Catholic chapel has recently been built. See [**28**:109].

[**28**:116] Railroad bridge across Galisteo Creek (**28**:106].

[**28**:117] A pueblo ruin called "Gi-pu-y" by Bandelier presumably because of some information obtained by him at Santo Domingo. "Gi-pu-i."[1] "Gui-pu-y."[2] "Gi-pu-y."[3]

The "Guipui" of Oñate, 1598 (*Doc. Inéd.*, XVI, p. 102, 1871), is identified by Bandelier as a former pueblo of the Santo Domingo Indians situated nearly on the site of the present Santo Domingo [**28**:109], 4 miles west of [**28**:117]. The Cochiti form of this name was obtained by the writer, but the notes are not available. The pueblo ruin [**28**:117] is described by Bandelier. (See excerpt under [**28**:109] (22).)

UNLOCATED

Span. "Arroyo de los Valdéses."[4] Valdez is a Span. family name. The proper Span. form would be Arroyo de los Valdéz. This is evidently a gulch which runs through the southern part of Santo Domingo Pueblo [**28**:109]: "Several torrents on the south, like the Arroyo de los Valdéses and others, do mischief."[5] See [**28**:109].

Cave in *T'ętépót'ę* hills [**28**:75]. Somewhere in these hills there is said to be a large cave which is used by the Cochiti Indians for ceremonial purposes. The informant knew no name for this cave. Bandelier probably refers to this and other caves when he writes: "Artificial caves are said to exist in some of the rocks in the hills visible from Cochiti [**28**:77]." See [**28**:75], also the following:

Cliff in lower Cochiti Canyon.

In the lower portions of the Cañada [**28**:52] is a low cliff famous in witchcraft stories. The people of Cochiti pretend that the wizards and witches meet there on certain nights, assembling at the cliff in the shape of owls, turkey-buzzards and crows. At a signal the rock opens, displaying a bril-

[1] Bandelier in *Ausland*, p. 814, 1882.
[2] Bandelier, Final Report, pt. I, p. 34, 1890.
[3] Ibid., pt. II, pp. 22, 185, 1892.
[4] Ibid., p. 187.
[5] Ibid., p. 187, note.

liantly lighted cavity. Forthwith the animal shapes disappear, and the wicked sorcerers resume their human appearance and enter the cavern to carouse till daylight.[1]

See [28:52]. Cf. Cave in *Tʃétepót ʃe* hills [28:unlocated].

Pueblo ruin in the dell at the mouth of Alamo Canyon [28:20].

The basin [28:22] is not more than three-quarters of a mile in diameter, and groves of cottonwood trees grow on its fertile soil. A small ruin stands at the foot of the Potrero del Alamo [28:23], having 24 cells of the average size of 3.5 by 2.9 meters (11½ by 9½ feet), constructed of parallelopipeds of tufa. Scarcely any pottery was to be seen. From this basin the cliffs surrounding it on three sides rise to towering heights, and the Potrero del Alamo [28:23] especially presents a grand appearance. . . . Except at the little basin [28:21], the Rio Grande leaves no space for settlement between San Ildefonso and Cochiti.[2]

See [28:22], [28:23].

Cochiti *Héṭa'anʃekótʃo* 'cottonwood mountain' (*héṭa'anʃe* 'cottonwood'; *ko* 'mountain'; *tʃo* locative).

This is a mountain west of Cochiti.

Santo Domingo "Huash-pa Tzen-a."[3] Given as the Santo Domingo name for Santo Domingo Pueblo after it was moved from [28:117] to a spot near its present site.

Dr. Spinden states that he inquired about this name when at Cochiti, and learned merely that *hwáʃpa* is a kind of bush and that there is a place somewhere in the hills which is named after it. See under [28:109]. "Tzen-a" sounds like Cochiti *tséna* 'river' 'Rio Grande'. Mr. F. W. Hodge is authority for the statement that there is a Cochiti clan by the name of *Tsin* 'turkey'.

San Felipe "Isht-ua Yen-e."[4] Bandelier adds in a note the partial etymology of the name: "From Isht-ua, arrow." The name occurs in a San Felipe tradition recorded by Bandelier: "a place above [north of] Santo Domingo [28:109] called Isht-ua Yen-e, where many arrow-heads are found to-day."[4] See the quotation of the story under [29:69].

(1) Keresan (evidently Cochiti) "Ka-ma Chinaya. . . . Ka-ma signifies house, and Chin-a-ya torrent, or mountain gorge in which runs a torrent."[5]

(2) Span. "Cañon de la Bolsa."[5] This means 'pocket canyon'.

The Potrero Chato [28:36] is frequently called Capulin, and its upper part is termed Potrero de San Miguel [28:37]. As it is three-lobed, the three lobes bear different local names. Between them lie, from north to south, the Cañon Jose Sanchez (Tyeshtye Ka-ma Chinaya) [28:51], and the Cañon de la Bolsa (Ka-ma Chinaya).[5]

See Sierra de la Bolsa, page 456.

[1] Bandelier, Final Report, pt. II, p. 178, note, 1892.
[2] Ibid., pp. 148–149.
[3] Ibid., p. 187.
[4] Ibid., p. 166.
[5] Ibid., p. 158, note.

Cochiti "Káʃkona 'white hill'".[1] Said to be the name of a hill somewhere near Cochiti Pueblo [28:77].

Cochiti *Kóhaǐjǫtʃótotsanɾiʃ* 'place where the bear jumped across' (*kóhaǐjǫ* 'bear' of any species; *tʃótotsanɾiʃ* 'place where he jumped').

This is a narrow opening somewhere in the upper part of Peralta Canyon [28:71]. The walls of the canyon almost meet, so that it is not more than 25 feet from the top of one wall to that of the other. It is said that a bear once jumped across this chasm; hence the name. See [28:71].

Cochiti *K̂ótɾetę̣ʃóma*, *K̂ótɾetę̣háʼaʃtetą̣ʃóma*, *K̂ótɾetę̣k̂áʼmatsę̣ʃóma* 'old Cochiti' 'old Cochiti settlement' (*K̂ótɾetę̣*, see [28:77]; *ʃóma* 'old'; *háʼaʃtetą̣* 'settlement'; *k̂áʼmatsę̣* 'settlement').

This is the unlocated prehistoric "Old Cochiti", somewhere on the mesa [28:56]. See [28:58].

Cochiti *Káʃkʻona*, of obscure etymology.

A high hill or mountain several miles southwest of Cochiti; north of *Pónɾejakáʃkʻ*, below.

Cochiti *Mátɾanatʃénaja* 'the seven arroyos' (*mátɾana* 'seven'; *tʃénaja* 'arroyo').

This is a place somewhere west of Cochiti where seven arroyos come together.

Cochiti "Mékernatéku (mékerna 'red paint')".[1] Given as the name of a place in the mountains, southwest of [28:31] and 12 miles from Cochiti Pueblo [28:77], where "míkerna", a kind of red paint, is obtained. See under MINERALS.

Navaho trail.

Across this mesa [28:16] a trail from east to west, formerly much used by the Navajo Indians on their incursions against the Spanish and Pueblo settlements, creeps up from the Rio Grande, and, crossing the mesa, rises to the crest of the mountains. It seems almost impossible for cattle and horses to ascend the dizzy slope, yet the savages more than once have driven their living booty with merciless haste over this trail to their distant homes.[2]

See [28:28].

Cochiti *Pónɾejakáʃkʻ*, of obscure etymology (*po* 'west').

A high hill or mountain several miles southwest of Cochiti; south of *Káʃkʻuna*, above.

Span. "Potrero de la Cuesta Colorado".[3]

Images of pumas or American panthers (also called mountain lions) which lie [at [28:27]] a few hundred yards west of the ruin [28:26], in low woods near the foot of the cliffs called "Potrero de la Cuesta Colorado".[3]

"Colorado" is a misprint for Colorada. See [28:26], [28:27], [28:30].

[1] Spinden, Cochiti vocab., MS., 1911.
[2] Bandelier, Final Report, pt. II, p. 147, 1892.
[3] Ibid., p. 152.

Pueblo ruin on the Potrero en el Medio [28:64]. Bandelier says of this:

> I have not ascended to its summit [of Potrero en el Medio [28:64]], but know on good authority that on it stand the ruins of two buildings.[1] In regard to the pueblo on the Potrero de en el Medio I was unable to secure any tradition, but the Cochiti Indians "supposed" that it was formerly a Queres [Keresan] village.[2]

Pueblo ruin on Quemada Mesa [28:67].

> At a distance of 12 miles from the pueblo [Cochiti [28:77]], a partly wooded ridge [Quemada Mesa [28:67]] traverses it [Quemado Canyon [28:66]], and on the summit of this ridge, called Potrero de la Cañada Quemada, lies the ruin of which figure 16 of Plate I [of Bandelier's *Final Report*, II, 1892] gives the shape and relative size. It stands on a bare space near the eastern brink of the abrupt slope, protected on the west by woods. The view from there is almost boundless to the south, where the Sierra de los Ladrones [29:122] and the Magdalena Mountains [Unmapped] are distinctly visible . . . There is no water on the Potrero, and I was at a loss to find tillable soil. Still this is no proof that the Indians who dwelt there did not have their little fields in some nook or corner, either at the foot or on the summit of the ridge. This Pueblo, with the one near San Antonio [29:unlocated] in the Pecos valley, is the most compact specimen of the one-house type which I have ever seen. There even appears to be no entrance to the small courtyard in the middle. North of this courtyard the cells are eight deep; south there are 9 rows from west to east, and 16 transversely, the whole number of rooms on the first floor being 296, and their average size about 2.7 by 3.6 meters (9 by 11⅘ feet)[3] . . . Not far from this ruin is a small artificial tank large enough for the demands of a population which probably did not much exceed three hundred, judging from the capacity of the largest house at Taos. The artificial objects are the same as on the other Potreros, but glazed pottery is very scarce, as the bulk of the potsherds belong to the black and white and to the corrugated varieties. Considerable moss-agate and flint, and some obsidian, was noticed. The Cochiti Indians, and also those of Santo Domingo, told me that this was the abode of the latter branch of the Queres [Keresan] tribe in times long prior to the Spanish era, and that the Santo Domingo Indians moved from here to the east side of the Rio Grande, where they were living in the sixteenth century, and live to-day . . . The ancient character of the potsherds on the Potrero Quemado attracts attention. After diligent search I did not find more than two or three small pieces of the coarsely glazed kind, but the corrugated, and especially the white (or gray) decorated with black lines, were abundant, resembling the pottery found in connection with the small houses and some of the cave villages. If the Santo Domingo branch of the Queres [Keresan] inhabited the Potrero Quemado [28:67] in former times, the question arises whether they emigrated from the Rito [28:6] as a separate band, or moved off jointly with the Cochiti and San Felipe clusters, seceding from these at one or the other of the stations between the Potrero Quemado [28:67] and the Rito de los Frijoles [28:6]. There is such a marked difference between the pottery on the former and that at the other ruins of Queres [Keresan] villages north of it (the small houses excepted) that we might conjecture that the separation took place at the Rito [28:6] before the people there had begun to manufacture the coarsely glazed variety. The

[1] Bandelier, Final Report, pt. II, p. 182. [2] Ibid., p. 184. [3] Ibid., pp. 182–83.

greater or less decoration of pottery in the Southwest is owing to local conditions. But the introduction of a new material for decorative purposes is another thing. It may have taken place at the Rito de los Frijoles [28:6]; but ruins north of that place (for instance, the Pu-yé [14:46]) also exhibit it. It is a chronological as well as an ethnological indication, pointing to a discovery made at a certain time, possibly by one tribe and communicated by it to its neighbors, until it gradually became the property of several. It would be very interesting, therefore, to discover what this coarse glaze was made of. I have diligently inquired of the Indians, but without success. . . . If it was based upon the use of some special mineral ingredient, we might ultimately discover where that ingredient came from, and whether the invention was made at some particular place or was evolved simultaneously among different tribes. But the glazed pottery shows rather decadence than improvement; it is coarser in texture, and although the patterns of the designs are nearly the same as those of older varieties, the glossy covering is thick and coarse.[1]

See [28:66], [28:67].

Span. "Sierra de la Bolsa".[2] This means 'pocket mountains'.

In the west [of Cochiti Canyon [28:52]] rise the pine-clad slopes and crests of the Sierra de la Bolsa, and in front of them a high and narrow projection or cliff, called Potrero Viejo [28:56].[2]

See Ka-ma Chinaya, page 453.

Cochiti *ʃtʃéʃtʃi̊kana* 'the waterfall' (*ʃtʃéʃtʃi̊k* 'it falls in'; *ana* 'locative').

This is a waterfall somewhere in José Sanchez Canyon [28:51], q. v., and gives the latter its Cochiti name.

Cochiti *Tʃáẗsk̊ótʃu* 'piñon mountain' (*tʃaẗs* 'piñon' 'Pinus edulis'; *k̊o* 'mountain'; *tʃu* locative).

A place somewhere on the east side of the Rio Grande opposite Cochiti.

(1) San Felipe "Tyit-i Haa."[3] Given as the San Felipe name of the site of Cubero settlement. In the Cochiti idiom (almost identical with that of San Felipe) *tʃétehá* means 'northeast' (*tʃéte* 'north'; *ha* 'east'). Cubero is actually northeast of San Felipe [29:69].

(2) Eng. Cubero. (<Span.). =Span. (3).

(3) Span. Cubero 'cooper's shop' 'cooper', also family name =Eng. Cooper.

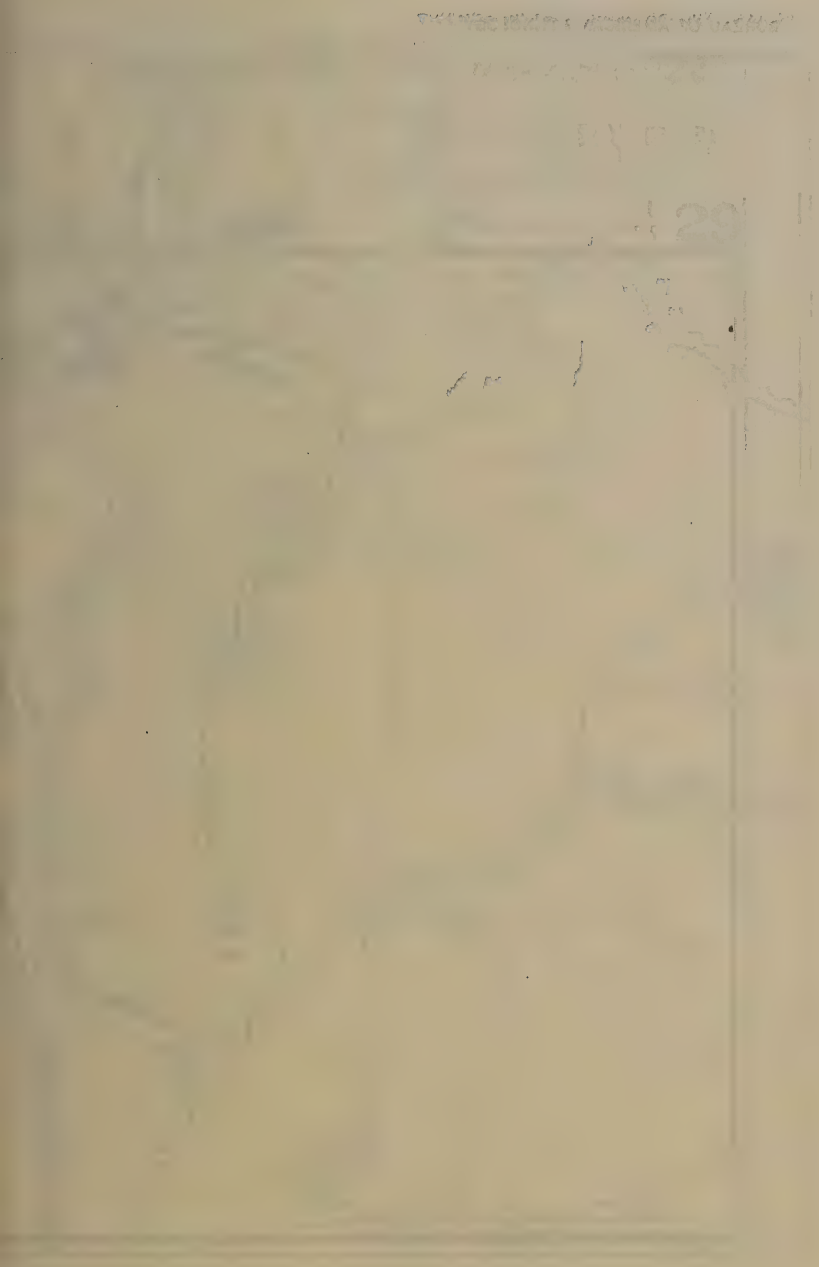
This is a Mexican settlement a short distance south of [28:102], q. v.

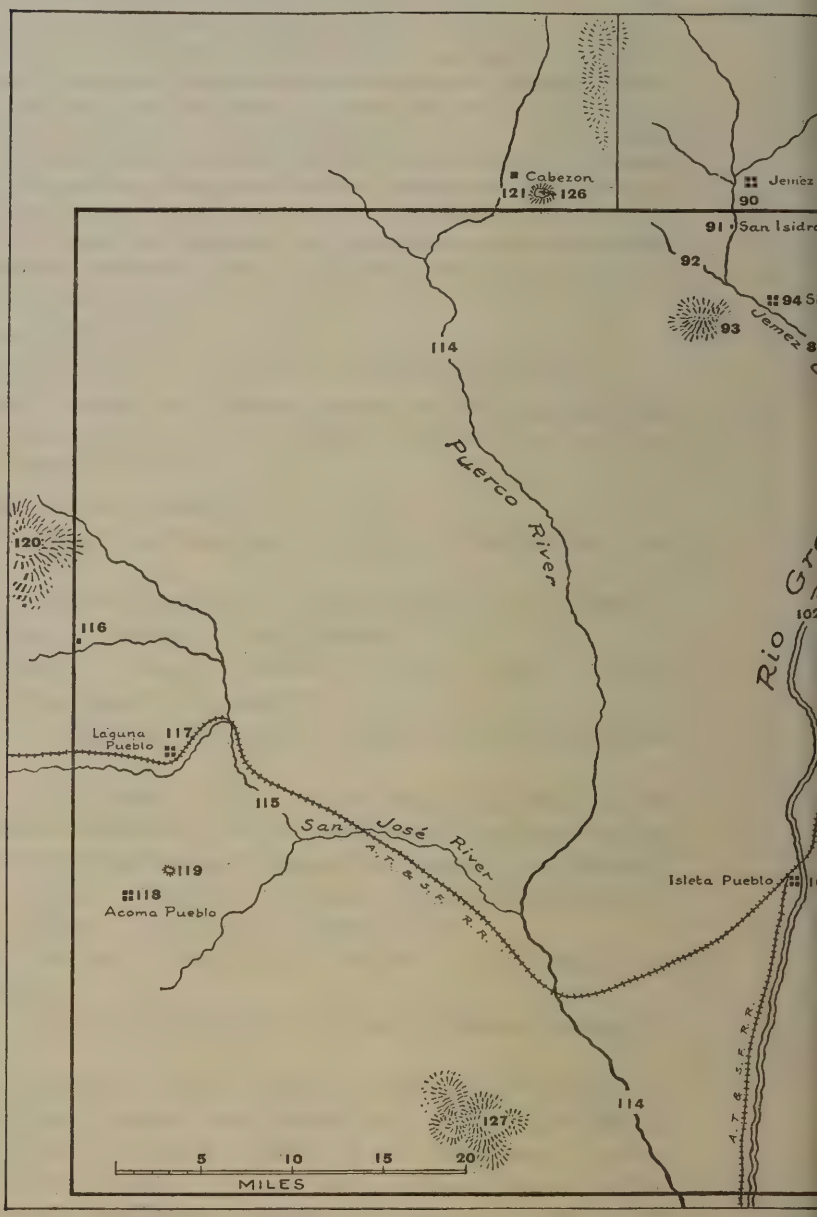
Cochiti *Tsétʃaṭ̊etanʃk̊át'etʃamo̊há'aʃteṭ̊aʃóma, Tsétʃaṭ̊etanʃk̊át'etʃamo̊ká'matse̊ʃóma* 'painted cave pueblo ruin', referring to [28:31] (*Tsétʃaṭ̊etanʃk̊át'etʃamo̊*, see [28:31]; *há'aʃteṭ̊aʃóma* 'pueblo ruin' <*há'aʃteṭ̊a* 'pueblo', *ʃóma* 'old'; *k̊á'matse̊ʃóma* 'pueblo ruin' <*k̊á'matse̊* 'settlement' 'pueblo', *ʃóma* 'old'). Mr. F. W. Hodge[4] gives as the name of the Cueva Pintada, *Tsíkyätitans'*, which, he states, is a misprint for *Tsíkyätitans*[a].

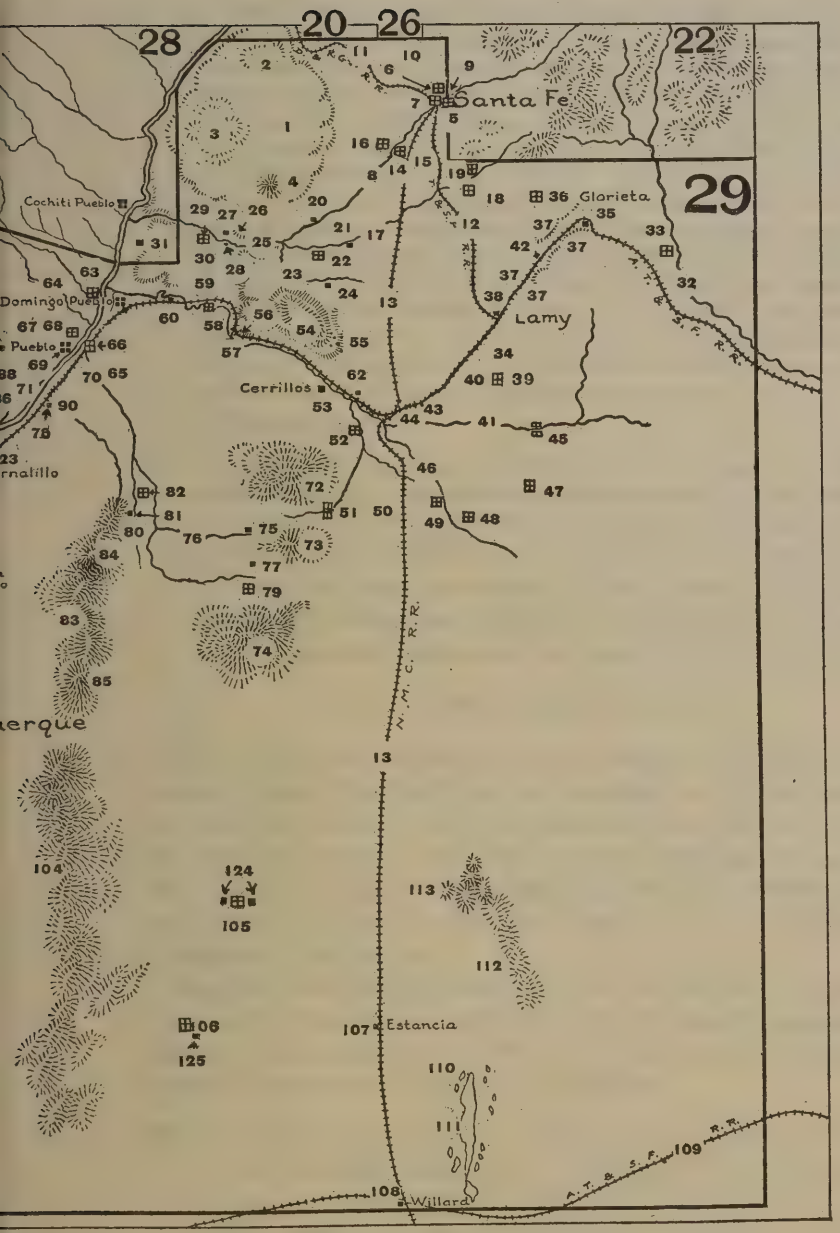
[1] Bandelier, Final Report, pt. II, pp. 182–85, 1892.
[2] In Handbook Inds., pt. 1, p. 370, 1907.
[3] Bandelier, op. cit., p. 187.
[4] In Handbook Inds., op. cit., p. 164.

MAP 29

SOUTHERN REGION




Cabezon
121
126
Jemez
90
91
San Isidro
92
94
93
Jemez
114
Puerco River
120
116
Rio Gr
102
Laguna Pueblo
117
115
San José River
A. T. & S. F. R. R.
119
118
Acoma Pueblo
Isleta Pueblo
114
127
5
10
15
20
MILES


28
20
26
22
29
Santa Fe
Cochiti Pueblo
Domingo Pueblo
Pueblo
Glorieta
Lamy
Cerrillos
Estancia
Willard
N. M. C. R. R.
A. T. & S. F. R. R.

EGION

MAP 29

SOUTHERN REGION



This is the pueblo ruin at the Painted Cave. Bandelier says of it:

> Cave dwellings have been excavated in the rear wall of the cave, and 15 meters (48 feet) above the floor are indentations showing that chambers had also been burrowed out at this height. The steps therefore may have been made in order to reach this upper tier of rooms; for it appeared to me that the paintings were more recent than the cave village, as they are partially painted over walls of former artificial cells, the coating of which had fallen off before the pictographs were placed on them.[1] Most of the cave dwellings are found on the west side of the Cueva Pintada. Some of them have two tiers; and there are also traces of foundations in front of the cliff, showing that houses had been built against the wall. Of the extent of this cave village it is difficult to judge, but enough is left to indicate that it may have contained a few hundred people. The pottery belonged to the oldest types; mostly white and black, and corrugated. Much obsidian lay about in splinters and chips; also door-sills of diorite, broken metates, grinders made of lava, and stone axes,—in short, the usual "relics" accompanying pueblo ruins.[2]

Hewett says:

> At this place there was, besides the great ceremonial cave [28:31], a small cliff dwelling and talus settlement, corresponding in size to the clan houses of the mesas. It could never have been more than a clan village, never approaching the size necessary to accommodate a large community like Cochiti.[3]

This ruin was mentioned to the present writer as the third successive settlement inhabited and abandoned by the Cochiti on their migration southward; see under [28:77]. See [28:31].

[29] SOUTHERN SHEET

The entire area shown on [29] is outside of (south of) the Tewa country proper, but the Tewa are familiar with it and have current in their language many names for places located therein. All the places for which it has been possible to obtain Tewa names have been dealt with, and also many others, although the same effort has not been made as in the case of the other sheets, to give all the place-names belonging to the region.

Map [29] includes the whole or part of the area formerly held by the Tano Tewa, Pecos, Southern Tiwa, Apache, Comanche, Keresan, Jemez, Navaho, and Zuñi Indians. For the range of these tribes or linguistic groups see *Handbook of Indians*.

[29:1] (1) *Tsi̱kwajè, ʃumap̂æŋgetsi̱kwajè* 'basalt height' 'basalt height beyond Buckman Mesa [20:5]' (*tsi̱* 'basalt'; *kwajè* 'height'; *ʃuma-p̂æŋge*, see introduction to sheet [20]), page 322.

(2) Cochiti *Tʃétehatʃe* 'northeast', referring to hills or mesa (*tʃéte* 'north'; *ha* 'east'; *tʃe* locative).

[1] "I was informed that in former times, whenever a pueblo was abandoned, it was customary to paint a series of such symbols in some secluded spot near the site of the village. Whether this is true or not, I do not know."—BANDELIER, Final Report, pt. II, p. 157, note, 1892.

[2] Ibid., pp. 156–157 and note.

[3] Hewett in *Papers School Amer. Archæol.*, No. 10, p. 671, 1909.

See [29:1], [29:2], [29:4], [28:49], Cañada Ancha, and Cañada Larga [29:unlocated].

(3) Span. Mesa Chino, for Mesa del Chino 'Chinaman Mesa'. The origin of this name is not understood.

This is a very large mesa of irregular form and height. It can be distinctly seen from Santa Fe. It is said to have four chief summits: [20:48], [29:2], [29:3], and [29:4]. For various points of interest on and about the mesa see maps [20], [28], and [29]. One old trail runs across it from [20:50] to [28:48], while another runs beside the Rio Grande along the western base of the mesa. Cf. especially *Tsi'a'a* [28:48].

[29:2] *P'eʃukwajè* 'timber point height' (*P'eʃu'u*, see [20:unlocated]; *kwajè* 'height').

This is a high, roundish height on top of [29:1], q. v. See also [20:47], [20:48].

[29:3] (1) *T̂oma*, *T̂omap̨iŋʃ* of obscure etymology (*t̂oma* unexplained, but cf. other place-names ending in *-ma* such as *'Oma* [16:42] and *ʃuma* [20:5]; *p̂iŋʃ* 'mountain'). "To-ma".[1]

(2) Eng. Red Hill. (<Span.). =Span. (3).

(3) Span. Cerro Colorado 'red hill'. =Eng. (2). The height has a reddish color; hence the name.

This is a very high hill or mountain slightly west of the central part of the plateau [29:1]. This hill is very well known to the Tewa by the name *T̂oma*. The Tewa state that in ancient times *T̂oma* was one of the four places from which smoke and fire used to come forth. The other places were *'Oguhewe* [20:6], *ʃumawakip'o* [19:116], and *T'ųnʃjop'o* [18:21].

> The Tehuas [Tewa] call the Mesa del Cuervo [see below], and the heights which crown it, To-ma . . . They say that "once upon a time," very, very long ago, smoke issued simultaneously from four different points. From the heights on the Mesa del Cuervo, or To-ma, from the 'Gigantes,' or black cliff of Shyumo [20:6] south of San Ildefonso, from the Tu-yo, or the black mesa [18:21] of San Ildefonso north of the village, and from another point in high mountains which I could not locate."[2]

Bandelier is certainly wrong when he identifies Mesa del Cuervo with *T̂oma*; see [20:50].

> On the waterless plateau called El Cuervo, farther north, [than [28:49]] I know of no ancient vestiges, and both the Cañada Ancha and Cañada Larga [29:unlocated], at the foot of that wide and long mesa [29:3], I have been informed, are devoid of all remains of former Indian habitations.[2]

Bandelier doubtless refers to Red Hill also when he writes:

> North of the Tetilla [29:4] lie several ancient craters, whose sides have crumbled and are now rounded eminences or jagged humps. A layer of trap

[1] Bandelier, Final Report, pt. II, p. 81, 1892.
[2] Ibid., p. 81 and note.

and lava covers the cretaceous formation to a depth of a hundred feet or more. The nearer we approach San Ildefonso, the wilder the scenery becomes, and the broad cañadas that traverse it are without permanent water.[1]

Mr. W. M. Tipton of Santa Fe, New Mexico, recently informed Doctor Hewett that he had found in an old Spanish document in the Spanish archives (422, 423, 726) in the office of the Surveyor General at Santa Fe, "Cuma" mentioned as a hill somewhere southeast of Santa Fe. "Cuma" is perhaps a Span. spelling of Tewa *Tōma*.

[**29**:4] (1) *Wawagi'we*, *Wawagi'p̨iŋ* 'breast-like place,' 'breast-like mountain' (<*wa* 'breast; *wagi* 'like' 'resembling'; *'iwe* locative; *p̨iŋ* 'mountain'). This is probably merely a translation of Span. (4), but it is in common use.

(2) Cochiti *kásef k'óṭo*, of obscure etymology (*kásef* unexplained; *k'óṭo* 'height' <*k'o* 'mountain', *ṭo* 'up at' locative postfix). "Shkasi-sku-tshu . . . the pointed height".[2]

(3) Eng. Tetilla Mountain. (<Span.). =Span. (4).

(4) Span. Tetilla 'teat' 'nipple'. =Eng. (3). So named because of the teat-like shape of the mountain.

Bandelier says of the Tetilla Mountain:[3]

"This plateau [speaking of [**20**:5] and [**29**:1] together] is surmounted near its southern end by the isolated height of the Tetilla."[4]

In a footnote Bandelier gives erroneously "Ta-pu" as the Tewa name of Tetilla Mountain: "'Shkasi-sku-tshu,' in Queres [Keresan] the pointed height, Ta-pu, in Tehua [Tewa] which has an analogous signification'": *Tapu* has only one common meaning in Tewa, namely, grass-root (*ta* 'grass'; *pu* 'base' 'root'). No such name is ever applied to Tetilla Mountain, nor could the name mean anything like 'the pointed height.' "The Tetilla stood out boldly, crowning the black ridges with its slender, graceful cone."[5] To see sunset behind this from Santa Fe on a winter evening is a sight of rare beauty.

"In the distance west of that beautiful cone which to-day is called, and very appropriately, the Tetilla."[6]

See Cochiti *Hákawa* [**29**:unlocated].

[**29**:5] (1) *P̂oge* 'down at the water' (*p̂o* 'water'; *ge* 'down at' 'over at'). =Jemez (5). "Po-o-ge."[7] This is the common name of Santa Fe city or locality in all the Rio Grande Tewa dialects. It is to be considered an abbreviation of San Juan (2) and of Santa

[1] Bandelier, Final Report, pt. II, p. 80, 1892.
[2] Ibid, note.
[3] Ibid.
[4] "This peak is only 2,153 meters (7,060 feet) high, and presents from all sides the appearance of a pointed cone resting on a gracefully curved basis."—Ibid.
[5] Bandelier, Delight Makers, p. 308, 1890.
[6] Ibid., p. 437.
[7] Twitchell in *Santa Fe New Mexican*, Sept. 22, 1910.

Clara, San Ildefonso, Nambé, Tesuque (3). Cf., for example, the common expression *nąă P̂ǫemæŋ ʃ* 'he is going to Santa Fe' (*nąă* 'he'; *P̂ǫe* 'Santa Fe'; *mæŋ ʃ* 'to go').

(2) San Juan *K̂wa'aP̂ǫe* 'down at the bead water' (*kwaŋ ʃ'a* 'any kind of bead'; *P̂o* 'water'; *ǫe* 'down at' 'over at'). =Navaho (9). San Juan "Cua P'Hoge, the place or village of the shell beads, or of the shells (Olivella) from which they make the beads which they so highly prize."[1] San Juan "Kua-p'o-o-ge, the place of the shell beads near the water."[2] "Kuapoge."[3] "Kuapogo."[4] "Kwapoge:"[5] given as name of [29:6]. "Kuapoge (Tewa: the place of the shell beads near the water):"[6] this name for the site of Santa Fe is used only at San Juan, at which the name Tewa (1), above, is also used.

(3) Santa Clara, San Ildefonso Nambé, Tesuque *'OgaP̂ǫe* 'down at the Olivella shell water' (*'oga* 'Olivella shell'; *P̂o* 'water'; *ǫe* 'down at' 'over at'). Santa Clara "Oga P'Hoge."[7] Santa Clara "Og-a-p'o-ge."[7] Bandelier gives no etymology. This is the name for the site of Santa Fe used at all the Rio Grande Tewa pueblos except San Juan; see San Juan (2), above. The name Tewa (1) is also used at all these pueblos.

(4) Taos "Hulpâná 'shell river:'"[9] given as name of Santa Fe. Cf. Tewa (1), Tewa (2), Tewa (3), and Jemez (1).

(5) Jemez *P̂ălă* 'down at the water' (*P̂â* 'water'; *lă* 'down at' 'over at'). =Tewa (1). Cf. Tewa (2), Tewa (3), Taos (4).

(6) Cochiti *Há ʃóK̂ǫ* 'east dell' (*ha* 'east'; *ʃóK̂ǫ* 'dell'). =Santo Domingo (7).

(7) Santo Domingo *Há ʃóK̂ǫ* 'east dell' (*ha* 'east'; *ʃóK̂ǫ* 'dell). =Cochiti (6).

(8) Oraibi Hopi *Alavija*. (<Span. á la Villa). See Span. (13).

(9) Navaho "Yōtqó 'bead water:'"[10] given as name of Santa Fe. "Yōtqógo 'to Santa Fe.'"[11] "Yŏtqógo deyá 'I am going to Santa Fe.'"[12] "Yo 'bead.'"[13] = Tewa (2).

(10) Jicarilla Apache "Sąn da xe ye 'at Santa Fe'."[14] (<Span.). =Span. (12) + *ye* locative postfix.

[1] Bandelier, Delight Makers, p. 453, note, 1890.
[2] Bandelier, Final Report, pt. II, p. 90, 1892.
[3] Hewett, General View, p. 597, 1905.
[4] Hewett, Antiquities, map, 1906.
[5] Hewett, Communautés, p. 34, 1908.
[6] Hewett in *Santa Fe New Mexican*, June 22, 1910.
[7] Bandelier, Delight Makers, p. 453, 1890.
[8] Bandelier, Final Report, pt. II, p. 90, 1892.
[9] Harry Budd, Taos vocab., Bur. Amer. Ethn., n. d.
[10] Franciscan Fathers, Ethnologic Dictionary of the Navaho Language, p. 132, 1910.
[11] Ibid., p. 56.
[12] Ibid., p. 137.
[13] Ibid., p. 301.
[14] Goddard, Jicarilla Apache Texts, p. 119, 1911.

(11) Eng. Santa Fe. (<Span.). =Span. (12). The Eng. pronunciation is frequently *sæntafeĭ*, and there is a tendency to write an acute accent over the final *e* of the name; see under Span. (12). The application of the name to the Atchison, Topeka and Santa Fe Railroad, popularly known as "the Santa Fe," has greatly increased its usage.

(12) Span. Santa Fe 'holy faith'. =Eng. (11). The orthography of the Spanish Academy gives fe 'faith' without the acute accent over the *e*; see under Eng. (11). The full Span. name current in early times was Villa de la Santa Fe de San Francisco de Assisi 'city of the holy faith of Saint Francis of Assisi'. This was formerly abbreviated as Santa Fe, San Francisco, or la Villa. For Villa see Span. (13).

(13) Span. la Villa 'the city'. See Span. (12). This was in early days a term much used by the Span.-speaking people of New Mexico. The expression 'á la Villa' 'at the city' 'to the city' appears to have been taken into the Hopi language as the regular name for Santa Fe. Tewa and Mexicans seem rarely to apply "la Villa" to Santa Fe at the present day.

The histories of New Mexico treat fully the history of Santa Fe. What we know of the prehistory of the site of the city is summarized by Hewett:

> The Tewa name for the site where Santa Fe now stands was 'Kuapoge' (Tewa: The place of the shell beads near the water) [<Bandelier], and a large terraced pueblo [**29**:6] stood on Fort Marcy hill where the military breastworks have long covered its ruined walls. A smaller pueblo [**29**:9], later called 'Analco' (Analco: A Nahua or Aztec word, 'atl,' water; 'nalli,' the other side; 'co' on: 'On the other side of the water') stood south of the Rio Santa Fe [**29**:8] on the site of San Miguel church. Some years ago I called attention to the fact that portions of its walls still exist in the foundations of the so-called 'Oldest House in Santa Fe,' built upon the ruins of the old Indian pueblo early in the seventeenth century. We know that a third pueblo [**29**:7] existed in very early times in the valley north of the river [**29**:8]. There is an ancient burying ground under the back part of the Old Palace and the alterations in the building necessary for the purposes of the museum [Museum of New Mexico] disclosed within the massive wall of the central axis, portions of an ancient 'puddled' wall, characteristic of Indian architecture before the art of making adobe bricks was learned from the Spaniards; identical with fragments of puddled walls formerly to be seen in the foundations of the 'Oldest House' and under the foundations of Fort Marcy; also identical with those that we have discovered in the course of our excavations at Perage [**16**:36] . . . Abiquiu [**3**:38] and Ojo Caliente [**6**:25]. These walls evidently survived the partial destruction of the Palace in 1680. None of these towns were occupied at the time when the Santa Fe valley was first seen by white men. All were in ruins, but the evidences at hand justify the belief that if one could have stood upon the spot where the city now stands, looking east from the site of the Church of Our Lady of Guadalupe, 500 years ago, there would have been seen on what we call Fort Marcy hill, an Indian town of considerable size, consisting of one large terraced pueblo and one or more smaller

buildings near by, a kiva or sanctuary of the circular subterranean type on the bench half way down the hill side; south of the river on San Miguel slope, a small pueblo two stories high, and passing back and forth from these two towns to the river, then considerably larger than now, the water carriers with their ollas on their heads. In the foreground, where the historic Old Palace has undergone the vicissitudes of nearly three centuries, would have been seen a cluster of ruined walls and rounded mounds, the remains of an earlier town, over which some of the earliest houses of Santa Fe were doubtless built. Such is our conception of 'Prehistoric Santa Fe.'[2]

In a more recent number of the *Santa Fe New Mexican* Col. R. E. Twitchell quotes a portion of Doctor Hewett's article given in part above, and comments upon it as follows:

Now when I read this description, I was taken by Doctor Hewett's definition of the word "Analco," which he shows is a word of the Nahuatl language. I repeatedly asked myself: How does it happen that an Aztec word is used as a name for a New Mexico pueblo confessedly prehistoric, or Spanish at least? During the first year of my residence in Santa Fe, it was my pleasure, coupled, I admit, with a decided curiosity, to make some investigation of the old pueblo ruins in that locality. As time progressed I became intensely interested, owing doubtless to the presence and intimate acquaintance with Mr. A. F. Bandelier, the greatest of living archeologists, who gave me much valuable information, and pointed out to me many valuable "trails" which I assiduously followed in making my amateur investigations and explorations. Bandelier never suggested that "Analco" was a Nahuatl word, in fact I do not believe that it ever occurred to him. He always believed that there was no pueblo on the present site of the San Miguel church or near the so-called "oldest house," nor were there any ruins of an old pueblo at that point when Oñate made Santa Fe his capital in 1605. There is no doubt that there was a pueblo on top of Fort Marcy; the foundations and remains of an old pueblo were used in the construction of the fort, at the time of the American occupation, on top of the hill; that is well known, but as to there having been any pueblo remains across the river, I have serious doubt, and I shall give my reasons. Benavides, the historian, in his memorial, written in 1630, at page 26, says of the city of Santa Fe: "Villa de Santa Fe, cabeza de este Reino, adonde residen los gobernadores, y Españoles, que seran hasta docientas y cincuenta aunque solos los cincuenta se podran armar por falta de armas . . . a este presidio sustenta V. M. no con pagas de su caxa real, sino haziendo los encomenderos de aquellos pueblos, por mano del gobernador; el tributo que les dan los Indios, es cada casa una manta, que es una vara de lienzo de algodon, y una famega de maiz cada ano, con que se sustentan los probes Españoles; tendran de servicio sectecientos almas de suerte, que entre Españoles mestizos, e Indios acerca mil almas." Now Mr. Bandelier says that the "servicio" consisted of Mexican Indians, not of Pueblos. The abodes of these were on the south bank of the Santa Fe River, and the Church of San Miguel was the chapel of the Mexican Indians, and not a Pueblo church. In another account, a manuscript of August 13, fifty years later, entitled Diario del Sition de Santa Fe, we find "Y a otro dia por la mañana se descubrio el egercito del enemigo en el Llano de las Milpas de S. Miguel, y cases de los Mexicanos saqueandolas." In the diary of Governor Otermin, being his account of the retreat from Santa Fe, at the time of the Pueblo revolt of 1680, we find the above, and in 1693, Diego de Vargas says: "Pase a reconocer la Yglesia o ermita que servia de parroquia a los Yndios

[2] Hewett in *Santa Fe New Mexican*, June 22, 1910.

Mexicanos que vivian en esta dha Uilla con el titulo de la acbocacion de su Patron el Arcangel Sn. Miguel." In the Relacion Anonima de la Reconquista at page 141 we find "Paso a la capilla de San Miguel, que antes servia de parroquia a los Indios Tlaxcaltecas. Escalante, in his letter to Padre Morfi says: "Dia sitiaron a esta los Tanos de San Marcos, San Cristoval y Galisteo, los Queres de la Cienega y los Pecos por la parte del sur, se apoderaron, de las casas de los Indios Tlascaltecas, que vivian en el barrio de Analco y pegaron fuego a la Capilla de San Miguel." It is comparatively easy, then, to see where the word "Analco" came from; it was given to the place by the Mexican Indians, the Tlazcaltecas, who had been brought into the country by Oñate when he made his entrada in 1598. The nearest pueblos, actually occupied when the Spaniards came to New Mexico, to the present city of Santa Fe, were the Tehua [Tewa] village of Tesuque and the Tanos village at the Cienega, which was called by the Indians Tzi-gu-ma. It is 12 miles southwest of Santa Fe. There is no doubt in my mind that the so-called "oldest house" is of Pueblo construction, but that does not prove that there was a pueblo building on the spot; it was likely nothing but a detached house, and was two stories high. It was two stories high when I lived in Santa Fe, but was later cut down to one story, as the top walls were crumbling away. The "Mexican Indians" did not build two story houses, nor did they build houses having opening in the top instead of the sides. The "oldest house" had its entrance in the roof and the doors and windows now appearing are all of very late construction. If the painting, embodying Doctor Hewett's ideas, only shows houses of the detached type, at this point, I think he will be not only prehistorically but historically correct.[1]

Bandelier says of the archeology of the site of Santa Fe merely:

They [the Tewa] also acknowledge that a Tanos village stood on the spot [the site of Santa Fe]; but this may possibly refer to the pueblo constructed after 1680 by the Tanos from Galisteo [**29**:39], on the ruins of the old 'palace' of Santa Fé. Nevertheless, I regard the fact that a Tanos [Tano] village also existed here in prehistoric times as quite certain.[2]

The present writer has inquired diligently among the Tewa concerning ancient Indian villages at Santa Fe. None of them know any tradition of such villages having existed, or anything more than the name of the site. They say that if there used to be one or more Indian villages at the site in very ancient times they were of course inhabited by the down-country Indians, or "Tano"(*T'anu-îowà<t'a* 'to live'; *nu'u* 'below' 'down country'; *îowà* 'people' 'Indians'). See Tano under NAMES OF TRIBES AND PEOPLES, page 576. The Tewa know nothing of the name "Analco", nor of Tlaxcaltec Indians. The latter were, it may be said, according to the histories of Mexico, one of the seven "Aztec" tribes.

See [**29**:6], [**29**:7], [**29**:8], [**29**:9], and Santa Fe Plain [Large Features], page 104.

[**29**:6] Nameless pueblo ruin on Fort Marcy Hill, Santa Fe. See under [**29**:5].

[1] Twitchell in *Santa Fe New Mexican*, Sept. 22, 1910.

[2] Bandelier, Final Report, pt. II, p. 90, 1892.

[29:7] Nameless pueblo ruin at site of Old Palace of the Governors, Santa Fe. See under [29:5].

[29:8] (1) *P̂oge'i̯mp̂ohu'u* 'Santa Fe Creek' (*P̂oge*, see [29:5]; *'i̯ŋ⌐* locative and adjective-forming postfix; *p̂ohu'u* 'creek with water in it' <*p̂o* 'water', *hu'u* 'large groove' 'arroyo'). =San Juan (2), Santa Clara, San Ildefonso, Nambé, Tesuque (3), Jemez (4), Cochiti (5), Eng. (6), Span. (7).

(2) San Juan *Kwa'ap̂oge'i̯mp̂ohu'u* 'Santa Fe Creek' (*Kwa'ap̂oge* see [29:5]; *'i̯ŋ⌐* locative and adjective-forming postfix; *p̂ohu'u* 'creek with water in it' <*p̂o* 'water', *hu'u* 'large groove' 'arroyo'). =Tewa (1), Santa Clara, San Ildefonso, Nambé, Tesuque (3), Jemez (4), Cochiti (5), Eng. (6), Span. (7).

(3) Santa Clara, San Ildefonso, Nambé, Tesuque *'Oga̯p̂oge'i̯mp̂ohu'u*, 'Santa Fe Creek' (*'Oga̯p̂oge*, see [29:5]; *'i̯ŋ⌐* locative and adjective-forming postfix; *p̂ohu'u* 'creek with water in it' <*p̂o* 'water', *hu'u* 'large groove' 'arroyo'). =Tewa (1), San Juan (2), Jemez (4), Cochiti (5), Eng. (6), Span. (7).

(4) Jemez *P̂ălăp̂ă* 'Santa Fe Creek' (*P̂ălă*, see [29:5]; *p̂ă* 'water' 'creek'). =Tewa (1), San Juan (2), Santa Clara, San Ildefonso, Nambé, Tesuque (3), Cochiti (5), Eng. (6), Span. (7).

(5) Cochiti *Háʃók̨otʃéna* 'Santa Fe Creek' (*Háʃók̨o*, see [29:5]; *tʃéna* 'river' 'creek'). =Tewa (1), San Juan (2), Santa Clara, San Ildefonso, Nambé, Tesuque (3), Jemez (4), Eng. (6), Span. (7).

(6) Eng. Santa Fe Creek. (<Span.). =Tewa (1), San Juan (2), Santa Clara, San Ildefonso, Nambé, Tesuque (3), Jemez (4), Cochiti (5), Span. (7).

(7) Span. Rio de Santa Fe 'Santa Fe River'. =Tewa (1), San Juan (2), Santa Clara, San Ildefonso, Nambé, Tesuque (3), Jemez (4), Cochiti (5), Eng. (6).

This creek rises in the Santa Fe Mountains, and flows southwestward and then westward, joining the Rio Grande a short distance below Cochiti Pueblo [28:77]. Santa Fe city stands on its banks just below where it leaves the mountains. The creek skirts the Santa Fe Plain (see [29:introduction], page 457) on the northwest. It forms a deep canyon at [29:25]. Bandelier says of it:

> The gorge through which the Santa Fé River issues from the high eastern range is said to contain ancient ruins.[1]
>
> The first named [Santa Fe Creek] 'sinks' twice: between Agua Fria [29:14], southwest of Santa Fé, and the Cienega [29:21]; and again, farther west, between La Bajada [29:27] and Cochiti [28:77].[1]

See [29:5], [29:25], [28:86].

[1] Bandelier, Final Report, pt. II, p. 88, 1892.

[29:9] Nameless pueblo ruin, in the early part of the seventeenth century the site of the Tlaxcaltec colony Analco. See under [29:5].

[29:10] (1) *P̄ogeh̄ewe* 'Santa Fe height' (*P̄oge*, see [29:5]; *h̄ewe* 'height').

(2) San Juan *K̄wa'aṗogeh̄ewe* 'Santa Fe height' (*K̄wa'aṗoge*, see [29:5]; *h̄ewe* 'height').

(3) Santa Clara, San Ildefonso, Nambé, Tesuque *'Ogaṗogeh̄ewe* 'Santa Fe height' (*'Ogaṗoge*, see [29:5]; *h̄ewe* 'height').

(4) Eng. Tesuque divide. (<Span.). =Span. (5). "The 'divide' as this point is called by the people of Santa Fé."[1]

(5) Span. Creston de Tesuque 'Tesuque divide'. =Eng. (4).

This high ridge about 2 miles north of Santa Fe divides the Tesuque Creek [26:1] drainage from that of Santa Fe Creek [29:8]. The road usually taken by Tewa in going to Santa Fe, as they constantly do for shopping, passes over this ridge. Bandelier says:

> Nearly 6 miles separate the Tezuque village [26:8] from a high crest in the south, from which a magnificent view is enjoyed over the whole country of the Tehuas [Tewa]. Looking south from the 'divide,' as this point is called by the people of Santa Fé, the landscape is different. A wooded declivity seems to overhang a wide and arid plain [Santa Fe plain [29:introduction], page 457].[2]

See [29:5].

[29:11] Denver and Rio Grande Railroad.

[29:12] Atchison, Topeka and Santa Fe Railroad.

[29:13] New Mexican Central Railroad.

[29:14] (1) Eng. Agua Fria settlement. (< Span.). =Span. (2).

(2) Span. Agua Fria 'cold water'.

This is a small settlement consisting of Mexican houses along Santa Fe Creek [29:8] about 3 miles south of Santa Fe [29:5]. There is a small Roman Catholic church on the east side of the creek. Near the church are the pueblo ruins [29:15] and [29:16], which seem to have escaped the notice of Bandelier. All attempts to obtain a Tewa name for Agua Fria or for any ruin at the place have been futile. See [29:15], [29:16], and Nameless pueblo ruin 6 miles southwest of Santa Fe [29:5], [29:unlocated].

[29:15] Nameless pueblo ruin at Agua Fria [29:14], east of and some 50 yards from Santa Fe Creek [29:8], a few yards southeast of Agua Fria church. The informant is Mr. K. M. Chapman, who thinks that this ruin is more recent than [29:16] and that it may be even post-Spanish. See [29:14, [29:16], and Nameless pueblo ruin 6 miles southwest of Santa Fe [29:5], [29:unlocated].

[29:16] Nameless pueblo ruin at Agua Fria [29:14], west of Santa Fe Creek [29:8] and northwest of Agua Fria church. This ruin

[1] Bandelier, Final Report, pt. II, p. 86, 1892.
[2] Ibid., pp. 85–86.

stands at present on the bank of the creek, which is washing a portion of it away. The ruin appears to be older than [29:15] according to Mr. K. M. Chapman. Southwest of the ruin at some distance from the creek are traces of very ancient pueblo ruins. Although some of the Tewa know of this ruin, they know no name for it. The informants are Mr. K. M. Chapman, Mr. A. V. Kidder, and Mr. and Mrs. Gerald Cassidy. See [29:14], [29:15], and Nameless pueblo ruin 6 miles southwest of Santa Fe [29:5], and [29:unlocated].

[29:17] (1) Eng. Arroyo Hondo. (< Span.). =Span. (2).

(2) Span. Arroyo Hondo 'deep arroyo.' =Eng. (1). The Tewa informants knew no name for this arroyo, nor for any ruins situated on it.

Somewhere on the upper course of the Arroyo Hondo the large "Government Irrigation Dam" is now in process of construction. Arroyo Hondo seems to be identical with the "Cienega Creek" of Hewett;[1] see [29:21]. See also [29:18], [29:19], and Arroyo Chamisos [29:unlocated].

[29:18] West ruin of Tano Tewa "Kua-kaa or Kua-kay".[2] The writer has tried especially to have this name identified by the Tewa, but without success. Bandelier gives no etymology for it, and was informed that the same Tano Tewa name was applied to *K̂unɾæ'ǫŋwi̧keji* [29:unlocated].[3] Some of the Tewa informants say that the name is for *kwæka* 'oak leaf' (*kwæ* 'oak'; *ka* 'leaf'), but they never heard of a place by that name. The final *y* of Bandelier's alternative form may be for *'i''i* locative and adjective-forming postfix. That Kua-kaa was also applied to *K̂unɾæ'ǫŋwi̧keji* [29:unlocated] is almost certainly erroneous.

Bandelier says of this ruin and [29:19]:

> Five miles south of the capital of New Mexico [29:5], on the southern bank of a deep and broad gulch called Arroyo Hondo [29:17], stand two ruins, called Kua-kaa or Kua-kay by the Tanos, . . . who affirm that their ancestors built them. The larger [29:18] of the two has been figured on plate I, fig. 21 [of Bandelier's *Final Report*, pt. II]; the smaller one [29:19] lies about a mile to the east of it, at the upper end of a rocky gorge through which the Arroyo Hondo has cut its deep bed. It is a so-called 'one-house' pueblo; the outer perimeter of the well-defined mounds was 154 meters (505 feet); and it was certainly two stories high. The larger pueblo was capable of lodging about 200 households, or 700 persons. The walls were made of broken stones, and there is much pottery,—black and white, red and black, black, red, white, and orange; also, corrugated and indented ware; but no incised specimens. The usual fragments of stone implements are found; also obsidian, flint, bones, and some charred corn. The situation is a good one for observation and defense, commanding a wide view down the arroyo [29:17], and to the west and south-

[1] Hewett, Antiquities, pl. XVII, 1906.
[2] Bandelier, Final Report, pt. II, p. 90, 1892.
[3] Ibid., p. 92.

west across the plain [Santa Fe plain [29: introduction]]. To the south is a level expanse, and on the north lies the arroyo, at a depth of nearly 50 meters. The pueblo stands on the brink of the declivity, which is very steep, and a spring rises at the bottom. For cultivation, the people of Kua-kaa had to resort to the plain around their village, since irrigation is impossible, either below or above. This pueblo bears the marks of long abandonment; the mounds are flat and at most 2 meters (6 feet) high, or generally lower. The Tanos claim that it was pre-Spanish, and documentary evidence as well as the nature of the objects found there corroborates the statement.[1]

Information kindly furnished by Mr. H. C. Yontz, of Santa Fe, agrees with that given by Bandelier. See [29:17], [29:19], and *K̃un ƒæ'o̧ywi̧kȩji* [29: unlocated].

[29:19] East ruin of Tano Tewa "Kua-kaa or Kua-kay."[2] See under [29:18].

[29:20] (1) Eng. Cieneguilla settlement. (<Span.). =Span. (2).

(2) Span. Cieneguilla 'little marsh' 'little marshy meadow.' =Eng. (1). Where the marshy place is from which this settlement was named has not been learned. Cieneguilla is perhaps derived from the name of Cienega settlement [29:21], rather than from the presence of a small marshy place at the spot. The writer has not succeeded in getting either a Tewa or a Cochiti Indian name for the place.

Cieneguilla and Cienega [29:21] were located on the map by a Mexican who lives at Cieneguilla. The latter is located on Santa Fe Creek [29:8] on a map of the United States Geographical Surveys West of the One Hundredth Meridian.[3] This map does not, however, show Cienega [29:21]. Bandelier says of Cieneguilla: "Cieneguilla, 12 miles southwest of Santa Fé"[4] and "Cieneguilla on the eastern base of the high mesa of the Tetilla [29:4], 9 miles to the east [of La Bajada [29:27]]."[5] Bandelier does not say whether Cieneguilla is or is not situated on Santa Fe Creek [29:8], but implies that Cienega [29:21] is so situated: "The first named [Santa Fe Creek [29:8]] 'sinks' twice: between Agua Fria [29:14], southwest of Santa Fé [29:5], and the Cienega [29:21]";[6] and "returning now to the Cienega [29:21], and following the course of the Santa Fé River [29:8] westward through the pass of the Bocas [29:25]."[5] Hewett[7] locates Cieneguilla [29:20] on Santa Fe Creek [29:8] and Cienega [29:21] on the lower course of Arroyo Hondo Creek [29:17], as has been done on [29], but appears to call Arroyo Hondo Creek

[1] Bandelier, Final Report, pt. II, pp. 90–91.
[2] Ibid., p. 90.
[3] Part of Central New Mexico, atlas sheet No. 77, Expeditions of 1873, 1874, 1875, 1877, and 1878.
[4] Bandelier, op. cit., p. 88, note.
[5] Ibid., p. 95.
[6] Ibid., p. 88.
[7] Antiquities, pl. XVII, 1906.

"Cienega Creek"; see [29:17]. The map of the Territory of New Mexico compiled by the General Land Office, 1909, does not give Cieneguilla, but shows the "Cieneguilla Grant" in the vicinity of Tetilla Mountain [29:4] and northwest of "La Cienega" [29:21], the latter being located on the lower course of Arroyo Hondo Creek [29:17]. "La Cienega" [29:21] is, however, located on Santa Fe Creek [29:8] by the United States Geological Survey,[1] while Cieneguilla [29:20] does not appear at all. Post-route maps of New Mexico give neither Cieneguilla nor Cienega. The locations of Cieneguilla and Cienega on [29] may be regarded as probably correct. See [29:21], and San Ildefonso *Katege* [29: unlocated].

[29:21] (1) Eng. Cienega settlement. (<Span.). =Span. (2).

(2) Span. Cienega 'marsh' 'marshy meadow.' =Eng. (1). Where the marshy place is, from which this place was named, has not been learned. Cf. [29:20], to which it perhaps gave the name. No Tewa or other Indian name for Cienega could be learned.

Cienega was located on [29] by a Mexican who lives at Cieneguilla [29:20]. According to this informant Cienega is situated on the lower course of Arroyo Hondo Creek [29:17], 3 or 4 miles above the junction of the latter with Santa Fe Creek [29:5]. According to Bandelier the name Cienega was formerly applied to the now ruined pueblo [29:23], q. v. For a discussion of the position of Cienega according to various authorities, see under [29:20]. See also [29:17] which is perhaps sometimes so called from Cienega, "Cienega Creek," and San Ildefonso *Katege* [29: unlocated].

[29:22] (1) Tano Tewa "Tzi-gu-ma, or Tzi-gu-may,"[2] given as signifying "a 'lonely cottonwood tree,' in Spanish 'alamo solo.'"[3] None of the Tewa informants questioned knew this name, nor could they etymologize it. The final *y* of the alternative form is perhaps for *'i* locative and adjective-forming postfix. One thing is certain: the name does not mean "lonely cottonwood tree" in Tewa or Kẹresan.

(2) Span. "Cienega".[4] This means 'the marsh', and is the same name as is applied to [29:21], q. v.

Bandelier says of this pueblo ruin:

> We meet with a considerable one [pueblo ruin] at the Cienega [29:21], near where the Santa Fé stream [29:8] enters a narrow defile called the 'Bocas' [29:25]. This is the pueblo of Tzi-gu-ma, or Tzi-gu-may. Until 1680, this village, under the name of 'La Cienega,' belonged to the ecclesiastical jurisdiction of the mission of San Marcos [*K̃un ɾæ̨' ǫŋwi̧ŋǫe* [29:unlocated].] . . . It

[1] Professional Paper 68, 1912, pl. I.
[2] Bandelier, Final Report, pt. II, p. 91, 1892.
[3] Ibid., p. 92.
[4] Ibid., p. 107.

was abandoned during the time that the Pueblos were independent, and an effort to repeople it was made by Diego de Vargas after the pacification of New Mexico in 1695, but with little success. . . . Tzi-gu-ma is therefore an historic pueblo. Nevertheless, I am in doubt as to which stock its inhabitants belonged. They are mentioned as being Queres [Keresan] in such documents as are at my command,[1] but the people of Cochiti do not regard them as having been of their own stock, but as belonging to the Puya-tye, . . . or Tanos. Furthermore, the name Tziguma is a Tehua [Tewa] word signifying a 'lonely cottonwood tree', in Spanish 'alamo solo'. Until the question is decided by further researches among the Tanos of Santo Domingo, I shall hold that the pueblo was a Tanos [Tano] village.[2]

See [**29**:22].

[**29**:23] (1) Eng. Alamo Creek. (<Span.) =Span. (2). "Alamo Creek".[3]

(2) Span. Arroyo Alamo 'cottonwood arroyo'. =Eng. (1). Bonanza settlement [**29**:24] is on the middle course of this arroyo.

[**29**:24] Eng. Bonanza settlement. Perhaps so called because of some mine or mining interest. See [**29**:23].

[**29**:25] (1) Eng. Las Bocas Canyon. (<Span.). =Span. (2).

(2) Span. Las Bocas 'the mouths'. =Eng. (1). "Las Bocas que llaman de Senetu [**29**:29]".[4] "Bocas".[5] Why this name was applied is not clear.

This is the deep canyon through which Santa Fe Creek [**29**:8] runs for a few miles, where it passes the southern extremity of the mesa [**29**:1]. Bandelier says of it:

> The Bocas themselves offer hardly anything of archæological interest except some rock carvings of which it is impossible to say whether they are due to Pueblo Indians or to nomads. It is a narrow cañon, picturesque in places, with little spots of fertile soil, occasional cottonwood trees, and usually permanent water. At the Bajada [**29**:27] the river sinks nearly always during early summer, and a plateau 5 miles wide spreads out to the west, to within a mile of the banks of the Rio Grande at Peña Blanca [**28**:92]; northwards it extends not more than 4 miles, being encompassed on the north and east by a high and very abrupt mesa from which rises the cone of the Tetilla peak [**29**:4]. At the Bajada [**29**:26] the slope of this mesa is almost vertical, and about five hundred feet high. Where the stream makes its southwestern angle, cretaceous rocks are exposed in snow-white strata. Above them tower lava and trap, black, craggy, and chaotic. To the Indian this was and still is an important locality [**29**:28], for white alabaster is found there; a mineral that serves for whitewashing the rooms of his pueblo and for the manufacture of his fetiches. We need not be surprised therefore to meet opposite the little settlement of La Bajada [**29**:27], on the declivity sloping from the west towards the bed of the Santa Fé River, the ruins of the old pueblo of Tze-nat-ay [**29**:29], as the Tanos call it to-day.[5]

[1] *Diario del Sitio de Santa Fé*, fol. 12. Otermin makes a distinction; "Que se han alzado los Indios Tanos, y Pecos, Cienega, y San Marcos." But Vargas, *Autos*, fol. 25, after having previously (fol. 24) spoken of them as attacking Santa Fé from the south, and enumerating the four tribes, adds: "Con que se pusieren en fuga los dichos Tanos y Pecos". Escalante (*Carta*, par. 3) is quite positive: "Las Queres de la Cienega."—BANDELIER, Final Report, pt. II, p. 92, 1892.

[2] Ibid., pp. 91-92.

[3] United States Geological Survey, Reconnoissance map, New Mexico, Santa Clara sheet, 1892.

[4] Merced de la Bajada, 1695, MS. quoted by Bandelier, op. cit., p. 97, and note.

[5] Bandelier, ibid., p. 95.

Either [**26**:26] or [**26**:27] gives one of the names to [**29**:29]. See [**29**:8], [**29**:1], [**29**:4], [**29**:27], [**29**:28], [**29**:29].

[**29**:26] (1) *Ƥahaɹakêwe* 'Bajada height' (*Ƥahaɹa* <Span. Bajada, see Span. (4); *k̂ewe* 'height').

(2) Cochiti *Mahášahán ƒeneowet ƒátse* 'Bajada descending place' (*Mahášа* < Span. Bajada, see Span. (4); *hán ƒeneowet ƒátse* 'where one descends').

(3) Eng. Bajada height. (<Span.). =Span. (4).

(4) Span. La Bajada 'the descent' 'the steep slope'. =Eng. (3). It is said that the original Span. name was La Majara 'the sheep-fold', and the Cochiti form may be derived directly from this.

This height gives the name to Bajada settlement [**29**:27]. The main road connecting Santa Fe and Peña Blanca [**29**:92] descends this height. "A high and very abrupt mesa, from which rises the cone of the Tetilla peak [**29**:4]. At the Bajada [**29**:26] the slope of this mesa is almost vertical, and about five hundred feet high".[1] See [**29**:27].

[**29**:27] (1) *Ƥahaɹa.* (<Span.). =Cochiti (2), Eng. (3). =Span. (4).

(2) Cochiti *Mahášа.* (<Span.). =Tewa (1), Eng. (3), Span. (4).

(3) Eng. Bajada settlement. (<Span.). =Tewa (1), Cochiti (2), Span. (4).

(4) Span. La Bajada 'the descent' 'the steep slope'. The settlement is named from [**29**:26], q. v. "The little settlement of La Bajada".[1]

This is a Mexican hamlet of some two hundred inhabitants, on the north side of Santa Fe Creek [**29**:8] at the foot of the great mesa wall [**29**:26] from which it takes its name. See [**29**:26], and [**29**:29] to which either [**26**:26] or [**26**:27] gives one of the names.

[**29**:28] *T͡sæ̨gi̊kuk'o̤nd̤iwe* 'place where gypsum rock is dug' (*t͡sæ̨gi*, see under MINERALS; *ku* 'rock' 'stone'; *k'o̤nd̤iwe* 'where it is dug' <*k'o̤ŋƒ* 'to dig', *'iwe* locative).

See reference to "white alabaster" in the descriptive quotation from Bandelier, under [**29**:25], (2). The Tewa say that the place where mineral is obtained by them is opposite Bajada settlement [**29**:27] at the place indicated. Cf. [**29**:56].

[**29**:29] (1) Tano Tewa "Tze-nat-ay".[2] Bandelier gives no etymology. None of the Tewa or Cochiti informants questioned knew this name. In Tewa *tsenᾰ̨t'a'i'*[i] means 'place where the eagle lives' (*tse* 'eagle'; *nᾰ̨* 'he'; *t'a* 'to live'; *'i'*[i] locative and adjective-forming postfix); this is the phrase a Tewa is likely to think of when Bandelier's name is pronounced to him. "Tsina-

[1] Bandelier, Final Report, pt. II, p. 95, 1892.
[2] Ibid., pp. 95, 96.

tay".[1] "Tsinatay".[2] The name "Senetu" (for Seneta?) of the Span. document *Merced de la Bajada*, 1695, is probably identical with Tze-nat-ay; see the quotation from Bandelier given below, under (3).

(2) Eng. "Bajada".[3] So called from [**29**:26] or [**29**:27] near which it is situated.

(3) Span. Pueblo Quemado 'burnt pueblo'. =Eng. (2). "Pueblo Quemado".[4] "El Pueblo Quemado".[5]

Bandelier says:[6]

> . . . opposite the little settlement of La Bajada [**29**:27], on the declivity sloping from the west towards the bed of the Santa Fé River [**29**:8], the ruins of the old pueblo of Tze-nat-ay, as the Tanos call it to-day. Low mounds, in places hardly distinguishable, a faint depression indicating an estufa, and the usual fragments of stone implements, obsidian, and earthenware, are all that is left on the surface. The walls were of volcanic rocks, rudely broken, and of rubble. It was a village of medium size, probably sheltering 500 people. Its situation was good both for safety and cultivation; but timber was rather distant, and, although the soil is fertile, it is entirely dependent upon the rain for moisture. Tze-nat-ay commanded a wide view, and from the tops of the many-storied houses its inmates could scan the plateau for fully 20 square miles. At the mouth of the cañon [**29**:25], from the bed of the river meandering to the northwest along the base of the mesa, no enemy could approach unnoticed in the daytime. But it was also a dreary spot. In summer the hot glare of the sun was reflected from the white level, and when the southeast wind arose clouds of sand and dust enveloped the village. . . . Tze-nat-ay appears to have been quite a large pueblo, and it was probably three, if not four, stories high. . . . Tze-nat-ay, the Tanos say, was one of their ancient villages; but whether it was abandoned previous to the sixteenth century, I can not determine. It is also designated in Spanish as 'El Pueblo Quemado', the village that was burned, and such a Tanos village appears in the list furnished by Oñate in the year 1598.[7] The 'Bocas [see [**29**:25]] de Senetu' are also mentioned in 1695, though not the ruins.[8]

Cf. Nameless pueblo ruin midway between Bajada [**29**:26] and Cochiti [**28**:77], [**29**:unlocated].

[**29**:30] Span. Hoya Apache, Hoya del Apache 'Apache dell'.

[1] Hewett, General View, p. 597, 1905.

[2] Hewett, Communautés, p. 34, 1908.

[3] Bandelier, Final Report, pt. II, p. 114, 1892.

[4] Obediencia de San Juan Baptista (1598), p. 114, quoted by Bandelier, ibid., p. 97, note.

[5] Bandelier, ibid., p. 96.

[6] Ibid., pp. 95–97.

[7] *Obediencia de San Juan Baptista*, p. 114: "La Prouincia de los cheres con los Pueblos de Castixes llamados Sant Philepe y de Comitre, y el Pueblo de Santo Domingo y Alipoti, Cochiti; y el de la Cienega de Carabajal, y el de Sant Marcos, Sant Chripstobal, Santa Ana, Ojana, Quipana, el del Puerito y el Pueblo Quemado". The name of Pueblo Quemado is given to several ruins in New Mexico; but the one mentioned in the above document lay in or near the Queres district, or in that of the Tanos.—BANDELIER, op. cit., p. 97.

[8] *Merced de la Bajada*, 1695, MS.: "Y desde la casa del Ojito para el oriente asta las Bocas que llaman de Senetu".—Ibid.

This is a small dell in the hills, traversed by the road connecting Santo Domingo Pueblo [**28**:109] and La Bajada settlement [**29**:27]. It is north or northwest of Span. Hoya de la Piedra Parada [**29**:59].

[**29**:31] Eng. Peña Blanca settlement, see [**28**:92].

[**29**:32] (1) *T͡ʃu̧ŋge'i̧mp̂o* 'Pecos River' (*T͡ʃu̧ŋge*, see [**29**:33]; *'i̧ŋ ʃ* locative and adjective-forming postfix; *p̂o* 'water' 'river'). =Eng. (4), Span. (5).

(2) *T'anuge'i̧mp̂o* 'down-country river' (*T'anuge*, see [**29**:33]; *'i̧ŋ ʃ* locative and adjective-forming postfix; *p̂o* 'water' 'river'). This term is a descriptive one and is rarely applied to the Pecos River. *T'anuge'i̧ŋkǫhu'u* is the regular Tewa name for [**29**:31], q. v.

(3) Eng. Pecos River. (<Span.). =Tewa (1), Span. (4).

(4) Span. Rio Pecos, Rio de Pecos 'Pecos River'. = Tewa (1), Eng. (3). The river is so called because Pecos Pueblo [**29**:33] was situated on it.

> It rises in Mora county, in the Pecos River Forest Reserve [**22**: introduction], and flows southeasterly for over 400 miles through the Territory [of New Mexico] and finally enters the Rio Grande in Texas. Along its upper course it is a mountain stream, but in Guadalupe county it assumes the characteristics of the lower Rio Grande, a wide, shifting, sandy bed, cutting through bluffs or spreading over lowlands, carrying an immense volume of water during floods, seeping into the ground along certain stretches during drouth, but always having a strong underflow. . . . The Pecos has a number of long tributaries, but none of them carries a great volume of water, except after heavy rains or during flood season.[1]

See [**29**:33].

[**29**:33] (1) *T͡ʃu̧ŋge'ǫŋwi̧keji* 'pueblo ruin down at the place of the (*t͡ʃu̧ŋ ʃ*, an unidentified species of bush'; *ge* 'down at' 'over at'; *'ǫŋwi̧keji* 'pueblo ruin <*'ǫŋwi̧* 'pueblo', *keji* 'old' postpound) This is the common Tewa name for Pecos. The Pecos people are called regularly *T͡ʃu̧ŋge'i''i̧towà* (*T͡ʃu̧ŋge* 'Pecos'; *'i''i* locative and adjective-forming postfix; *i̧towà* 'person' 'people').

(2) *T'anuge'ǫŋwi̧keji* 'down-country place pueblo ruin' (*t'a* 'to live'; *nu'u* 'below'; *ge* 'down at' 'over at'; *'ǫŋwi̧keji* 'pueblo ruin' <*'ǫŋwi̧* 'pueblo', *keji* 'old' postfix). This name is merely descriptive. It is frequently applied to Pecos, more frequently to Galisteo Pueblo ruin [**29**:39]; it could be applied to any pueblo ruin in the "down-country" region—roughly speaking, the region about Santa Fe [**29**:5], Pecos [**29**:33], and Galisteo [**29**:39]. Corresponding to the use of *T'anuge'ǫŋwi̧keji*, *T'anu̧towà* 'down-country people' (*t'a* 'to live'; *nu'u* 'below'; *i̧towà* 'person' 'people') is applied to the Pecos, the Galisteo Tewa, and all the people who lived in the region of the Santa Fe [**29**:5], Pecos [**29**:33], and

[1] Land of Sunshine, The Resources of New Mexico, p. 37, 1906.

Galisteo [29:39], no matter what language they spoke. See Tano under NAMES AND TRIBES OF PEOPLES, page 576. "Tamos"[1] applied to the Pecos. "Al gran Pueblo de los Peccos, y es el que Espejo llama la provincia de Tamos".[2] "Tanos".[3]

(3) Picuris "Hiuquā 'Pecos Pueblo'"[4] (the *q* is probably for *k̂*); cf. Isleta (5). Picuris "Hiu-qu-" and Isleta "Hio-kŭö-" are probably cognate with Pecos *K̄ă-k̂o-* (Picuris *hiu* 'stone' = Pecos *k̂ă* 'stone'), and one of these or some other Tewa form probably gave rise to the "Cicuyé", etc., of the early Span. writers; see Span. (19), below.

(4) Picuris "Pēlŏĭnĕ 'Picuris people'"[4]; this is doubtless the Picuris name for the Piro, not for the Pecos; see Piro under NAMES AND TRIBES OF PEOPLES, page 575.

(5) Isleta "Hyó-qua-hoon":[5] given as the Isleta name for the Pecos people. "Hiokŭö'k".[6] Picuris "Hiu-qu-" and Isleta "Hio-kŭö-" are probably cognate with Pecos *K̄ă-k̂o-* (Picuris *hiu* 'stone' = Pecos *k̂ă* 'stone'), and one of these or some other Tiwa form probably gave rise to the Cicuyé", etc., of the early Span. writers; see Span. (19), below. Isleta "Hiokŭö'k" is probably identical with Coronado's "Acuique", "Cicuique", and similar forms; see Span. (19), below.

(6) Isleta "Sikuyé".[7] "Sikuyén"[7] (given as name for Pecos people). These Isleta forms are probably borrowed from Span. (19), q.v.

(7) Sandia "Péku";[8] this is probably borrowed from Span. (20).

(8) Jemez *P̂âk ɾulă* of obscure etymology (*p̂â* apparently = *p̂â* 'water'; *k ɾu* unexplained; *lă* 'at' 'down at' 'over at', locative postfix). *P̂âk ɾulă* expresses 'to Pecos' 'at Pecos'; 'from Pecos' is expressed by postfixing *'ese* 'from': *P̂âk ɾulă'ese* 'from Pecos'. Pecos is often spoken of as *P̂âk ɾulăvelă* (*velă* 'old'). A Pecos person is called *P̂ ɾăk ɾu*, 2+ plu. *P̂âk ɾuʃ*; also *P̂âk ɾuʦ̂â'â*, 2+ plu. *P̂âk ɾuʦ̂â'âʃ* (*ʦ̂â'â* 'person' 'people'). *P̂âk ɾulă* is given as the Jemez equivalent of Pecos *K̄ăk̄oɯă*; see Pecos (9). The quoted forms given under Pecos (10), below, are probably really not Pecos but Jemez forms, and belong here. "A-cu-lah",[9] undoubtedly the Jemez form. "Âqiu",[10] given as Pecos and Jemez

[1] Espejo (1583) in *Doc. Inéd.*, XV, p. 123, 1871.
[2] Oñate (1598), ibid., XVI, p. 258.
[3] Bandelier, Final Report, pt. II, p. 126, 1892 (misquoting Espejo).
[4] Spinden, Picuris notes, MS., 1910.
[5] Lummis, Man Who Married the Moon, p. 145, 1894.
[6] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 2, p. 222, 1910).
[7] Gatschet, Isleta MS. vocab., 1879.
[8] Hodge, op. cit., p. 222.
[9] Simpson, Recon Navajo Country, 143, 1850.
[10] Bandelier in *Archæol. Inst. Papers*, Amer. ser., I, p. 114, 1881.

name. "Âgin",[1] given as Jemez name. "A-q'iu",[2] "A-gu-yu",[3] "Aqui",[4] "Agiu",[4] "Pä-cuil-a",[5] "P'a-tyu-lá",[6] "P'a-qu-láh",[7] "P'a-qu-lah".[8]

(9) Pecos *K̂ăk̂oɹă* 'place down where the stone is on top' (*k̂ă* 'stone' = Jemez *k̂ɾâ'ă* 'stone'; *k̂o* 'on top' = Jemez *k̂ɾo* 'on top'; *ɹă* 'over at' 'down at' = Jemez *lă*, used like Tewa *ge*). The informant is Pablo Toya of Jemez. Why this name was given he does not know. This is given as the ancient Pecos name of Pecos Pueblo, the Jemez equivalent for which is *P̂âk̂ɾulă*; see Jemez (8) and Pecos (10). *K̂ăk̂o-* is probably cognate with Picuris "Hiu-qu-" and Isleta "Hio-kŭŏ-" (Picuris *hiu* 'stone' = Pecos *ka* 'stone'). 'Pecos person' was called *K̂ak̂o*, 2+ plu. *K̂ak̂oʃ*; also *K̂ak̂otsâ'â*, 2+plu. *K̂ak̂otsâ'âʃ* (*tsâ'â* 'person' 'people'). "K'ok'-o-ro-t'ŭ'-yu".[6] This is apparently for *K̂ăk̂oɹătöju* 'down at the pueblo where the stone is on top' (*K̂ăk̂oɹă*, see above; *tö* 'pueblo'; *ju* 'down at').

(10) Alleged Pecos forms which are really Jemez forms; see Pecos (9) and Jemez (8), above. "Âqiu",[9] given as Pecos and Jemez name for Pecos; it is really intended for Jemez *P̂âk̂ɾu* 'Pecos Indian'; see Jemez (9), above. "Acuyé",[9] given as probably the proper name for "Cicuyé"; see Span. (19), below. "Paequiu",[10] "Pae-quiua-la",[10] "Aqui",[4] "Aquiu",[10] "Pe-Kush",[8] given as the name of the Pecos for themselves; for Jemez *P̂âk̂ɾuʃ*, 2 + plu. of Jemez *P̂âk̂ɾu* 'Pecos persons'.

(11) Pecos "Tshi-quit-é, or Tzi-quit-é".[11] "Tshi-quit-e, or Tzi-quit-e".[10] "Tshi-quit-e".[12] "Tshiquite".[13] Bandelier writes as follows:

> Tshi-quit-é, or Tzi-quit-é, according as the sounds are clearly or less clearly pronounced by the Indians of Jemez or the remaining Pecos, is the Ci-cuic, Ci-cui-ye, A-cuique, of Coronado and his chroniclers. The name 'Aquiu', or 'Paequiu', which I heard given to the Pecos in the year 1880, is 'Pae-quiua-la'. It applies to the Pecos tribe [*sic*], but the proper name of the great village which Coronado saw, and where the old church was in the beginning of the seventeenth century, is 'Tshi-quit-e', or 'Tzi-quit-e'. I have this information direct from the Pecos Indians living to-day at Jemez, some of whom dwelt in the old village up to 1840.[14]

[1] Bandelier in *Archæol. Inst. Papers*, Amer. ser., I, p. 20, 1881.
[2] Bandelier in *Archæol. Inst. Bull.*, I, p. 18, 1883.
[3] Bandelier in Ritch, N. Mex., p. 201, 1885.
[4] Bancroft, Ariz. and N. Mex., p. 53, 1889 (misquoting Bandelier).
[5] Bandelier, Final Report, pt. II, p. 216, 1892.
[6] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds. pt. 2, p. 221, 1910).
[7] Hewett in *Amer. Anthr.*, VI, p. 430, 1904.
[8] Hewett, Communautés, p. 36, 1908.
[9] Bandelier in *Archæol. Inst. Papers*, Amer. ser., I, p. 114, 1881.
[10] Bandelier, Final Report, pt. I, p. 127, note, 1890.
[11] Ibid, p. 127.
[12] Ibid., pt. II, pp. 118, 125, 1892.
[13] Ibid., pp. 127, 133.
[14] Ibid., pt. I, p. 127 and note.

This information seems to be as incorrect as Bandelier's "Aqiu", etc., of Pecos (10), above. Bandelier was evidently seeking an Indian word to explain the origin of the forms quoted under Span. (19), below. He thought first that "Aqiu" explained these forms, later that "Tshi-quit-é" did. The forms are, however, evidently corruptions of the Tiwa name of Pecos. "Tshi-quit-é" may be a Pecos name for Pecos, but Pablo Toya, of Pecos descent, and other reliable old Indians of Jemez, while lacking the knowledge of Pecos possessed by Bandelier's informants of a third of a century ago, state that they have never heard any such name and are unable to explain it or to etymologize it.

(12) Cochiti *P̂æjok'ona*, of obscure etymology. =Santo Domingo (13), Santa Ana (15), Laguna (16), Keresan (17). Cf. Span. (20). This and the other Keresan forms were perhaps long ago borrowed from the Jemez form; cf. *P̂æjok'ona* and Jemez *P̂âkɾulă*. 'Pecos people' are called *P̂æjok'ohamæ* (*mæ* 'people'). P'e'-a-ku':[1] Mr. Hodge states that this is his Cochiti form. "Pe-a-ku".[2]

(13) Santo Domingo *P̂æjok'ona* of obscure etymology. =Cochiti (12), Santa Ana (15), Laguna (16), Keresan (17). Cf. Span. (20). "Pe-a-go".[3]

(14) Sia "Pe-ko".[3] This is either borrowed from Span. (20), or is a spelling of a form of the Keresan name.

(15) Santa Ana "Péahko".[4] "Pe-a-ko".[3] =Cochiti (12), Santo Domingo (13), Laguna (16), Keresan (17). Cf. Span. (20).

(16) Laguna "Peakŭní".[4] "Peakŭnímí":[4] given as name for the Pecos people. "Pe-a-hu-ni".[3] =Cochiti (12), Santo Domingo (13), Santa Ana (15), Keresan (17). Cf. Span. (20).

(17) Keresan (dialect not stated, but probably Cochiti) "Pae-yoq'ona".[5] "Pae-qo".[5] "Paego".[6] "Payoqona".[7] "Pago".[7] "Pa-yo-go-na".[8] All of the above correspond perhaps to the Cochiti form. =Cochiti (12), Santo Domingo (13), Santa Ana (15), Laguna (16). Cf. Span. 20.

(18) Eng. Pecos. (<Span.). =Span. (20).

(19) "Cicuyé", etc. The following forms are probably spellings or compositions of the Tiwa name for Pecos; see Picuris (3), Isleta (5), above. Isleta (6) appears to be borrowed from Span. (19). "Ticuique".[9] "Tienique".[9] "Acuique".[10] "Cicuique".[11]

[1] Hodge in Handbook Inds., pt. 2, p. 220, 1910.
[2] Hewett, Communautés, p. 36, 1908.
[3] Ibid.
[4] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 2, p. 221, 1910).
[5] Bandelier in *Archæol. Inst. Papers*, Amer. ser., I, p. 114, note, 1881.
[6] Ibid., p. 20.
[7] Bandelier in *New York Staatszeitung*, June 28, 1885.
[8] Bandelier in *Rev. d' Ethnographie*, p. 203, 1886.
[9] Jaramillo (*ca.* 1540) in *Doc. Inéd.*, XIV, p. 309, 1870.
[10] Coronado (1541), ibid., p. 325.
[11] Ibid., p. 323.

"Cicuic".[1] "Suco".[2] "Chichuich"[3] (Italian spelling?). "Cicuich"[4] (Italian spelling?). "Ciquique".[5] "Cicuyé".[6] "Cicuica".[7] "Tichuico".[7] "Cycuyo".[8] "Cicuyo".[8] "Cicuick".[9] "Cicui".[10] "Coquite".[11] "Ticuic".[12] "Cicoua".[13] "Cicuyan Indians";[14] applied to the Pecos Indians. "Sikoua".[15] "Cicuya".[13] "Cicuye".[16] "Circuic".[17] "Cicuio".[18] "Cicuie".[19] Cicuiq".[20]

(20) Span. Pecos. This is probably derived from the Keresan forms, as suggested by Hewett[21] and Hodge.[22] The final *s* of Pecos is the *s* of the Span. plural, and as Hewett states,[23] the full Span. name for the pueblo is "el pueblo de los Pecos." The form Pecos has, however, become used for both sing. and plu.; cf. Taos [8:45] and Bandelier's usage of Tanos (under NAMES OF TRIBES AND PEOPLES, page 576.) "Pecos".[24] "Peccos".[25] "Peicj".[26] "Peici".[27] "Piecis".[28] "Peicis".[29] "Nuestra Señora de Pecos".[30] "N. Senora de Pecos".[31] "N. S. de los Angeles de Pecos".[32] "Pagos".[33] "Peco".[34] "Pegóa".[34] "Pecas".[35] "Nuestra Señora de los Angeas de Pecos".[36] "Nuestra Señora de Porciúncula de los Angeles de Pecos".[37] "N. S. de los Angeles de Tecos".[38]

[1] Gomara (1554) quoted by Hakluyt, Voy., p. 455, 1600, repr. 1810.
[2] Galvano (1563) in *Hakluyt Soc. Pub.*, XXX, p. 227, 1862 (applied also to Acuco=Acoma).
[3] Zaltieri, map (1566) in Winsor, Hist. Amer., II, p. 451, 1886.
[4] Ramusio, Nav. et Viaggi, III, p. 465, map, 1565.
[5] Espejo (1583) in *Doc. Inéd.*, XV, p. 123, 1871.
[6] Castañeda (1596) in Ternaux-Compans, Voy., IX, p. 67, 1838.
[7] Wytfliet, Hist. des Indes, p. 114, 1605.
[8] Benavides, Memorial, p. 99, 1630.
[9] Heylyn, Cosmography, p. 967, 1703.
[10] Barcia, Ensayo, p. 21, 1723.
[11] Mota-Padilla (1742), Conq. N. Galicia, pp. 164, 165, 1870.
[12] Vaugondy, map Amérique, 1778.
[13] Schoolcraft, Ind. Tribes, IV, p. 39, 1854.
[14] Ibid., p. 27.
[15] Ibid., p. 40.
[16] Simpson, in *Trans. Amer. Geog. Soc.*, V, map, 1874.
[17] *Hakluyt Soc. Pub.*, XXX, p. 227, 1862.
[18] Bancroft, Ariz. and N. Mex., p. 135, 1889.
[19] Ladd, Story of New Mex., p. 52, 1891.
[20] Bandelier, Final Report, pt. II, p. 118, 1892.
[21] Hewett, Communautés, p. 36, 1908.
[22] Handbook Inds., pt. 2, p. 220, 1910.
[23] Hewett, op. cit.
[24] Oñate (1598) in *Doc. Inéd.*, XVI, p. 109, 1871; Bandelier, op. cit.
[25] Oñate, op. cit., p. 258.
[26] Linschoten, Descrip. de l'Amérique, map 1, 1638.
[27] Sanson, L'Amérique, map, p. 27, 1657.
[28] Blaeu, Atlas, XII, p. 62, 1667.
[29] De l'Isle, map Amér. Septentrionale, 1700.
[30] D'Anville, map Amér. Sept., 1746.
[31] Jefferys, Amer. Atlas, map 5, 1776.
[32] Alencaster (1805) quoted by Prince, N. Mex., p. 37, 1883.
[33] Falconer in *Jour. Roy. Geog. Soc.*, XIII, p. 216, 1843.
[34] Mühlenpfordt, Mejico, II, p. 528, 1844.
[35] Edwards, Campaign, map, 1847.
[36] Ward in *Ind. Aff. Rep.* for 1867, p. 213, 1868.
[37] Bandelier in *Ausland*, p. 814, 1882.
[38] Bancroft, Native Races, I, p. 599, 1882 (misquoting Meline).

(21) Span. "Santiago".[1]

(22) Span. "Nuestra Señora de los Angeles de Porciúncula".[2] "Nuestra Señora de Pecos".[3] "N. Senora de Pecos".[4] "N. S. de los Angeles de Pecos".[5] "Nuestra Señora de los Angeas de Pecos".[6] "Nuestra Señora de Porciúncula de los Angeles de Pecos".[7] "N. S. de los Angeles de Tecos".[8] "Los Angeles".[9]

The history of Pecos is discussed in various works. See Bandelier, *Final Report*, pt. I, pp. 127–28, 1890, and pt. II, chap. III, 1892; Hewett in *Amer. Anthr.*, VI, 1904; Hewett, *Communautés*, pp. 34–37, 1908. Some of the most important facts are brought out in the following:

> The greatest pueblo of them all in the vicinity of Santa Fe was the settlement known as Cicuyé, just on the boundary almost between Santa Fe and San Miguel Counties. This is the pueblo of Pecos. It contained at one time not less than 2,000 inhabitants, and could muster an army of not less than 500 warriors This pueblo died out about five years before the coming of the Americans, the last of the Pecos going to their kinsmen, the Indians of Jemez.[10]

Hewett (following Hodge) fixes the date of the abandonment of Pecos as August, 1838.[11] According to a tradition learned by the present writer at Jemez, there were only about a dozen Indians left at the time of evacuation, and these went to Sandia Pueblo [**29**:100], where they were well received and lived for a few days, but finding that they could not get along well with the Sandia people, they went to Jemez [**27**:35]. One or two of them, however, remained at Santo Domingo Pueblo [**28**:105]. Why the Pecos refugees did not go directly to Jemez is difficult to understand, for the Pecos and Jemez languages are as closely related as Danish and Swedish, while the Sandia language, though belonging to the same stock, is unintelligible to a Pecos. Strangely enough, Bandelier records a San Felipe (?) tradition that three refugees from Kuapa [**28**:61] first applied to the Indians of Sandia for hospitality, but were coldly received and thereupon went to the Tanos; see Bandelier, *Final Report*, pt. II, p. 188, 1892 (quoted under [**29**:66]). Mr. Hodge informs the writer that in September, 1895, he was told by José Miguel Peco, or Zu-wâ-ng′, a native of Pecos and a very old man, that the remnant of the tribe numbered only five at the time of the abandonment of Pecos,

[1] Oñate (1598) in *Doc. Inéd.*, XVI, p. 259, 1871.
[2] Vetancurt (1693) in Teatro Mex., III, p. 323, 1871.
[3] D'Anville, map Amér. Sept., 1746.
[4] Jefferys, Amer. Atlas, map 5, 1776.
[5] Alencaster (1805) quoted by Prince, N. Mex., p. 37, 1883.
[6] Ward in *Ind. Aff. Rep.* for 1867, p. 213, 1868.
[7] Bandelier in *Ausland*, p. 815, 1882.
[8] Bancroft, Native Races, I, p. 599, 1882 (misquoting Meline).
[9] Bancroft, Ariz. and N. Mex., p. 281, 1889.
[10] R. E. Twitchell in *Santa Fe New Mexican*, Sept. 22, 1910.
[11] Communautés, p. 37, 1908.

which, as stated, occurred in 1838, or, according to the aged informant, the year after the murder of Governor Perez.

The last surviving Pecos born at Pecos Pueblo is Agustin Pecos, called in Pecos and Jemez *Φwijă* 'fly', who lives at Jemez. He is very old and deaf. There are several other persons at Jemez who are full or part Pecos in blood and who have some knowledge of the Pecos language.

The Pecos had much contact with the Comanche. Many of them spoke Comanche as well as their own tongue, and there was much Comanche blood in the tribe.

The difference in language testifies that the Jemez and Pecos had been separated for several centuries before the coming of the Europeans. Notice that the following migration traditions do not state that the Jemez and Pecos were formerly one people: "The Pecos declare that they came into their valley from the southeast, but that they originated in the north and shifted across the Rio Grande. The Jemez say that their origin was in the northeast, whence they slowly drifted into the Jemez Valley."[1]

Several pueblo ruins in the vicinity of Pecos are claimed to have been the villages of Pecos-speaking Indians.[2] "Probably more than one village was inhabited by the Pecos three hundred years ago."[3] Pecos gives the name to several places or features: Pecos River [**29**:32], Pecos National Forest [**22**:introduction], Pecos Baldy [**22**:unlocated], and Pecos settlement [**29**:unlocated].

[**29**:34] (1) *T'anuge'iŋkọhu'u*, *T'anukọhu'u* 'down-country barranca arroyo' (*T'anuge*, see [Large Features]), page 104; *kọhu'u* 'arroyo with barrancas' <*kọ* 'barranca', *hu'u* 'large groove' 'arroyo'. With this name cf. [**29**:32], [**29**:33], and [**29**:39].

(2) Picuris "Sóimēlipáane 'Galisteo Creek'".[4] The last part of the name is evidently *p̂ă'ănâ* 'water' 'river' <*p̂ă* 'water' 'river', *'ănâ* gender and number postfix.

(3) Cochiti *Kwétʃénahá* 'southeast river' (*kwe* 'south'; *tʃéna* 'river'; *ha* 'east').

(4) Eng. Galisteo Creek. (<Span.). =Span. (5).

(5) Span. Arroyo Galisteo, Arroyo de Galisteo 'Galisteo Creek'. =Eng. (4). It is named from Galisteo Pueblo ruin [**29**:39], which lies, according to Bandelier, not on Galisteo Creek, but on the tributary Arroyo de Los Angeles [**29**:44], and from Galisteo settlement [**29**:40], which lies on Galisteo Creek. "Arroyo de Galisteo".[5]

[1] Bandelier, Final Report, pt. I, p. 128, 1890.
[2] See ibid., pt. II, chap. III, 1892, and Hewett in *Amer. Anthr.*, VI, No. 4, July-Sept., 1904.
[3] Bandelier, op. cit. pt. I, p. 128.
[4] Spinden, Picuris notes, MS., 1910.
[5] Bandelier, op. cit., pt. II, p. 181.

The upper course of this creek is the canyon [29:37]. The freshets of the creek have damaged villages of the Santo Domingo Indians; see under [28:109]. For this reason Bandelier speaks of it as the "dangerous Arroyo de Galistéo".[1] See [29:39], [29:40], [29:44].

[29:35] (1) Eng. Glorieta settlement. (<Span.). =Span. (2).

(2) Span. Glorieta 'little glory'. =Eng. (1).

When or why this name was applied the writer has been unable to discover. It was already in use at the time of the battle at Glorieta in 1862. See [29:37].

[29:36] (1) Peñas Negras Pueblo ruin. (<Span.). =Span. (2).

(2) Span. Peñas Negras 'black rocks'. =Eng. (1). "Peñas Negras".[2] The name is said to be given because of the presence of black cliffs in the vicinity.

> I know of no vestiges of antiquity south and east of the Arroyo Hondo [29:17] nearer than those at Peñas Negras, and in the vicinity of Lamy [29:38], on the Atchison, Topeka and Santa Fé Railroad.[3]
>
> The ruin at Peñas Negras, 8 miles south-southeast of the capital of New Mexico, I have only seen, not explored. It seemed to me to be that of a small communal pueblo. A considerable collection of relics from this locality was made by a Mr. Cole, and is at present in possession of the Historical Society of Santa Fé. Incidentally I learned that the Tehuas [Tewa] (or Tanos) claim the pueblo at Peñas Negras as belonging to their ancestors. It lies on an eminence west of the Pecos road, near the edge of the forest, with a fair view to the southwest, and there is a spring in its vicinity.[4]

The present writer has not succeeded in learning any Tewa name for this ruin.

[29:37] (1) *P̂iṃp̂ojehu'u* 'heart water meet arroyo' (*p̂iŋ* 'heart' 'middle'; *p̂o* 'water' 'river' 'creek'; *je* 'to meet' 'to form a confluence'; *hu'u* 'large groove' 'arroyo' 'canyon'). This canyon is always called *hu'u*, never *t̂si'i* 'canyon'. The Tewa of the present day are unable to explain fully the meaning of this name and do not know why it is applied.

(2) Eng. Apache Canyon. (<Span.). =Span. (5).

(3) Eng. Lamy Canyon. So called because Lamy settlement [29:30] is at the mouth of it.

(4) Glorieta Canyon. So called because Glorieta [29:35] is in the canyon.

(5) Span. Cañon Apache, Cañon de los Apaches 'Apache Canyon'. Why this name is given is explained in the quotation below.

This is the deep canyon of upper Galisteo Creek [29:34], which extends from the vicinity of Glorieta [29:35] to that of Lamy [29:38].

[1] Bandelier, Final Report, pt. II, pp. 88, 1892.
[2] Ibid., pp. 91, 97.
[3] Ibid., 91.
[4] Ibid., p. 97.

Apache Cañon is perhaps the most famous of all the cañons in this section of the country, having a history dating back three centuries or more, yet few people look upon it as possessing more than a great scenic attraction. They gaze on its massive granite walls sculptured into a thousand fantastic shapes by the ercsion of centuries, yet its name means nothing to them. Apache Cañon was for three centuries a stronghold of the tribe that gave it a name. From Cañoncito [29:42] for 40 miles to the southwest the country is covered with a growth of piñon and cedar that offered shelter to the roving bands of Apache Indians that lurked along its precipices. It was their custom to appear along the top of the eastern wall overlooking the deep abyss and spy on the approaching caravan coming through from Cañoncito [29:42] or Glorieta [29:35] and ambush the travelers in the heavier growth of the cañon floor. These raids were an infliction upon the Governments of Spain, Mexico, and the United States in turn, and it may be reasonably inferred that the hero, John M. Chivington, laid his plan for the destruction of Sibley's brigade by studying this famous cañon, and because of its name Sibley's brigade never made a move, coming in sight from Santa Fe or going out of sight from Cañoncito [29:42] into Apache cañon, but that it was immediately reported to Chivington, who was camped with the mounted company and two infantry companies of his regiment a short distance out of Glorieta [29:35] From the advantages that I have hinted at is it not apparent that Chivington did do what he could on March 27, 1862, to capture the entire advance of Sibley's brigade, and next day, the 28th, defeated at Glorieta [29:35] Sibley's main force, besides burning all of the Confederate supplies at Cañoncito [29:42]?[1]

The Tewa inform the present writer that it was not Apache, but Comanche, who lurked about this canyon in earlier times. The name Apache Canyon was, however, certainly in use at the time of the Civil War, and was probably used in Span. long before that time. Bandelier does not mention the canyon under any name: "Lamy [29:38] lies at the mouth of a narrow pass through which the railroad emerges from the Pecos valley."[2] See [29:34], [29:35], [29:42].

[29:38] (1) Eng. Lamy settlement. (See map 29A, on which are indicated sites of a number of Tano Tewa pueblo ruins.) =Span. (2). Named after Archbishop Juan [Jean] B. Lamy, first archbishop of New Mexico, who occupied the archiepiscopal see from 1875 to 1885. The name, of French origin, is usually pronounced in Eng. *lĕ'mi*.

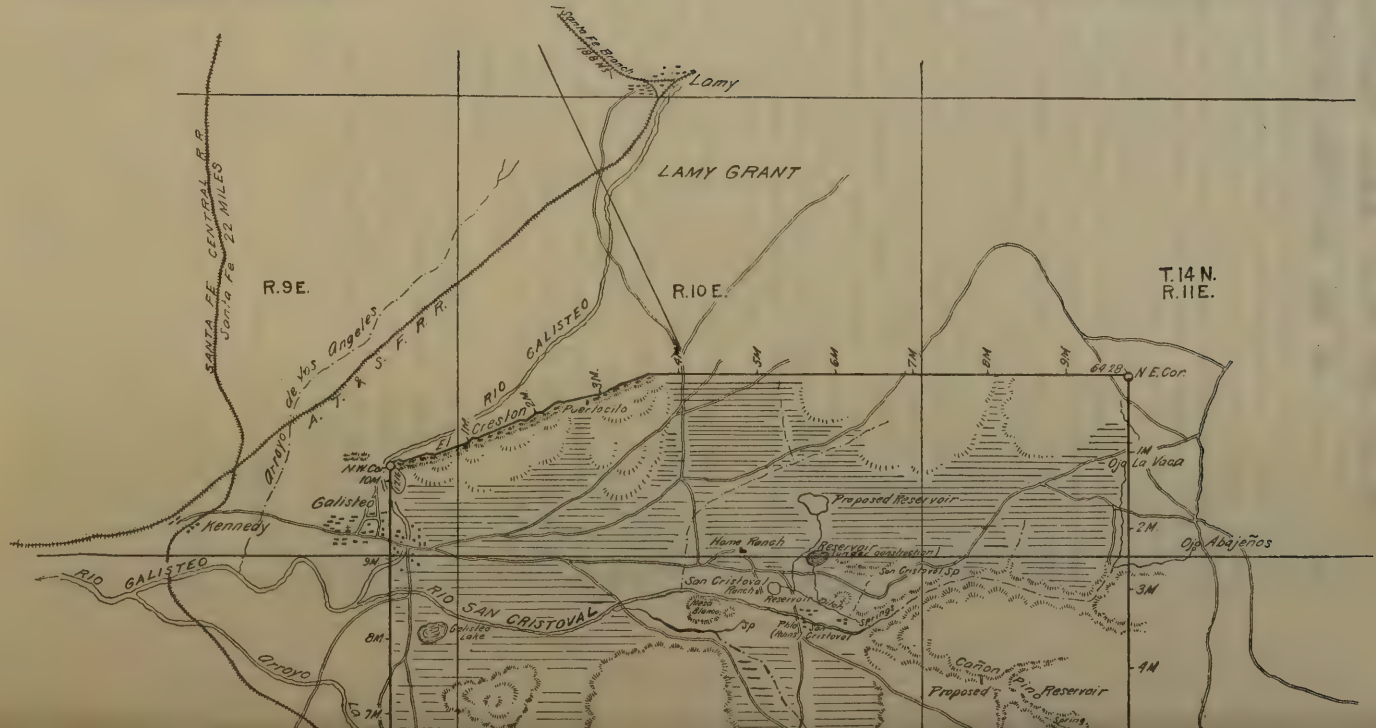
(2) Span. Lamy. =Eng. (1). The name is pronounced in Span. either *lamí* or *lĕ'mi*.

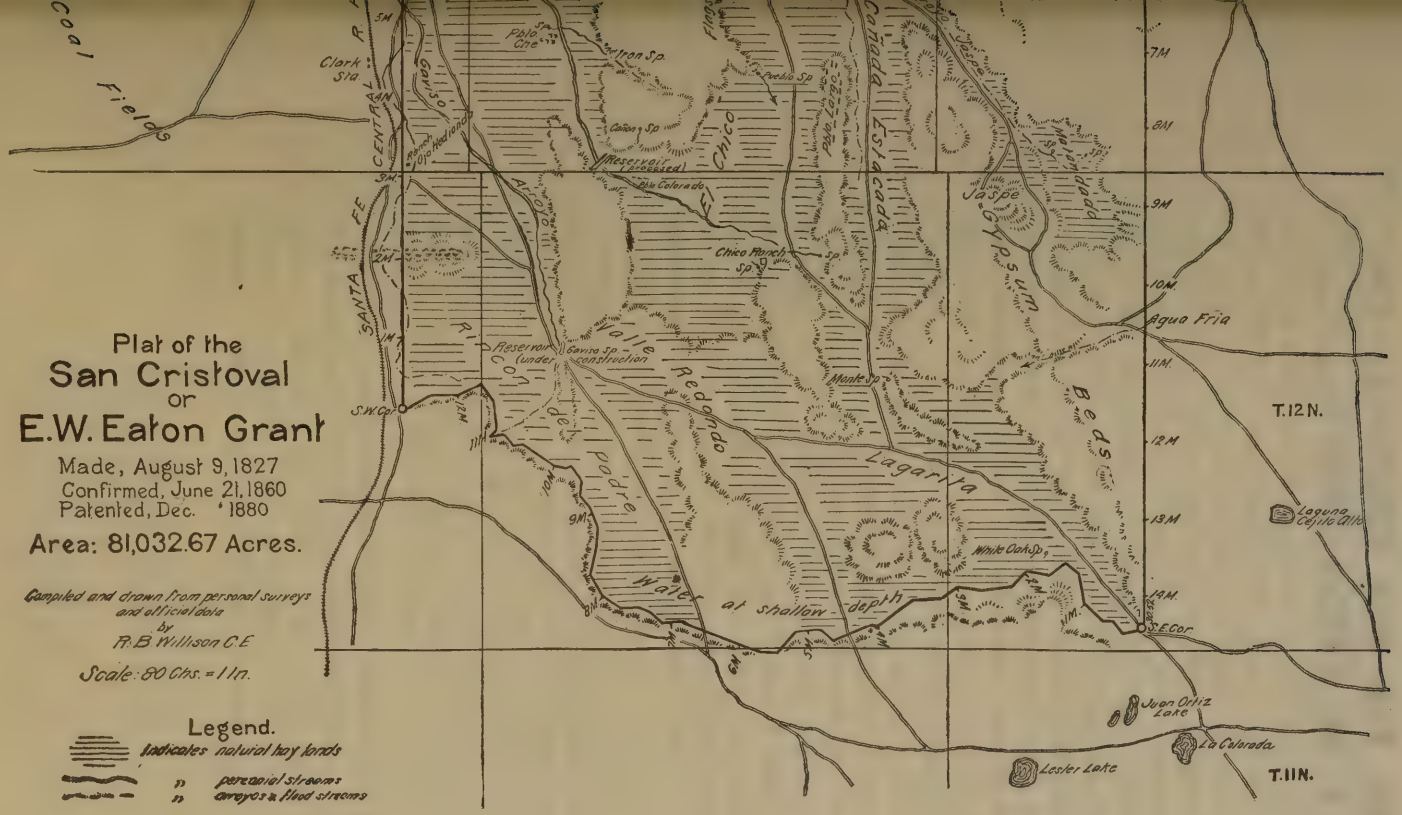
Lamy is at the junction of the branch railroad connecting with Santa Fe city [29:5] and the main line. It has a station, a hotel, a couple of stores, and a considerable Mexican population. It lies just below the canyon [29:37], to which it gives one of the names. There is said to be a small house ruin somewhere at Lamy "on the north side of the [which?] railroad track;" see Nameless ruin at Lamy [29:38], [29:unlocated].

[1] James A Crank in *Santa Fe New Mexican*, Mar. 11, 1912.
[2] Bandelier, Final Report, pt. II, p. 100, 1892.

MAP 29A

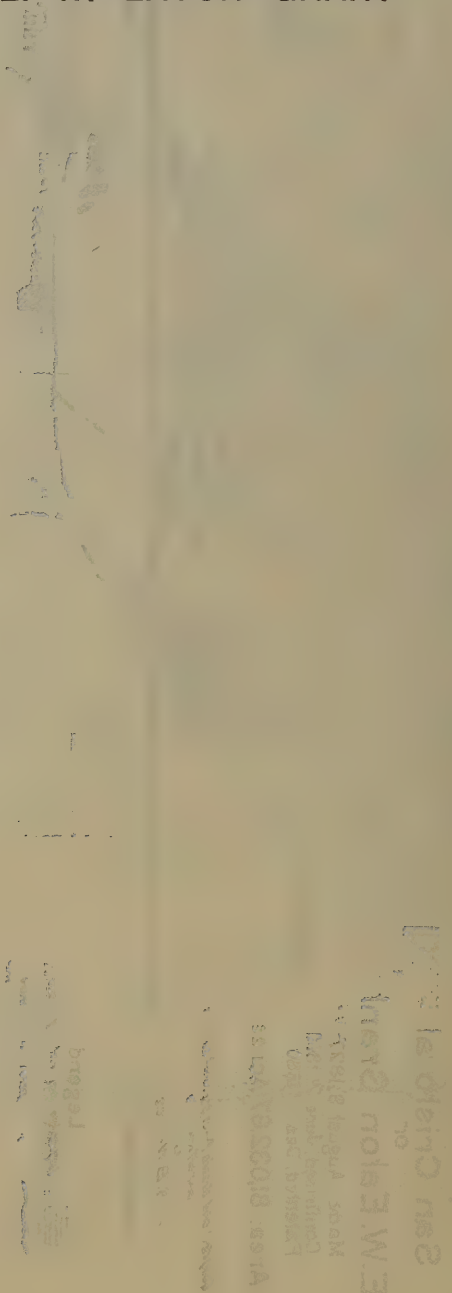
PLAT OF THE SAN CRISTOVAL OR
E. W. EATON GRANT


Santa Fe Branch A.T.&S.F.R.R.
Lamy
LAMY GRANT
SANTA FE CENTRAL R.R.
Santa Fe 22 MILES
R.9E.
R.10E.
T.14N.
R.11E.
de los Angeles
Arroyo
A.T.&S.F.R.R.
RIO GALISTEO
El Creston
Puertecito
N.E.Cor.
N.W.Cor.
Galisteo
Kennedy
La Vaca
Proposed Reservoir
Home Ranch
Reservoir (construction)
San Cristoval Sp
San Cristoval Ranch
Reservoir
Mesa Blanca Spring
Sp
Pena (Ranch) Cristoval
Ojo Abajeños
RIO SAN CRISTOVAL
Galisteo Lake
Arroyo
Cañon
Proposed Reservoir
1M
2M
3M
4M
5M
6M
7M
8M
9M


Plat of the
San Cristoval
or
E.W. Eaton Grant
Made, August 9, 1827
Confirmed, June 21, 1860
Patented, Dec. '1880
Area: 81,032.67 Acres.
Compiled and drawn from personal surveys and official data
by
R.B. Willison C.E
Scale: 80 Chs. = 1 In.
Legend.
indicates natural hay lands
perennial streams
arroyos & flood streams
Coal Fields
Clark Sta
Palo Cno
Iron Sp.
Pueblo Sp
Canon Sp
Reservoir (Proposed)
Rio Colorado
Chico Ranch Sp
Reservoir (under construction)
Monte Sp
White Oak Sp
Water at shallow depth
Juan Ortiz Lake
La Colorada
Lester Lake
Laguna Cejito Cno
Agua Fria
T.12 N.
T.11N.
SANTA FE CENTRAL R.R.
Arroyo
Canada Estacada
Jaspe
Gypsum
Beds
Lagarita
Redondo
Valle
Mesa del Padre
S.W.Cor.
S.E.Cor.

MAP 29A

PLAT OF THE SAN CRISTOVAL OR
E. W. EATON GRANT



[**29**:39] (1) *T'anuge'ǫywiķeji* 'down-country place pueblo ruin' (*T'anuge*, see [Large Features], page 104; *'ǫywiķeji* 'pueblo ruin' <*'ǫywi'* 'pueblo', *keji* 'old' postpound). This name is merely descriptive, and might be applied to any or all the pueblo ruins in the region called *T'anuge* [Large Features], p. 104, but it is applied especially to Galisteo ruin [**29**:39] and frequently also to Pecos Pueblo ruin [**29**:33]. In the eighteenth century Galisteo was still inhabited by southern or "Tano" Tewa; see under NAMES OF TRIBES AND PEOPLES, page 576. It was the most important and at last the only pueblo of the southern Tewa, and is always spoken of as having been their chief pueblo. It is not strange therefore that Galisteo Pueblo was always considered to be the *T'anuge'ǫywi* par excellence. Galisteo Pueblo was usually understood under the name *T'anuge'ǫywi* when no other southern Tewa pueblo was specified. The Tewa informants think it probable that *T'anuge-'ǫywi* had also another Tewa name which applied to it only, but such a name, if it ever existed, appears to be no longer remembered by the surviving Tewa. The writer obtained the name *T'anuge* at all the Rio Grande Tewa villages except Tesuque, and also from an old Tano Tewa woman living at Santo Domingo, whose parents used to live at the place. Schoolcraft[1] appears to be the first to publish the Tewa name and meaning. He incorporates a note by the translator (evidently Buckingham Smith, according to Mr. Hodge) as follows:

> These passages [from the Diary of Francisco Garcés, 1775–76] were read in the Spanish to Jose Maria, an educated Indian of New Mexico, a Tejua, visiting Washington this summer [1854?]; who, after conversing a moment with his companions in their native tongue, stated that they had the knowledge, from tradition, that a part of the people of Galisteo, a long time ago, went to Moqui, and others to Santa Domingo . . . Galisteo, he continued, is a ruin; its Indian name is Tanoque; the translation is, 'the lower settlement.' The language they spoke was very like ours, but not the same.

The name really means of course, 'down-country place', of which the rendering given is a good free translation. "Ta-ge-uing-ge":[2] given as Tano Tewa name. "T'a-ge Uing-ge":[3] given as the Tano Tewa name. "Tage-uingge":[4] given as the Tano Tewa name. "Tage - unge."[5] "Tan - ge - wiñ - ge".[6] "Tagewinge".[7] "Tanage".[8]

[1] Indian Tribes, III, p. 298, 1853.
[2] Bandelier, Final Report, pt. I, p. 125, 1890.
[3] Ibid., pt. II, p. 100, 1892.
[4] Ibid., p. 122.
[5] Bandelier, Gilded Man, p. 221, 1893.
[6] Cushing in *Johnson's Encyclopædia*, art. Tanoan, 1900.
[7] Hewett, General View, p. 597, 1905.
[8] Hewett, Communautés, pp. 32, 38, 1908.

(2) Eng. Galisteo Pueblo ruin. (<Span.) =Span. (5).

(3) "Ximena", etc. Bandelier[1] attempts to identify this name with [29:39]. "Ximena".[2] "Jimena".[3] "Kimena".[4] "Ximera".[1]

(4) Span. "San Lucas".[5] This means Saint Luke. Bandelier[6] attempts to identify this also with [29:39].

(5) Span. Galisteo. =Eng. (2). Of this name Bandelier says: "What is the origin of the word Galisteo, I am ignorant".[7] "Glistéo".[8] "Galisteo".[9] "Santa Cruz de Galisteo":[10] this was the mission name before 1706. "Santa Maria de Galisteo":[11] this was one of the mission names from 1706. "Nuestra Señora de los Remedios de Galisteo":[12] this was one of the mission names after 1706. "S^{ta}· Cruz de Galisteo".[13] "Galistéo".[14] "Calisteo".[15] "Galiste".[16] "Calixteo".[17] "Calixto".[18] "Gallisteo".[19]

(6) Span. "Santa Ana".[20]

(7) Span. "Santa Cruz de Galisteo":[10] this means 'holy cross of Galisteo' and was the mission name before 1706. S^{ta}· Cruz de Galisteo".[13]

(8) Span. "Santa Maria de Galisteo":[11] this means 'Saint Mary of Galisteo' and was one of the mission names from 1706. "S^{ta}· Maria".[13] "S^{t}· Maria".[21] "S^{ta}· Mario".[22] "Nuestra de Señora de los Remedios de Galisteo":[12] this means 'Our Lady of the Remedies of Galisteo' and is one of the mission names from 1706.

[1] Final Report, pt. II, p. 122, 1892.
[2] Castañeda (*ca.* 1565) in *Fourteenth Rep. Bur. Amer. Ethn.*, p. 523, 1896; in Ternaux-Compans, Voy., IX, p. 177, 1838.
[3] Mota-Padilla, Hist. de la Conq., p. 164, 1742.
[4] Peet in *Amer. Antiq.*, XVI, p. 354, 1895.
[5] Sosa (1590) in *Doc. Inéd.*, XV, p. 251, 1871.
[6] Bandelier, op. cit., p. 101.
[7] Ibid., pp. 100–101.
[8] Oñate (1598) in *Doc. Inéd.*, XVI, p. 258, 1871.
[9] Zárate-Salmeron (*ca.* 1629) cited by Bancroft, Nat. Races, I, p. 600, 1882.
[10] Vetancurt (1693) in Teatro Mex., III, p. 322, 1871.
[11] Cuervo (1706) quoted by Bancroft, Ariz. and N. Mex., p. 228, 1889.
[12] MS. of 1720 quoted by Bandelier in *Archæol. Inst. Papers*, Amer. ser., V, p. 194, 1890.
[13] D'Anville, map Amérique Septentrionale, 1746.
[14] Escalante (*ca.* 1776) quoted by Bandelier, Final Report, II, p. 89, 1892.
[15] Vaugondy, map Amérique, 1778.
[16] Alcedo, Dic. Geogr., II, p. 131, 1787.
[17] Kitchin, map N. A., 1787.
[18] Güssefeld, Charte America, 1797.
[19] Eaton in Schoolcraft, Ind. Tribes, IV, p. 220, 1854.
[20] Oñate (1598) quoted by Bandelier, op. cit., p. 101.
[21] D'Anville, map N. A., Bolton ed., 1752.
[22] Jefferys, Amer. Atlas, map 5, 1776.

According to Bandelier, this Tano Tewa pueblo ruin is situated not on Galisteo Creek [29:34], but on a tributary thereof called Arroyo de los Angeles or Arroyo del Infierno [29:44].

The history of Galisteo is summarized by Hodge[1] as follows:

> A former Tano [see NAMES OF TRIBES AND PEOPLES, page 576] pueblo 1½ miles northeast of the present hamlet [29:40] of the same name. . . . Identified by Bandelier (*Archæol. Inst. Papers*, IV, 122, 1892) with the Ximena of Coronado, who visited the village in 1541, when it consisted of 30 houses. Galisteo was the seat of a Franciscan mission perhaps as early as 1617—certainly in 1629—and in 1680 contained 800 neophytes and a fine church; San Christóbal [29:45] was a visita at this date. In the revolt of the Pueblos in August of the latter year the Indians of Galisteo killed the resident priest, besides the father custodian of New Mexico, the missionaries of San Marcos and Pecos, who were on their way to give warning, and several colonists. After the remaining Spanish colonists had been driven out of the country the Tano of Galisteo removed to Santa Fé and erected a village on the ruins of the old Palace, but were expelled by Vargas in 1692. In 1706 the town was reestablished with 90 Indians by the governor of the province under the name Nuestra Señora de los Remedios de Galisteo, but it was also called Santa María. It remained an inconsiderable village until between 1782 and 1794, when the inhabitants, decimated by smallpox and by the persistent hostilities of the Comanche, removed to Santo Domingo pueblo [29:109], where their descendants still live, preserving the language of their ancestors and in part their tribal autonomy. At one time, according to Bandelier, Galisteo probably had a population of 1,000. In 1712 it numbered 110 souls; in 1748, 50 families, and but 52 souls in 1782, just before its abandonment.

Galisteo is treated by Bandelier.[2]

There are at Santo Domingo Pueblo [29:109] a few descendants of Galisteo Indians who remember some of the Galisteo Tewa language. How many there are and whether they still preserve their tribal autonomy are subjects very difficult to investigate, owing to the hostility and reticence of the Santo Domingo Indians. While at Santo Domingo in 1908 the writer succeeded in interviewing an old woman, but only for about two minutes, for her fears soon got the best of her and she commanded him to leave the house lest she be flogged by the governor for giving him information; the door was locked during the rest of his stay at Santo Domingo. The old woman stated that both her father and mother were born at Galisteo. She recalled the Galisteo words with some hesitation and pronounced some of them with a noticeably Keresan accent. It is pure good fortune that the vocabulary was obtained. In all, 13 words were recorded, as follows:

[1] Handbook Inds, pt. 1, pp. 481–82, 1907.

[2] Final Report, pt. II, pp. 100–03, 1892.

	Galisteo Tewa	Ordinary Rio Grande Tewa	English
1.	*T'anuge*	*T'anuge*	Galisteo
2.	*We 'ɻmæ?*	*We 'ɻmæ*	Where are you 1 going?
3.	*Tewà* (given as name of language formerly spoken at Galisteo)	*Tewà*	Tewa
4.	*ji'ja*	*ji'ja*	mother
5.	*taɹa*	*taɹa*	father
6.	*T'anuĵowà*	*T'anuĵowà*	Tano person
7.	*'osoge*	*'osoge*	you 1 sit down!
8.	*t'ąŋʃ*	*t'ąŋʃ*	sun
9.	*'ągąjo* (star?)	*ĵo*	moon
10.	*'agajo*	*'ago'jo*	star
11.	*wi*	*ʃu*	nose
12.	*weje*	*tsi*	eyes
13.	*sąŋgiɹiho'o*	*sęŋgiɹiho'o*	good-bye

It will be noticed that the Galisteo forms are practically identical with those of the Rio Grande Tewa villages, with exception of Nos. 9, 10, 11, 12, 13. *'ągajo* and *sąŋgiɹiho'o* show an *a-* sound for an *e* sound. *'ągajo* was given as meaning 'moon', doubtless by mistake. *wi* 'nose' and *weje* 'eyes' may be the numerals for 'one' and 'two', Tewa *wi* 'one', *wijè* 'two'. Another woman of Santo Domingo talked a little Tewa to the writer, but she had evidently learned it from contact with the Tewa of the existing pueblos. It will be seen from the above brief vocabulary that the Galisteo language was probably more like the northern Rio Grande Tewa than the Pecos language was like Jemez. The woman called herself a Tewa and a Tano. This brief Galisteo vocabulary appears to be the first Tano vocabulary obtained, and is therefore important. Hodge says in a letter to the writer (October, 1908): "Regarding the Tano proper, we really have not known anything about them, the basis of their linguistic classification being history and tradition, so far as I am aware."

The Tewa of San Ildefonso tell the following story of the abandonment of Galisteo. Some say that Pecos [**29**:33] and not Galisteo is the pueblo to which the story applies, but trustworthy informants deny this. Pecos is sometimes also called *T'anuge;* hence the misunderstanding.

The ancient people of Galisteo had a snake, a big one and black one, which they kept in the estufa. When they went hunting and got game of any kind, they fed it to him. Mule-deer, buffalo, white-tailed deer, antelope, elk, rabbit, jackrabbit, birds—all these they fed him. In return he gave them anything that they wanted. Corn, squashes, chokecherries, berries, yucca fruit,

cactus fruit, Tewa berries, moccasins, leggins, deerskin shirts he gave them. One morning they went to look at him and did not find him. At midnight he had gone out. Nobody had seen him issue, nobody knew in which direction he had gone. They found tracks leading to the arroyo—big tracks, and they followed them. They followed his track along Galisteo Creek [**29**:34], where he went along the bed. They followed them to the mouth, where the tracks went into the waters of the Rio Grande.

They went back to their pueblo and they held a meeting that next night. And the old men said to the old men: "The snake has gone. What are we going to have of those things which he gave us? He has gone away. Now we also must be going away." And they all went down to Santo Domingo Pueblo [**29**:109], where they settled.

Bandelier saw an Indian saint-painting at Galisteo.

There exist to-day paintings on buffalo hide executed by Indians of the Pueblos. I photographed in 1882 a picture of "Nuestra Señora de Begonia" at Galisteo [**29**:40], which bore the date of 1808. Artistically, these paintings are worthless, still they indicate progress over the decorations of pottery.[1]

Galisteo Pueblo [**29**:39] was abandoned sometime between 1782 and 1794 on account of the hostilities of the Comanche and the presence of smallpox.[2]

See [**29**:40], [**29**:34], [**29**:44], [**29**:45], and Tano (NAMES OF TRIBES AND PEOPLES, page 576).

[**29**:40] (1) Eng. Galisteo settlement. (< Span.). =Span. (2).

(2) Span. Galisteo, see [**29**:39].

This is the present Mexican village of Galisteo, 1½ miles west of Galisteo Pueblo ruin [**29**:39]. How old this settlement is the writer has not been able to learn. See [**29**:39], [**29**:34], [**29**:44].

[**29**:41] (1) San Cristóbal Arroyo. (< Span.). =Span. (2).

(2) Span. Arroyo de San Cristóbal 'Saint Christopher gulch'. =Eng. (1). "Arroyo de San Cristobal".[3] The arroyo takes its name from the former pueblo of San Cristóbal [**29**:45], q. v.

[**29**:42] (1) Eng. Cañoncito settlement. (< Span.). =Span. (2).

(2) Span. Cañoncito 'little canyon'. =Eng. (1).

This is a small Mexican settlement in the canyon [**29**:37], q. v.

[**29**:43] (1) Eng. Kennedy settlement, a family name. =Span. (2).

(2) Span. Kennedy. (< Eng.). =Eng. (1).

This settlement has been established since the completion of the railroads.

[**29**:44] (1) Span. "Arroyo de los Angeles".[4] This means 'arroyo of the angels'. Cf. Span. (2).

(2) Span. "Arroyo del Infierno".[4] This means 'hell arroyo'. Cf. Span. (1).

Two ridges parallel to each other, surmounted by shaggy crests called [in Span.] 'crestones,' traverse the Galisteo plain [Santa Fe Plain (Large Fea-

[1] Bandelier, Final Report, pt. I, p. 218, 1890.
[2] Ibid., pt. II, p. 102, note, 1892.
[3] Ibid., p. 103.
[4] Ibid., p. 100.

tures), page 104] from east to west; one of them lies 6 miles south of Lamy [**29**:38], the other on the southern limits of the basin (Santa Fe plain [Large Features]). It [the latter] is a bleak and arid level, just as Espejo has described it. The northern base of the northern creston is hugged by a dangerous torrent, the Arroyo de los Angeles, frequently, and more appropriately, called Arroyo del Infierno. About a mile and a half from the modern Galisteo settlement [**29**:40], on the north bank of this treacherous dry creek, lie the ruins of the Tanos village called T'a-ge Uing-ge [**29**:40], and by the Spaniards Santa Cruz de Galisteo.[1]

See [**29**:34], [**29**:39, [**29**:40].

[**29**:45] (1) Tano Tewa "Yam-p'-ham-ba".[2] "Yam P'ham-ba"[3] (given as the name of San Cristóbal [**15**:unlocated]). "Yam-p'ham-ba".[4] "Pânt-hâm-ba".[5] "Yamphamba".[6] "Yam P'hamba".[7] It is unfortunate that Bandelier did not obtain the etymology of this name, as none of the writer's informants have known it. What the real form is we can only conjecture. *Yą̆mp'ą̣mba'a* would mean 'narrow belt of willows' (*ją̆ŋ⌐* 'willows'; *p'ą̣* 'narrowness' 'narrow'; *ba'a* 'belt' 'strip'). *Yą̆mp̂aba'a* would mean 'burst or split willow belt' (*ją̆ŋ⌐* 'willow'; *p̂a* 'burst' 'split' 'chopped'; *ba'a* 'belt' 'strip'). See Santa Clara *Jąŋk'ą̆ŋgi* [**15**:unlocated].

(2) Eng. San Cristóbal. (< Span.). =Span. (3).

(3) Span. San Cristóbal 'Saint Christopher' . . . =Eng. (2), "Sant Christóbal",[8] "Sant Chripstobal",[9] "Sant Xpoval",[10] "Sant Xupal",[11] "S. Christoval",[12] "Christoval",[13] "San Christóval",[14] "Christobal",[15] "San Cristobel",[16] "San Cristóval",[17] "San Cristoforo",[18] "San Cristoval".[19]

Hodge[20] summarizes our knowledge about this pueblo as follows:

Once the principal [?] pueblo of the Tano [NAMES OF TRIBES AND PEOPLES, page 576], situated between Galisteo [**29**:40] and Pecos [**29**:44], Santa Fe co., N. Mex. The natives of this pueblo and of San Lazaro [**29**:52] were forced by hostilities of the Apache, the eastern Keresan tribes, and the Pecos to

[1] Bandelier, Final Report, pt. II, p. 100, 1892.
[2] Ibid., pt. I, p. 125, 1890.
[3] Ibid., pt. II, p. 83.
[4] Ibid., p. 103.
[5] Bandelier, Gilded Man, p. 221, 1893.
[6] Hewett, General View, p. 597, 1905 (following Bandelier).
[7] Hewett, Communautés, p. 38, 1908 (following Bandelier).
[8] Sosa (1591) in *Doc. Inéd.*, XV, p. 251 et seq., 1871.
[9] Oñate (1598), ibid., XVI, p. 114.
[10] Ibid., p. 259.
[11] Ibid., p. 258.
[12] D'Anville, Map Amér. Septentrionale, 1746.
[13] Crépy, Map Amér. Septentrionale, *ca.* 1783.
[14] Alcedo, Dic. Geog., I, p. 557, 1786.
[15] Arrowsmith, Map N. A., 1795, ed. 1814.
[16] Meline, Two Thousand Miles, p. 220, 1867.
[17] Bandelier in *Archæol. Inst. Papers*, Amer. ser., I, p. 101, 1881.
[18] Columbus Memorial Vol., p. 155, 1893.
[19] Twitchell in *Santa Fe New Mexican*, Sept. 22, 1910.
[20] Handbook Inds., pt. 2, p. 428, 1910.

transfer their pueblos to the vicinity of San Juan [**11**:San Juan Pueblo], where the towns were rebuilt under the same names (Bancroft, Ariz. and N. Mex., p. 186, 1889). [See San Cristóbal [**15**:unlocated] and San Lazaro [**15**: unlocated]; see also map 29A]. This removal (which was more strictly to a place called Pueblito [**15**:25], near the present Potrero [**15**:unlocated], about 2 miles east of Santa Cruz [**15**:19], on the Rio Santa Cruz [**15**:18]), occurred after the pueblo revolt of 1680, and prior to 1692, at which latter date the natives were found by Vargas in their new locality. The pueblo was abandoned in 1694, but was later reoccupied, and was finally deserted in 1696, after the murder of their missionary in June of that year. Most of their descendants are now living among the Hopi of Arizona.

Bandelier says of San Cristóbal:

East of Galisteo [**29**:39], on the borders of the basin [Santa Fe Plain (Large Features), page 104], in a picturesque valley surrounded by woods and supplied with permanent water, stand the ruins of Yam-p'ham-ba or San Cristobal (plate I, fig. 22 [of Bandelier's *Final Report*, pt. II, 1892]). It was inhabited until 1680, and formed a 'visita' dependent upon the parish of Galisteo [**29**:39]; and in that year it had eight hundred inhabitants. After the expulsion of the Spaniards, the Tanos of San Cristobal settled in the vicinity of Santa Cruz [**15**:19] . . . as already related. Most of their descendants are now among the Moquis [Hopi]. On the other side of the Arroyo de San Cristobal [**29**:41], which runs at the foot of the gentle slope on which the pueblo stands, lies another group of ruins. The pueblo proper still shows many of its walls, and it is plain to see that they were generally 0.27 m. (11 inches) thick, and made of thin plates of sandstone. The second ruin, which lies a short distance southwest of the other, is reduced to compact mounds of earth. The stream [**29**:41] has manifestly carried away a part of it, but it is not possible to determine whether this occurred recently or in olden times. The appearance of the mounds denotes long decay, and it may be that they are older than the historic San Cristobal. There are two estufas, while the village proper shows but one; but it is not certain whether this was the only one, as not all the estufas were round, and not all were subterraneous. Still, the round form seems to have been the 'archaic' one, where it was possible to excavate for the purpose. I suspect that the group of mounds southwest of the principal ruins are the remains of an older village, abandoned prior to the other. The church was built of the same material as the pueblo, thin plates of sandstone, but the walls were more substantial. In 1882 the rear part of it was still standing to the height of about four meters. It is a chapel only, measuring 16.0 by 7.4 meters (52½ by 24¼ feet). In front of it lies a churchyard, and other buildings seem to have been appended to it on the south. The main pueblo stands between the chapel and the more ruined vestiges on the south side of the arroyo [**29**:41], another indication that the latter were forsaken at an earlier date, perhaps before San Cristobal had been visited by the Spaniards. The first authentic visit by a Spaniard was made in 1690, by Gaspar Castaño de Sosa, who gave the village the name by which it still continues to be known.[1] San Cristobal lies in what might be called a sheltered nook. There is little cultivable ground contiguous to it, but at a very short distance, on the edge of the Galisteo plain [Santa Fe Plain (Large Features), page 104], there is tillable land that can also be irrigated. The site is not favorable for observation, but the heights surrounding it afford good lookouts. For defense the houses had to suffice, and there are traces of a double stone wall connecting several of

[1] "*Memoria del Descubrimiento*, p. 247 et seq."—BANDELIER, Final Report, pt. II, p. 104, 1892.

the edifices. On the whole, the buildings seem to have been smaller than usual, and nowhere could I see indications of greater height than two stories. It has in fact the appearance of a pueblo of to-day; whereas the ruins on the south bank of the arroyo belong to the compact, older pueblo type.[1]

Doctor Spinden states that he reached San Cristóbal by driving south from Lamy [**29**:38] over a private ranch road about 5 miles. He says that the ruin is chiefly on the north side of the arroyo [**29**:41], and that the ruins of the church are on the same side.

Bandelier also noticed stone inclosures at San Cristóbal, reference to which will be found in the quotation from that author under [**29**:52] (2).

Bandelier noticed these inclosures at [**29**:79] also.

See San Cristóbal [**15**:unlocated], San Lázaro [**29**:49], and [**15**:unlocated], *T̄sæ̆wa.ɹi* [**15**:24], *Jąŭk'ą̆ŋgi* [**15**:unlocated], *Ok'o̱mbo.ɹi* [**15**:unlocated], Tano (NAMES OF TRIBES AND PEOPLES), p. 576, and Hano [Unmapped].

[**29**:46] (1) Eng. Jara Arroyo. (<Span.). =Span. (2).

(2) Span. Arroyo Jara 'willow gulch'. =Eng. (1). "Arroyo Jara."[2]

This gulch is said by Mr. H. C. Yontz, of Santa Fe, to enter Galisteo Creek [**29**:34] slightly below Kennedy [**29**:43].

[**29**:47] (1) Tano Tewa "Tze-man Tu-o."[3] This name is not known to the writer's informants; they can not etymologize it or even make plausible suggestions as to its meaning. *Tsemą̆nto'i'*[i] would mean 'place where the eagle's hand or claw is inside or in' (*tse* 'eagle'; *mą̆ŋ* 'hand'; *to* 'to be in'; *'i'*[i] locative and adjective-forming postfix).

(2) Span. "Pueblo Colorado."[3] This means 'red pueblo', but why this name is applied is not stated by Bandelier.

On the southern border of the Galisteo basin [Santa Fe plain [Large Features, page 104]] there are three more ruins, lying in a line from east to west. I visited none of these, but the Tanos of Santo Domingo [**28**:109], who claim that they were villages of their tribe, gave me their names. The Pueblo Colorado was called Tze-man Tu-o; the Pueblo Blanco [**29**:48] bore the name of Ka-ye Pu; the next [**29**:50] was called Shé, and they are all within 3 to 5 miles south and southeast of the town of Galisteo [**29**:40]. From descriptions by persons who have seen them frequently I gather that they belonged to the communal type, and were villages of reasonable size for Pueblos. I have seen some artificial objects purporting to have come from these ruins consisting of stone axes and coarsely glazed pottery.[3]

The ruin is, of course, located only approximately; it is assumed that Bandelier names the three ruins in order from east to west. Cf. [**29**:48] and [**29**:50].

[1] Bandelier, Final Report, pt. II, pp. 103–105, 1892.

[2] U. S. Geological Survey, Reconnaissance Map, New Mexico, Lamy sheet, 1894.

[3] Bandelier, op. cit., p. 106.

[29:48] (1) Tano Tewa "Ka-ye Pu."[1] This name is not known to the writer's informants; they can not etymologize it, but suggest that the first part is perhaps intended for *k'ajè* 'fetish' 'idol'; "Pu" might be for *pu* 'base' 'rump' 'root', for *pu* 'jack rabbit', or for any of many other forms of similar sound.

(2) Span. "Pueblo Blanco."[1] This means 'white pueblo'. The reason that this name is applied is not stated by Bandelier. See quotation from Bandelier under [29:47] (2).

The ruin is, of course, located only approximately; it is assumed that Bandelier names the three villages in order from east to west. Cf. [29:47] and [29:50].

[29:49] Span. "Arroyo del Chorro."[2] This means 'arroyo of the jet of water' or 'arroyo of the gushing water'. Why the name is applied is not known.

None of the maps locate an arroyo by this name, but according to a description by Mr. H. C. Yontz of Santa Fe, it is certainly the same as the long nameless arroyo shown on certain maps.[3] The arroyo shown on [29] is copied from the two maps referred to. It seems clear that the arroyo, or a branch of it, begins between the Ortiz Mountains [29:72] and the Golden Mountains [29:73], and is therefore the same arroyo as that on which Pueblo Largo [29:51] is situated. For Bandelier's description of Pueblo Largo, see [29:51] (2). It will be noted that in this excerpt Bandelier does not even state definitely whether the arroyo on which Pueblo Largo [29:51] is situated is the same as the chief arroyo of the cañada mentioned. No name is given to either arroyo or cañada, and one is left to conjecture where they have their outlets. An examination of the maps and information obtained from Mr. H. C. Yontz have led to placing the arroyo and pueblos tentatively on [29]. See [29:51] and [29:52].

[29:50] Tano Tewa "Ché";[4] not identified by Bandelier with [29:50] though it is evidently the same. "Pueblo de Shé".[5] "Shé".[6] This name is not known to my informants; they suggest that it may be for *ʃe'e* 'ladder' 'stairway,' but they never have heard of a pueblo ruin so called. There is no noun in Tewa which has the form *ʃe*, but there are many words which begin in *ts*, *t͡s*, *tʃ*, or *t͡ʃ*, and have a similar vowel.

See quotation from Bandelier, containing reference to Shé, under [29:47) (2).

[1] Bandelier, Final Report, pt. II, p. 106, 1892.

[2] Ibid., p. 105.

[3] U. S. Geographical Surveys West of the 100th Meridian, Parts of Central New Mexico, atlas sheet No. 77, Expeditions of 1874, '75, '76, '77 and '78. U. S. Geological Survey, Reconnaissance Map, New Mexico, San Pedro sheet, 1892.

[4] "Dilixencias sobre la solizitud del cuerpo del venerable Pe Fray Gerónimo de la Llana, 1759 MS., vol. 5," cited by Bandelier, op. cit., p. 259, note.

[5] Bandelier in Ritch, N. Mex., p. 201, 1885.

[6] Bandelier, Final Report, pt. II, p. 106, 1892.

The ruin is, of course, located only approximately; it is assumed that Bandelier names the three villages in order from east to west. Cf. [**29**:47], [**29**:48].

[**29**:51] (1) Tano Tewa "Hishi".[1] "Hish-i".[2] This name is not known to the informants. It is suspected that it is Bandelier's spelling for *he'ji*[i] (mineral gender, sing.) or *he'jiŋ* (vegetal gender, sing.) 'long'; *'ǫŋwį̨he'jiŋ* would mean 'long pueblo' (*'ǫŋwį̨* 'pueblo'), being an exact translation of Span. (2), below.

(2) Span. "Pueblo Largo".[3] This means 'long pueblo'; cf. Tano Tewa (1), above.

The Galisteo plain [Santa Fe Plain (Large Features), page 104] is bordered on the west by the Sierra de Dolores [Ortiz Mountains [**29**:72]]; south of this mountain rises the Sierra de San Francisco [Golden Mountains [**29**:73]]; and a long waterless valley, running from east to west, separates the two ranges. This arid cañada is partly covered with coniferous trees, though in most places it is grassy, and haunted by antelopes.

A little beyond the entrance to it lies the 'Pueblo Largo', called by the Tanos [of Santo Domingo] Hish-i,—a large ruin indicating a considerable village situated on both sides of a mountain torrent [[**29**:49]?]. The main portion of the ruins is to the north of the arroyo, and, as at San Cristobal [**29**:49], the water has washed it, chiefly on the south side, exposing some of the rooms. They are usually 2.8 to 3.5 m. long by 2.1 to 2.8 m. wide (average in feet, 9½ by 7); the walls are 0.25 m. (10 inches) thick, made of thin plates of sandstone. The village formed several quadrangles, and it may have accommodated 1,500 people, upon the supposition that both sides of the arroyo were occupied simultaneously.

The southern ruins, however, show more and apparently longer decay than the northern, and it is not safe to assume for Hish-i any comparatively large population. At least five estufas can be detected within the squares of large court-yards formed by the edifices. In the neighborhood of one of these estufas there is a very peculiar arrangement of ten stones, in three parallel lines.

The stones are parallelopipeds, or prisms about 0.75 m. (34 inches) long by 0.30 to 0.40 wide, and 0.20 to 0.30 broad. Two-thirds of their length is set in the ground so that only about 0.25 m. protrudes; they stand at quite regular intervals and two of them are connected by a row of smaller stones set on edge. Their proximity to an estufa renders the presence and arrangement of these slabs mysterious, but they resemble common headstones on graves, Still, I could not ascertain that anything had been discovered beneath one of them which has been excavated. Their shape was not artificial, but due to natural cleavage alone, as I satisfied myself by inspecting a rocky hill near by, where ledges of the same material crop out.

Whether the Pueblo Largo was occupied within historical times I am unable to answer. In 1630 Fray Alonzo de Benavides stated that the Tanos occupied five pueblos.[4] This number [five pueblos] agrees with the historically known

[1] Bandelier, Final Report, pt. I, p. 125, 1890; Hewett, General View, p. 597, 1905.

[2] Bandelier, op. cit., pt. II, p. 106, 1892.

[3] Ibid., pt. I, p. 125; pt. II, p. 106, Hewett, op. cit.

[4] "*Memorial*, p. 24. He ascribes to the Tanos 4,000 souls. I hold this estimate to be reasonable, although probably a little above the true number. Eight hundred inhabitants is a high average."—BANDELIER, op. cit., pt. II, p. 107.

villages of the Tanos, provided San Marcos [*K̂un ɾx̱'o.ŋwi.kɛji* [**29**:unlocated]] and the Cienega [**29**:22] were inhabited by them, and not by the Queres [Keresans]. If, however, San Marcos and the Cienega belonged to the latter tribe, there would be room for Hish-i among the historical settlements.[1]

See [**29**:49.]

[**29**:52] (1) Tano Tewa "I-pe-re".[2] "Ipera".[3] The Tewa informants do not know this name and cannot suggest even a plausible etymology. Tewa *'ip'ɛɹi'* means 'he breathed it out' (*'i* 'he' 'it'; *p'ɛɹi* 'to exhale'). *Pɛɹi* means 'to lose', but a form *'ip'ɛɹi* is not possible. All sorts of pronunciations of Bandelier's "I-pe-re" have been used with the Tewa, but they can make nothing of it.

(2) Span. "San Lázaro".[4] "S. Lazaro".[5] "St Lazarus".[6] "San Cázaro".[7] "San Lazaro".[8] "San Lasaro".[9] The name means 'Saint Lazarus'.

Six miles west of Galisteo [**29**:40], on the eastern slopes of the picturesque Sierra del Real de Dolores [**29**:unlocated], and on the southern bank of the Arroyo del Chorro [**29**:49], stand the ruins of I-pe-re, or San Lazaro, another Tanos [Tano] village, which was abandoned after the uprising in 1680 and never occupied again. The three historic pueblos of the Galisteo group [[**29**:45], [**29**:39], and [**29**:52]] thus stand in a line from east to west 11 miles long. The ground around San Lazaro is much broken. The ruin stands on bluffs that are not abrupt, and the arroyo [**29**:49] winds around their base. The disposition of the buildings is similar to that at San Cristobal [**29**:45] and traces of stone walls connecting them with each other are visible. It seems to have been smaller than either Galisteo [**29**:39] or San Cristobal [**29**:45], and was built of stones. The houses were so disposed as partly to encompass an elliptical enclosure of stone built around a slight depression. The perimiter of the enclosure is about 140 meters (460 feet). Only two buildings appear to have been connected with it, and in the depression which the wall surrounds are still two circular sunken areas of small dimensions. At San Cristobal [**29**:45] there are also, in connection with some of the mounds, enclosures made of roughly piled stones. I can only suggest a probable object of these unusual structures. The Tanos possessed flocks, mostly sheep, and the enclosures may have served for keeping them in safety over night. Quite analogous enclosures of stones, usually reared against the steep acclivity of a mesa or other height, so as to require building only three sides, are made by shepherds in treeless districts. The stone enclosures at San Lazaro and San Cristobal [**29**:49] may have been constructed for the same purpose. Both villages were very much exposed to attacks by the Apaches from the side of the plains as well as from the mountains west of the Galisteo basin Santa Fe plain [Large Features, page 104]][10].

[1] Bandelier, Final Report, pt. II, pp. 106, 107 and note, 1892.
[2] Ibid., pt. I, p. 125, 1890; pt. II, pp. 83, 105.
[3] Hewett: General View, p. 597, 1905; Communautés, p. 38, 1908.
[4] Vetancurt (1696) in Teatro Mex., pt. III, p. 324, 1871.
[5] D'Anville, Map Amér. Septentrionale, 1746.
[6] Kitchin, Map N. A., 1787.
[7] Bandelier in Ritch, N. Mex., p. 201, 1885.
[8] Bandelier, Final Report, pt. I, p. 125, 1890; pt. II, 83, 105, 1892; Hewett: General View, op. cit., Communautés, p. 32.
[9] Ladd, Story of N. Mex., p. 92, 1891.
[10] Bandelier, Final Report, pt. II, pp. 105–06.

Mr. H. C. Yontz of Santa Fe, who is familiar with San Lazaro Pueblo ruin, makes the statement that it lies on the arroyo [**29**:49], 2 miles south of Ortiz settlement [**29**:62]. A short distance northeast of the ruin, according to Mr. Yontz, there is a cave 45 feet high, which extends inward 25 feet. Mr. Yontz says that this cave is well known to the Mexicans who live in the vicinity. This may be what Bandelier refers to when he says: "Sacrificial caves are spoken of in the vicinity of Cerrillos [**29**:53]."[1]

For a discussion of the history of the San Lazaro people after the abandonment of their pueblo, see [**15**:24] and [**29**:45]. See also [**29**:49] and Tano (NAMES OF TRIBES AND PEOPLES, page 576).

[**29**:53] (1) Eng. Cerrillos settlement. (<Span.). =Span. (2).

(2) Span. Cerrillos 'the hills', referring to [**29**:54]. =Eng. (1.) "Cerrillos."[2] "Los Cerrillos."[3]

This settlement is said to antedate the building of the railroad, and to be the nearest railroad station to the Turquoise Mines [**29**:55]. See [**29**:54] and Petrified forest somewhere south of Cerrillos [**29**:unlocated].

[**29**:54] (1) *K̃unɾæp̂iŋɾ* 'turquoise mountains' (*k̂unɾæ* 'turquoise;' *p̂iŋɾ* 'mountain' 'large hill'). =Cochiti (2). So named because of the presence of turquoise [**29**:55].

(2) Cochiti *ɾó'wamek̂ót'ę* 'turquoise mountains' (*ʃó'wame* 'turquoise'; *k̂ót'ę* 'mountain'). =Tewa (1). So called because of the presence of turquoise at [**29**:55].

(3) Eng. Cerrillos Hills. (<Span.). =Span. (4). Perhaps thought of by most people as being named from the settlement [**29**:53], although the opposite is the case.

(4) Span. Los Cerrillos 'the hills' 'the little mountains.' =Eng. (3). Bandelier[4] speaks of "the Cerrillos . . . rich in ore, and containing beautiful green and blue turquoises." See [**29**:53], [**29**:55].

[**29**:55] (1) *K̃unɾæ'iæe*, *K̃unɾæk'ǫnd̨iwe* 'place of turquoise' 'place where turquoise is dug' (*k̂unɾæ* 'turquoise'; *'iwe* locative; *k'ǫŋɾ* 'to dig'). =Cochiti (2), Span. (3). Eng. (4).

(2) Cochiti *ɾó'wamek̂otʃu* 'turquoise mountainous place' (*ʃó'wame* 'turquoise'; *k̂o* as in *k'ot'e* 'mountain'; *tʃu* locative). =Tewa (1), Eng. (3), Span. (4).

(3) Eng. Turquoise Mines. =Tewa (1), Cochiti (2), Span. (4).

(4) Span. Las Minas de Turquesa, Las Minas de Chalchihuite 'the turquoise mines'. =Tewa (1), Cochiti (2), Eng. (3).

This is the famous place of turquoise mines, and is said to be the only place in the Rio Grande drainage in New Mexico where

[1] Bandelier, Final Report, pt. II, p. 115, 1892.
[2] Ibid., p. 108, 1892.
[3] Hewett, Communautés, p. 38, 1908.
[4] In *Papers Archæol. Inst. Amer.*, Amer. ser., I, p. 39, 1881.

turquoise, valued so highly by the Pueblo Indians, is found. The turquoise deposits are said to have belonged formerly to the Tano Tewa and adjacent Keresans, especially to the inhabitants of San Marcos Pueblo [*K̃un ɾæ̨'o̤ywi̤ke̤ji* [**29**:unlocated]]. Strings of turquoise beads still form a standard of value for trading. Although deprived of the turquoise deposits by the whites, Indians, especially from Santo Domingo [**28**:109], are said to sneak to the locality of the mines at night and try to steal turquoise from the dumps. The mines are 3 miles north of Cerrillos [**29**:53]. They are said to be the property of the American Turquoise Company. Some of the best known of the mines are the Tiffany, Cash Entry, and Bluebell.

Bandelier says of the turquoise deposits and mines:

> The inferior kalaite, met with in New Mexico, was liked as well [by the Indians] as the bluest turquoise from Asia Minor would have been.[1]
>
> The Tanos held the veins of turquoise, or kalaite, at the Cerrillos [[**29**:53] or [**29**:54]], about 20 miles southwest of the present Santa Fé [**29**:5].[2]
>
> Near San Marcos [*K̃un ɾæ̨'o̤ywi̤ke̤ji* [**29**:unlocated]] lies the celebrated locality of Callaite, called popularly the 'turquoise mines'. The turquoises are imbedded in a white porphyritic rock, and a high authority on gems, Mr. George F. Kunz, has informed me that the New Mexican turquoise bears greater resemblance to the Egyptian than to the Persian specimens of that mineral. Beautiful stones have been found occasionally;[3] also very large masses of an inferior quality. The Tanos of Santo Domingo regard themselves as the owners of the site, and visit it frequently to procure the stones that are so much esteemed by them. As to the popular belief in ancient mining of turquoises, it is, like many others of the kind, a myth. The Tanos obtained the mineral by knocking it out of the rock with stone mauls, axes, and hammers, many of which have been found in this locality. They also dug and burrowed, but their excavations were made at random, and went but little beneath the surface. Still less did the Spaniards compel the Indians to 'mine' the turquoise for them. Very little attention was paid by the whites to the green and blue stones, the latter of which are comparatively rare; since they regarded the New Mexican callaite as of a base quality, and therefore as of no commercial value.[4] Nevertheless, the turquoises of the

[1] Bandelier, Final Report, pt. I, p. 14, 1890.

[2] Ibid., p. 163.

[3] "Some exceptionally handsome ones are in possession of my friend, Abraham Spiegelberg, in Santa Fé."—Ibid., note.

[4] "This was already noticed by the members of Coronado's expedition. (*Relacion del Suceso de la Jornada*, p. 320.) It is strange that none of the chroniclers of that journey mention the turquoise locality at Cerillos. Neither does Espejo, who visited the Tanos. Castaño (*Memoria*, p. 248) speaks of the mineral (ores) found there by some of his men: 'Truxo metales mui buenos, al parecer.' Oñate also is silent, or at least makes no account of the green stones. In the documents of 1636, concerning the violent strife then going on between Governor Martinez de Baeza and the Franciscan priests in New Mexico, the latter accuse him of collecting tribute in an abusive manner; but they mention only piñon nuts, hides, and cotton mantles. Fray Pedro Zambrano, *Carta al Virey*, MS. Fray Antonio de Ybargaray, *Carta al Virey*, MS.: 'Porque desde que entro en el gouierno solamte a atendido á su aprouechamiento, y este con gran exceso y daño de todas estas prouinas en el trabajo excesivo que a dado á estos pobres resien combertidos en mucha cantidad de mantas, y paramentos que a mandado hazer y pintar, y assimismo cantidad de camiças que les a echo buscar y resgatar, y cantidad de Piñones que les a echo a carrear.' *Carta al Virey, del Custodio y de los Definidores del Nuevo Mexico*, MS. Fray Andres Suarez, *Carta á su Magestad*, Nambé, October 23d, 1647, MS. In none of these severe accusations against the governors is the mining of turquoises or of any other mineral mentioned; neither do the Indians themselves speak of it in their depositions of the years 1680, and

Cerillos were quite a resource for the Tanos, so far as aboriginal commerce went.[1]

The turquoise deposits of this locality are discussed in a mineralogical way by Waldemar Lindgren.[2] On page 164 of the work here referred to is a map of the Cerillos [**29**:53], Ortiz [**29**:62], and San Pedro [**29**:77] mining districts. On page 163 it is stated: "At the north end of the Cerillos Hills [**29**:54] is the Tiffany turquoise mine which has produced considerable quantities of this gem." The Indians pay much attention to the purity of the turquoise, but little to the color. The locality is responsible for some of the names of [**29**:54] and San Marcos Pueblo ruin (*K̂unɾæ'ǫŋwi̯keji* [**29**:unlocated]), q. v. See also Turquoise, under MINERALS.

[**29**:56] *T̂sæ̨k̂uk'ǫn̨diwe* 'place where the white stone is dug' (*t̂sæ̨* 'whiteness' 'white'; *k̂u* 'stone'; *k'ǫŋɾ* 'to dig'; *'iwe* locative). The informants believe that *t̂sæ̨k̂u* is the same as *t̂sæ̨gi̯k̂u* 'gypsum' (see under MINERALS), but are not sure. They say that this place is called always *T̂sæ̨k̂u-*.

Tewa and Keresan Indians visit this place, getting there white stone, which is used for whitewashing the walls of pueblo houses. The place is described as a gulch entering Galisteo Creek [**29**:34] from the north, about half-way between Cerrillos [**29**:53] and Domingo [**29**:60]. Mr. K. A. Fleischer has visited the place, which he describes as follows: "The gypsum gulch is very steep and deep. There are white and also red rocks along it. A longer gulch enters the Galisteo Creek [**29**:34] from the north a short distance west of the gypsum gulch." Cf. [**29**:28].

[**29**:57] (1) Eng. Rosario settlement. (<Span.). =Span. (2).

(2) Span. Rosario 'rosary'. =Eng. (1).

This settlement consists of a section-house and a couple of other houses by the railroad on the north side of Galisteo Creek [**29**:34]. Mr. Fleischer states that it is a short distance below the gypsum gulch [**29**:56].

1681. *Diario de la Retirada*, fol. 32. *Interrogatorios de varios Indios de los Pueblos Alzados*, 1681, MS. Otermin, *Ynterrogatorio de Preguntas*, 1681, MS. Also *Declaracion de vn Indio Picuri*, 1683, MS. In 1626, Fray Gerónimo de Zárate Salmeron wrote about the turquoises of New Mexico, *Relaciones de todas las cosas que en el Nuevo México se han visto y sabido*, MS., par. 34: 'Y minas de Chalchihuites que los Yndios benefician desde su gentilidad, que para ellos son Diamantes y piedras preciosas. De todo esto se rien los Españoles que allá están.' The term 'minas', in older Spanish, is used to designate the localities where minerals are found, equivalent to the German 'Fundorte,' and not *worked* mines, in the English sense of the term, or the French. This has caused a misunderstanding which misled the majority of prospectors. Vetancurt, *Crónica*, p. 286: 'Hay minas de plata, de cobre, de azabache, de piedra imaná, y una de talco transparente á modo de yeso, que lo sacan como tablas, y adornan las ventanas con ellas como si fueran de cristál.' No mention is made of turquoises. Benavides, *Memorial*, 1630, p. 44: 'Toda esta gente [the Pueblos] . . . con gargantillas y oregeras de turquesas, que tienen minas dellas, y las labran, aunque imperfectamente.'—BANDELIER, Final Report, pt. II, p. 94, note, 1892.

[1] Ibid., pp. 93–94 and notes.

[2] Ore Deposits of New Mexico, pp. 163–64, 166–67, 1910.

[**29**:58] Santo Domingo "Gi-pu-y" Pueblo ruin, see [**28**:117].

[**29**:59] Span. Hoya de la Piedra Parada 'dell of the standing rock'. What rock is referred to is not known. This dell is south or southeast of Span. Hoya Apache [**29**:30].

[**29**:60] Domingo settlement, see [**28**:115].

[**29**:61] Santo Domingo Pueblo, see [**28**:109].

[**29**:62] (1) Eng. Ortiz settlement. (<Span.). =Span. (2).

(2) Span. Ortiz, a Span. family name. =Eng. (1).

This settlement appears to give one of the names to the mountains [**29**:72].

[**29**:63] Cochiti *Kátʃtʃaʃóma* Pueblo ruin, see [**28**:102].

[**29**:64] Borrego Creek, see [**28**:104].

[**29**:65] (1) San Felipe(?) "Comitre."[1]

'La Provincia de los Cheres [Keresans] con los pueblos de Castixes, llamados Sant Phelipe y de Comitre.' We find here in a corrupted form the Indian names both of the pueblo [**29**:66] and of the round mesa [**29**:65] at the foot of which it stood. 'Castixes' is a corruption of Kat-ist-ya, and 'Comitre' stands for Ta-mi-ta. The error was probably made in copying the document for the press.[2]

(2) San Felipe "Ta-mi-ta."[3] From what Bandelier states,[4] it is evident that he obtained this name and the tradition in which it occurs from a San Felipe informant. No etymology is given.

This is a small, black mesa, east of the Rio Grande and north of Tunque Arroyo [**29**:70]. "The mesa of Ta-mi-ta, a height in the shape of a truncated cone, nearly opposite San Felipe [**29**:69], on the east bank of the Rio Grande."[4] See [**29**:61].

[**29**:66] (1) San Felipe and Cochiti *Kátʃtʃaʃóma* 'old San Felipe' (*Kátʃtʃa* 'San Felipe Pueblo'; *ʃóma* 'old'), according to Bandelier, although the present writer did not get information to that effect as he did in the case of [**29**:63]. See quoted forms under [**29**:69].

(2) Span. San Felipe 'Saint Philip'. See quoted forms under [**29**:69].

Bandelier has determined that this is a historical village of the San Felipe Indians, having been abandoned by them at the end of the seventeenth century. According to the same authority it was the second pueblo of *Kátʃtʃa* of the San Felipe Indians. Only a paragraph from Bandelier is here quoted; the reader is referred to [**29**:69] for a fuller treatment of San Felipe and its former sites.

Not a trace is left of the old pueblo [**29**:66] near the round mesa of Ta-mi-ta [**29**:65]. The village, the church, and its convent have completely disappeared.

[1] Obediencia y Vassalaje de San Juan Baptista (1598), p. 114, quoted and identified with "Ta-mi-ta" by Bandelier, Final Report, pt. II, p. 189, note, 1892.

[2] Bandelier, ibid.

[3] Ibid., pp. 188–90.

[4] Ibid., p. 188.

The floods of the Tunque [**29**:70], on the northern border of which it stood, have combined with those of the Rio Grande to obliterate every trace. Potsherds may occasionally be picked up in the fields near by, or on the sandy hillocks; but I have not been fortunate enough to find any. Only tradition and documentary information enable us to identify the place.[1]

See [**28**:102], [**29**:68], [**29**:69], [**29**:66].

[**29**:67] (1) *Tsi̧wiɬi*, *Tsi̧wiɬikwaje*, *Tsi̧kwaje* 'basalt point' 'basalt point height' 'basalt height' (*tsi̧* 'basalt'; *wiɬi* 'horizontally projecting point'; *kwaje* 'height'). The form *Tsi̧wiɬi* refers especially to the projecting point of mesa where the ruin [**29**:68] stands. Cf. Tewa (2), Tewa (3).

(2) *Nąŋkwæɬigetsi̧wiɬi*, *Nąŋkwæɬigetsi̧wiɬikwaje*, *Nąŋkwæɬigetsi̧kwaje*, *Nąŋkwæɬigekwaje* 'San Felipe basalt point' 'San Felipe basalt point height' 'San Felipe basalt height' 'San Felipe height' (*Nąŋkwæɬige*, see [**29**:69]; *tsi̧wiɬi*, etc., as in Tewa (1), above). Cf. Tewa (1), Tewa (3).

(3) *ʃaɬegetsi̧wiɬi*, *ʃaɬegetsi̧wiɬikwaje*, *ʃaɬegetsi̧kwaje*, *ʃaɬegekwaje* 'Santa Ana basalt point' 'Santa Ana basalt point height' 'Santa Ana basalt height' 'Santa Ana height' (*ʃaɬege*, see [**29**:95]; *tsi̧wiɬi*, etc., see Tewa (1), above). This name is applied because the mesa also towers above Santa Ana Pueblo [**29**:95]. The use of *wiɬi* seems to be due to influence of Tewa (1) and Tewa (2). Cf. Eng. (7), Span. (10).

(4) San Felipe "Tyit-i Tzat-ya".[2] This is evidently for some San Felipe form equivalent to Cochiti *tʃéte* 'north' plus the Keresan word meaning 'mesa', which the writer has not recorded; the whole name evidently means 'north mesa'. Cf. San Felipe (5).

(5) San Felipe (?) "Pŭ'nyi Chátya".[3] This is evidently for some San Felipe form equivalent to Cochiti *pónʃe* 'west' plus the Keresan word meaning 'mesa', which the writer has not recorded; the whole name evidently means 'west mesa'. Cf. San Felipe (4).

(6) Eng. San Felipe Mesa. =Span. (9). Cf. Tewa (2).

(7) Eng. Santa Ana Mesa. =Span. (10). Cf. Tewa (3).

(8) Eng. Black Mesa, so called because of its color. "Black Mesa".[4]

(9) Span. Mesa de San Felipe 'San Felipe Mesa'. =Eng. (6). Cf. Tewa (2).

(10) Span. Mesa de Santa Ana 'Santa Ana Mesa'. =Eng. (7). Cf. Tewa (3). So called because it rises just north of the present Santa Ana Pueblo [**29**:95] and because the ruins of two old Santa Ana Pueblos lie on its summit; see below.

[1] Bandelier, Final Report, pt. II, p. 190, 1892.

[2] Ibid., p. 191.

[3] Hodge in Handbook Inds., pt. 2, 433, 1910.

[4] Bandelier, op. cit., p. 190 and note, 192; also Hodge, op. cit.

This high, blackish mesa lies west of San Felipe [29:69] and north of Santa Ana [29:95]. Bandelier says of it:

> The black mesa of San Felipe is both long and broad, forming a triangular plateau which in extent and elevation resembles that [29:1] on which the cone of the Tetilla [29:4] rises between Santa Fe [29:5] and Peña Blanca [29:31]. Its width between San Felipe and Santa Ana is about nine miles, and about midway there is a considerable elevation, on whose summit stand the ruins [29:71] of the second pueblo of Tan-a-ya or Santa Ana.[1]

This mesa is also mentioned incidentally in the portions of Bandelier's *Final Report* quoted under [29:69]. Dr. H. J. Spinden has crossed this mesa on an old trail, going from San Felipe to Santa Ana. He says:

> When going over the trail from San Felipe to Santa Ana one has to first climb the mesa [29:67] and then cross three small gulches, which have precipitous walls on the north side but a gentle slope on the south [cf. the canyons of the Pajarito Plateau, which show this same geologically unexplained peculiarity]. Then a larger, deeper canyon is crossed, and at the bottom of this I saw a pictograph. At the brink of the mesa above Santa Ana Pueblo [29:95] there is a pile of stones 10 feet high and 20 feet or so in diameter. The trail is well worn that ascends the mesa side to this pile. No prayer-plumes were noticed on the stone-pile. The pile is in plain sight from Santa Ana Pueblo. The trail passes just south of the pile, around it.

On this mesa three pueblo ruins are known to exist; two which were former pueblos of the Santa Ana people, [29:87] and [29:88], and one, [29:68], which was a former village of the San Felipe. See also [29:69], [29:95], [29:65].

[29:68] (1) *Nąŋkwæɹige'ǫŋwįkeji* 'San Felipe Pueblo ruin' (*Nąŋkwæɹige*, see [29:69]; *'ǫŋwįkeji* 'pueblo ruin' <*'ǫŋwį* 'pueblo', *keji* 'old' postpound). This is the only former San Felipe pueblo of which the Tewa know; they know of it because it is so conspicuous. Cf. Tewa (2), Tewa (3), Cochiti (4), San Felipe (5).

(2) *Tsįwiɹi'ǫŋwįkeji*, *Tsįwiɹikwaje'ǫŋwįkeji*, *Tsįkwaje'ǫŋwįkeji* 'basalt point pueblo ruin' 'basalt point height pueblo ruin' 'basalt height pueblo ruin'; *Tsįwiɹi*, etc., see [29:67]; *'ǫŋwįkeji* 'pueblo ruin' <*'ǫŋwį* 'pueblo', *keji* 'old' postpound). Cf. Tewa (1), Tewa (3).

(3) *Nąŋkwæɹigetsįwiɹi'ǫŋwįkeji*, *Nąŋkwæɹigetsįwiɹikwaje'ǫŋwįkeji*, *Nąŋkwæɹigetsįkwaje'ǫŋwįkeji*, *Nąŋkwæɹigekwaje'ǫŋwįkeji* 'San Felipe basalt point pueblo ruin' 'San Felipe basalt point height pueblo ruin' 'San Felipe basalt height pueblo ruin' 'San Felipe height pueblo ruin' (*Nąŋkwæɹige*, see [29:69]; *tsįwiɹi*, etc., see [29:67]; *'ǫŋwįkeji* 'pueblo ruin' <*'ǫŋwį* 'pueblo', *keji* 'old' postpound). Cf. Tewa (1), Tewa (2), Cochiti (4), San Felipe (5).

[1] Bandelier, Final Report, pt. II, p. 194, 1892.

(4) Cochiti *Kátʃtɾaʃóma* 'old San Felipe' (*Kátʃtɾa*, see [**29**:69]; *ʃóma* 'old'). =San Felipe (5).

(5) San Felipe presumably *Kátʃtɾa*, see [**29**:69]. =Cochiti (4). For quoted forms see under [**26**:69].

(6) Eng. San Felipe. (<Span.). =Span. (7).

(7) Span. San Felipe 'Saint Philip'. =Eng. (6). For quoted forms see under [**29**:69].

This pueblo appears to have been built by the San Felipe Indians some time between 1683 and 1693. In 1693 Vargas found them already inhabiting it. A church was built at the pueblo after 1694, the ruins of which at the present day can still be seen from the Rio Grande Valley below. Some time in the early part of the eighteenth century the San Felipe abandoned this pueblo and established the pueblo [**29**:69] which they now inhabit. According to San Felipe tradition obtained by Bandelier [**29**:58] is the third pueblo of the San Felipe called *Kátʃtɾa*. See the quotations about this pueblo given under [**29**:69].

[**29**:69] (1) *Nąŋkwæɹigeʾǫŋwį* 'pueblo of the place where the earth is sticky' (*nąŋɾ* 'earth'; *kwæ* 'gum' 'stickiness'; *ɹi* formative particle; *ge* 'down at' 'over at'; *ʾǫŋwį* 'pueblo'). The place is so called because the farming lands there are said to be sticky and cloddy. The San Felipe people are called regularly *Nąŋkwæɹigeʾiɲîowà* (*ʾiŋɾ* locative and adjective-forming postfix; *îowà* 'person' 'people').

(2) *Tsįwiɹiʾǫŋwį* 'basalt point pueblo', referring to the mesa [**29**:67] (*tsį* 'basalt'; *wiɹi* 'horizontally projecting point'; *ʾǫŋwį* 'pueblo'). The name refers properly to the old San Felipe [**29**:68], q. v. It is applied rarely and incorrectly to [**29**:69].

(3) Picuris "Thoxtlawīamą́":[1] given as the Picuris name of San Felipe Pueblo.

(4) Isleta "P'ătŭ'ak":[2] given as probably meaning "deep water". This meaning reminds one of what Bandelier says:

> San Felipe at present is the last of the Queres [Keresan] villages on the Rio Grande towards the south, and beyond the defile [**29**:90] formed by the Black Mesa [**29**:67] on one side and the high gravelly bluffs above Algodones [**29**:72] on the other, can be seen the beginning of the range of the Tiguas [Tiwa]. This [defile] is called 'La Angostura', or 'The Narrows'.[3]

See [**29**:90].

(5) Jemez *Kwilegiʾi* of obscure etymology (*kwile* unexplained; *giʾi* locative). The San Felipe people are called *Kwilegiʾiîsâʾâʃ* (*îsâʾâʃ* 'people'). "Wi'-li-gi-i'".[4] =Pecos (6).

[1] Spinden, Picuris notes, MS., 1910.

[2] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 2, p. 433, 1910).

[3] Bandelier, Final Report, pt. II, p. 192, and note, 1892.

[4] Hodge, op. cit.

(6) Pecos "Wi'-li-gi".[1] =Jemez (5).

(7) Cochiti *Kátʃtʃa* of obscure etymology. =San Felipe (8), Sia (9), Laguna (10), Hopi (11). "Katiʃtya".[2]

(8) San Felipe *Kátʃtʃa* of obscure etymology. =Cochiti (7), Sia (9), Laguna (10), Hopi (11). "Castixes"[3] (identified with *Kátʃtʃa* by Bandelier[4]). "Cachichi"[5] (doubtless identical). "Ka-lis-cha".[6] "Kalistcha".[7] "Q'ash-trĕ-tye".[8] "Ka-tish-tya".[9] "Kat-ish-tya".[10] "Kat-isht-ya".[11] "Ka-tisht-ya".[12] "Kat-ist-ya".[13] "Oâ-tish-tye".[14] "Ka-titya".[15] "Catriti".[16]

(9) Sia "Katitʃæ".[17] =Cochiti (7), San Felipe (8), Sia (9), Laguna (10), Hopi (11).

(10) Laguna "Kacht'yá".[18] =Cochiti (7), San Felipe (8), Sia (9), Hopi (11).

(11) Oraibi Hopi "Katistʃa", of obscure etymology. =Cochiti (7), San Felipe (8), Sia (9), Laguna (10). "Kátihcha":[19] given as Hopi name for a kind of people in the underworld. The Hopi name for San Felipe is probably the same at all the Hopi villages.

(12) Navaho "To Háchĕle":[20] given as meaning 'pull up water'.

(13) Navaho "Saĭ behoghăn, 'sand houses'".[21]

(14) "Debĕ Łizhĭni 'black sheep people'".[22]

(15) Eng. San Felipe. (<Span.). =Span. (16).

(16) Span. San Felipe 'Saint Philip'. =Eng. (15). "Sant Phelipe".[23] "Sant Philepe".[24] "Sn Phelipe".[25] "S. Phelipe".[26] "S. Felipe".[27] "San Phelipe".[28] "S. Felip".[29] "Sⁿ Philip

[1] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Indians, pt. 2, p. 433, 1910).
[2] Spinden, Cochiti notes, MS., 1911.
[3] Oñate (1598) in *Doc. Inéd.*, XVI, p. 114, 1871.
[4] Final Report, pt. II, p. 189, note, 1892.
[5] Oñate (1598), op. cit., p. 102.
[6] Simpson, Rep. to Sec. War, p. 143, note, 1850.
[7] Loew in *Wheeler Surv. Rep.*, VII, p. 418, 1879.
[8] Bandelier in *Archæol. Inst. Bull.*, I, p. 18, 1883.
[9] Bandelier in *Compte-Rendu Internat. Cong. Amér.*, VII, p. 451, 1890.
[10] Bandelier, Final Report, pt. I, p. 126, 1890.
[11] Ibid., p. 260; pt. II, pp. 186, 187.
[12] Ibid., p. 166.
[13] Ibid., p. 189, note.
[14] Bandelier, Gilded Man, p. 215, 1893.
[15] Jouvenceau in *Cath. Pion.*, I, No. 9, p. 12, 1906.
[16] Bandelier, quoting an early source, in *Archæol. Inst. Bull.*, I, p. 18, 1883.
[17] Spinden, Sia notes, 1911.
[18] Hodge, op. cit.
[19] Voth, Trad. Hopi, p. 11, 1905.
[20] Curtis, Amer. Ind., I, p. 138, 1907.
[21] Franciscan Fathers, Ethn. Dict. Nav. Lang., p. 135, 1910.
[22] Ibid., p. 128.
[23] Oñate (1598), op. cit., pp. 114, 254.
[24] Oñate misquoted by Bandelier, Final Report, pt. II, p. 97.
[25] Doc. of 1693 quoted by Bandelier, ibid., p. 190, note.
[26] Rivera, Diario, leg. 784, 1736.
[27] D'Anville, map Amér. Sept., 1746.
[28] Villa-Señor, Theatro Amer., II, p. 420, 1748.
[29] D'Anville, map N. A., Bolton ed., 1752.

de queres".[1] "St. Philips".[2] "S. Felip de Cueres".[3] "St. Philip".[4] "San Phelippe".[5] "San Felippe".[6] "San Felipe de Keres".[7] "San Philippe".[8] "San Phillippe".[9] "St. Philippe".[10] "St. Phillippe".[9] "St. Phillipe".[11] "San Filipé".[12] "San Felipe de Queres".[13] "San Felepe".[14] "S. Felipe de Cuerez".[15] "San Felipo".[16] "San Fellipe".[17]

San Felipe (pl. 20, *A*) is a large Keresan pueblo practically identical in language with Santo Domingo [**28**:109]. Bandelier learned the traditional history of San Felipe, according to which the present village [**29**:69] is the fourth which has borne the name *Kátʃtɹa*, each of the former three having been successively occupied and abandoned. The first was [**29**:63], the second [**29**:66], the third [**29**:68]; the fourth and present village is [**29**:69]. The Tewa have names for only the third and the fourth. The Keresans add *ʃóma* 'old' to designate the abandoned *Kátʃtɹa;* thus they are all known as *Kátʃtɹaʃóma* except the present one [**29**:69]. The writer has obtained the name *Kátʃtɹaʃóma* from a Cochiti informant, only, however, for [**29**:63] and [**29**:68]; of [**29**:66] this informant knew nothing. The information which Bandelier gives about San Felipe is here quoted in full:

> The attack and devastation of Kua-pa [**28**:61] by some hostile tribe is further told in the traditions of the Queres [Keresan] village of Ka-tisht-ya, or San Felipe. According to these, while the Queres lived in the Cañada [**28**:52], a tribe of small men called Pin-i-ni attacked Kua-pa, slaughtered many of its people, and drove off the remainder. They were pursued by the pygmies as far as a place above Santo Domingo called Isht-ua Yen-e [**28**:unlocated], where many arrow-heads are found to-day.[18] I reserve the full details of the San Felipe tradition for a later occasion, and will only state here that the Pinini story is told by the Cochiteños about the village [**28**:26] on the Potrero de las Vacas.[19] It seems probable that the branches of the Queres now constituting

[1] Pike, Exped., 3d map, 1810.
[2] Ibid., app., pt. III, p. 13, 1810.
[3] Humboldt, Atlas Nouv. Espagne, carte 1, 1811.
[4] Pike, Travels, p. 273, 1811.
[5] Falconer in *Jour. Roy. Geog. Soc.*, XIII, p. 217, 1843.
[6] Gallegas (1844) in Emory, Recon., p. 478, 1848.
[7] Mühlenpfordt, Mejico, II, p. 533, 1844.
[8] Johnston (1846) in Emory, Recon., p. 567, 1848.
[9] Abert (1848), ibid., p. 461.
[10] Ibid., p. 462.
[11] Ibid., p. 469.
[12] Hughes, Doniphan's Exped., p. 96, 1848.
[13] Kern in Schoolcraft, Ind. Tribes, IV, p. 35, 1854.
[14] Davis, Span. Conq. N. Mex., map, 1869.
[15] Humboldt quoted by Simpson in *Smithson. Rep.* for 1869, p. 334, 1871.
[16] Kingsley, Stand. Nat. Hist., VI, p. 183, 1883.
[17] Bandelier, Final Report, pt. II, p. 193, 1892.
[18] "From Isht-ua, arrow. This part of the story is possibly a 'myth of observation.'"—Ibid., p. 166, note.
[19] "The name Pinini is a corruption of Spanish Pygméos [?]. The Spanish-speaking inhabitants of New Mexico usually pronounce it Pininéos, whence the Indians have derived Pinini. The tale about these dwarfish tribes, described as 'small but very strong', looks to me quite suspicious. I incline to the simpler but more probable story that the Tehuas [Tewa], were the aggressors."—Ibid.



A. SAN FELIPE PUEBLO



B. SANTA ANA PUEBLO

the tribes of Cochiti and San Felipe once formed one group at Kua-pa [28:61], that some hostile invasion caused their dispersion, one branch retiring to the south, while the other took refuge on the Potrero Viejo [28:56] and built a temporary village at least on top of this almost impregnable rock. I regard it as not at all unlikely that the aggressors were Tehuas [Tewa], since this has been told me by the people of Cochiti on many occasions.[1] The settlers at the Cañada [28:52] emphatically confirmed these statements [that the aggressors were Tewa], as having been told ever since their ancestors had settled there by the old men of Cochiti as genuine traditions of their [Cochiti] tribe. At all events, the valley of the Cañada [28:52] and its surroundings were the last station of the Queres [Keresans] of Cochiti, and probably of San Felipe, before they established themselves on the banks of the Rio Grande.[2]

Santo Domingo [28:109] is rich in historical reminiscences; but it would carry me too far to refer to them here in detail. The next ruin [29:63] south of it [28:109], which I have not seen, is near the village of Cubero [28:unlocated], on the west side of the Rio Grande. It is called by the Indians of San Felipe Kat-isht-ya, or Tyit-i Haa, as the site of the ruin itself, or that of Cubero near by, is meant. Tradition [of which pueblo?] has it that the first village of the San Felipe [29:69] branch of the Queres [Keresans] was built there. The substance of this folk-tale is as follows.

When the 'Pinini' surprised the pueblo of Kuapa, they slew nearly all its inhabitants [see [28:61]]. A woman concealed herself behind a metate, and a boy hid in a store-room. Along with the woman was a parrot. After the enemy had left, the parrot took charge of the boy and fed him till he was grown up, when he directed him and the woman to go south in search of new homes. So they wandered away, the boy carrying the parrot and a certain charm or fetich, which was contained in a bowl of clay. The Indians of the pueblo of Sandia [29:100], to whom they first applied for hospitality, received them coldly. The fugitives accordingly turned to the east, and went to the Tanos [see NAMES OF TRIBES AND PEOPLES], probably of the village of Tunque [29:82]. Here the woman gave birth to five children, four boys and one girl. The boys of the Tanos often taunted these youngsters with being foreigners, and, nettled by these taunts, they asked their mother about their origin. She told them the story of her past, and acknowledged that the Tanos [Tano] country was not theirs. She told them that at the foot of the mesa of Ta-mi-ta [29:65], a height in the shape of a truncated cone, nearly opposite San Felipe [29:69], on the east bank of the Rio Grande, they would find their future home. Thereupon the boys set out, following the course of the Arroyo del Tunque [29:70] to the mesa [29:65] indicated, and succeeded in raising abundant crops in the Rio Grande valley. There had been a famine among the Tanos for two years, and therefore the boys carried their harvests home to their mother. In course of time the Queres [Keresan] refugees left the Tanos permanently, and built a village [29:63] west of the Rio Grande at Cubero [28:unlocated]. This [29:63] was the first pueblo called Kat-isht-ya. Subsequently that village was abandoned,

[1] "But when Diego de Vargas visited the Potrero Viejo [28:56] for the first time, on Oct. 21, 1692, the Queres [Keresans] of Cochiti and San Felipe, and the Tanos of San Marcos [*k̂unʃa'ǫɲwi* [29:unlocated]], who occupied the pueblo [28:58] on its summit, informed him that they had fled thither out of fear of their enemies, the Tehuas [Tewa], Tanos, and Picuries [Picuris]. *Autos de Guerra de la Primera Campaña á la Reconquista del Nuevo México*, fol. 141,—a manuscript in the Territorial archives of Santa Fé. It is true that the Queres [Keresans] and Tanos, possibly also the Tehuas [Tewa], were in open hostility during the time the Spaniards were away from New Mexico from 1680 to 1692. But still the truth of their statements to Vargas may be subject to doubt. It is quite as likely that they retreated to the mesa [28:56] after the successful raid of Pedro Reneros Posada upon Santa Ana [28:95] in 1687."—BANDELIER, Final Report, pt. II, pp. 166–67, note, 1892.

[2] Ibid., pp. 166–67.

and a new one constructed at the foot of the mesa of Ta-mi-ta [29:65], to which the same name [Kat-isht-ya] was given.

There the first church of San Felipe was built by Fray Cristobal de Quiñones, who died at the pueblo [29:66] in 1607 [?], and was buried in the temple which he had founded.[1] The Queres [Keresans] occupied this site [29:66] until after 1683.[2] Ten years later [after 1683] Diego de Vargas found them [the San Felipe Indians] on the opposite side of the river [from [29:66]], on the Black Mesa [29:67], overlooking San Felipe [29:69].[3] A church was built on this site [29:68] after 1694, the ruins of which present [at the present day] a picturesque appearance from the river banks. In the beginning of the last century [the 18th century], the tribe of San Felipe left the mesa [29:67], and established itself at its foot, where the present Kat-isht-ya [29:69], the fourth of that name, stands.

[1] "The San Felipe of the Queres [Keresans] must not be confounded with a 'Sant Felipe' mentioned in the *Testimonio dado en México* (Doc. de Indias, vol. xv, pp. 83 and 90) by the companions of Francisco Sanchez Chamuscado in 1582. The latter pueblo was the first one met by these explorers in 1581 on their way up the Rio Grande, and was a village of the Piros [see NAMES OF TRIBES AND PEOPLES, page 575], probably near San Marcial, at least 160 miles farther south. The name Sant Felipe was afterwards forgotten. The pueblo [29:66] at the foot of Ta-mi-ta [29:65] was undoubtedly visited by Castaño in 1591, and it may be that he gave that name to it. Oñate so calls it in 1598 in *Discurso de las Jornadas*, p. 254. He arrived there on the 30th of June, 'Pasamos á Sant Phelipe, casi tres leguas.' Also in *Obediencia y Vasallaje de San Juan Baptista* p. 114: 'La Provincia de los Cheres con los pueblos de Castixes, llamados Sant Phelipe y de Comitre.' We find here in a corrupted form the Indian names both of the pueblo [29:66] and of the round mesa [29:65] at the foot of which it stood. The error was probably made in copying the document for the press. San Felipe again appears in the document called *Peticion á Don Xptobal de Oñate por los Pobladores de San Gabriel*, 1604 (MS.): 'Pedimos y supflicamos sea serbido de despachar y echar desta bella á Jua Lopez Olguin al pueblo de San Felipe.' Fray Cristóbal de Quiñones had an organ set up at San Felipe. Says Vetancurt, *Menologio*, p. 137: 'Solicitó para el culto divino organos y música, y por su diligencia aprendieron los naturales y salieron para el oficio diuino diestros cantores.' According to the *Crónica* (p. 315), San Felipe previous to the rebellion had a 'Capilla de Músicos.' It is well established that many of the Pueblo Indians knew and performed church music in the seventeenth and eighteenth centuries. Fray Cristobal died at San Felipe April 27, 1609 [?], and was buried in the church. Vetancurt, *Menologio*, p. 137. He had also established a hospital with a pharmacy. San Felipe in 1636 was the residence of the Father Custodian, Fray Cristóbal de Quiros. *Autos sobre Quexas, contra los Religiosos del Nuebo México*, 1636, MS. But it was not as a permanent seat; at that time the custodians resided at their respective missions."—BANDELIER, Final Report, pt. II, p. 189, note, 1892.

[2] "No massacres of Spaniards or priests occurred at San Felipe in August, 1680, but a few Indians who had remained faithful to the Spaniards were killed. *Interrogatorios de Varios Indios*, 1681, fol. 139. All the males of that pueblo, with few exceptions, joined in the butchery at Santo Domingo [28:109]. At the time there was no resident priest at San Felipe, but the missionaries for the three Queres [Keresan] pueblos of Cochiti, Santo Domingo, and San Felipe resided at the convent of Santo Domingo. The Indians of San Felipe also took part in the frightful slaughter of Spanish colonists that occurred in the haciendas between the pueblo and Algodones [29:78]. Compare Otermin *Diariode la Retirada*, 1680, MS., fol. 31. The pueblo was abandoned upon the approach of the retiring Spaniards, and many Indians appeared upon the Great Mesa [29:67] on the west side of the Rio Grande, watching the march of Otermin. It was reoccupied immediately afterwards by its inhabitants. *Interrogatorios*, 1681, fol. 137 *et seq.* In December, 1681, Mendoza found it deserted. *Ynterrogatorio de Preguntas*, MS.: 'Y que de allí pasó al pueblo de San Felipe, y lo halló despoblado, y en el solo Yndio llamado Francisco al qual le pregunto en su lengua por la gente del pueblo, y respondió haberse ido huyendo á la Cieneguilla [[29:20]?], ó pueblo de Cochiti, y haciendo buscar el pueblo en todas sus casas, se hallaron muchas cosas de la Yglesia, y emparticular vn incensario de plata, y vna naveta, y caxuela de los santos oleos, y cruces de mangas quebradas, y en todas las demas casas cantidad de mascaras de sus bayles diabólicos, y en medio de la plaza montones de piedras adonde hacían sus idolatrías, y toda la Yglesia destruida, y el convento demolido, y en la orilla del riole digeron, los que ivan en su compañia, que estaba una campana, que quiziern quebrar, y solo le hicieron vn agugero.' San Felipe was occupied again, and was inhabited in 1683. *Declaracion de vn Yndio Pecuri*, MS."—Ibid., note, pp. 189–90.

[3] In the fall of 1692, when Vargas made his first dash into New Mexico, the Indians of San Felipe were with those of Cochiti on the Potrero Viejo [28:56]. *Autos de la Guerra de la Primera Campaña*, 1692, fol. 141. I have already stated that the Indians of San Felipe kept their promise of returning to their pueblo, which stood then on the summit of the long Black Mesa [29:67] west of the present pueblo [29:69]. There Vargas found them in November, 1693. *Autos de Guerra del Año de* 1693, fol. 22: 'Y ayer salí con 50 soldados por todos y 60 mulas con sus arieros y suví á la mesa donde tienen dho pueblo los de Sn Phelipe.' It still stood there [at [29:68]] in 1696. *Autos de Guerra del Año de* 1696, MS.—Ibid., p. 190.

Not a trace is left of the old pueblo [29:66], near the round mesa of Ta-mi-ta [29:65]. The village, the church, and its convent have completely disappeared. The floods of the Tunque [29:70], on the northern border of which it stood, have combined with those of the Rio Grande to obliterate every trace. Potsherds may occasionally be picked up in the fields near by, or on the sandy hillocks; but I have not been fortunate enough to find any. Only tradition and documentary information enable us to identify the place [29:66].

The same cannot be said of the village built on top of the mesa of Tyit-i Tzat-ya [29:67], that rises abruptly above the San Felipe [29:69] of to-day. Figure 23 of Plate 1 [of Bandelier's Final Report, pt. II] conveys an idea of the size and arrangement of the ruin. The east side approaches the brink of the mesa [29:67], which is difficult of access. The church is of adobe, and stands on the edge of the declivity in the northeastern corner. The cells of the Indian dwellings, two rows deep, form the north, west, and south sides, so that the pueblo forms three sides of a quadrangle, with an entrance in the southwestern corner. The church measures 20.0 by 6.3 meters (65 by 20 feet); the houses have a total length of 217 meters (712 feet). It was therefore a small pueblo, and the number of rooms (fifty-eight) shows that the population cannot have been considerable. The walls are fairly well built of blocks of lava and 0.45 m. (18 inches) thick, and most of the houses may have been two stories high. When Diego de Vargas visited it in 1693, he found it in good condition.[1]

How long the Queres [Keresans] remained on the mesa [29:67] after that date [1693], I have not ascertained.

There is a tale current among the Indians of San Felipe of the flight of Fray Alonzo Ximenez de Cisneros, missionary at Cochiti, from that village [Cochiti], in the night of the 4th of June, 1696, and his rescue by the San Felipe Indians. The facts are true in regard to the flight of the priest and the kind treatment extended to him by the people of Kat-isht-ya [29:68] on the mesa [29:67]; but the same cannot be said of the siege, which the pueblo is reported to have withstood afterwards. The Cochiti Indians followed the Franciscan, whom they intended to murder, for a short distance, but withdrew as soon as they saw that he was beyond their reach. Then they abandoned their pueblo, and retired to the mountains,—not to the Potrero Viejo [28:56], but to the more distant gorges and crests of the Valles range [The Western Mountains (Large Features)]. The San Felipe pueblo was never directly threatened in 1696, and consequently the story of the blockade, and of the suffering from lack of water resulting from it, and the miraculous intervention of the rescued missionary, is without foundation.[2]

[1] "*Autos de Guerra de* 1693, fol. 22: 'Y los Yndios todos me salieron á rezeuir sin armas y las mujeres á otro lado muy vien bestidas y todos con sus cruzes en la garganta y tenían vna grande á la entrada del pueblo y asimesmo en las casas y la plaza muy barrida, puestos muchos bancos y petates nueuos para que me sentase y nos dieron á todos de comer con grande abundancia y hizieron demostracion de mucha alegria.' I am unable to say when the church now in ruins on the edge of the mesa was built, but it was probably soon after 1694. There was a resident priest at San Felipe from 1694 until 1696, when Fray Alonzo Ximenez de Cisneros fled from Cochiti on the 4th of June, 1696, and remained there until the following year. He was succeeded by Fray Diego de Chavarria, and from that time on the list is uninterrupted down to the first half of this century. See the *Libro de Enticrros de la Mision de San Fclipe*, 1696 to 1708, MS."—BANDELIER. Final Report, pt. II, p. 191, note, 1892.

[2] "Father Cisneros was one of the priests who entered upon his mission among the pueblos in 1695, but soon discovered that they were bent upon another outbreak. He gave warning of it by letter to the Custodian in the beginning of 1696, *Carta al Padre Custodio Fray Francisco de Vargas*, MS., and joined in the petition of the latter to Diego de Vargas, *Peticion del Custo y Definitorio al Gobernador Don Diego de Vargas*, MS. Vargas disregarded these well grounded cries of alarm, and Father Cisneros fled to San Felipe and was well received there. The Indians of Cochiti left their village at once, and returned thither only in the late fall of 1696. *Autos de Guerra del Año de* 1696, 'Primer Cuaderno.' Escalante, *Relacion*, pp. 172 and 174."—Ibid., note, p. 192.

San Felipe is at present the last of the Queres [Keresan] villages on the Rio Grande towards the south, and beyond the defile [29:90] formed by the Black Mesa [29:67] on one side and the high gravelly bluffs above Algodones [29:78] on the other[1] can be seen the beginning of the range of the Tiguas [Tiwa; see NAMES OF TRIBES AND PEOPLES]. If the traditions concerning the origin of the San Felipe villages are true, the Tiguas [Tiwa] were already established on their range before the dispersion of the Queres [Keresans] at Kua-pa [28:61] took place, since the fugitives from there applied in vain to the Indians of Sandia[2] [29:100] for hospitality. A historical fact of some importance would accordingly be established by that fragment of Indian folk-lore.[3] Jemez, Santa Clara, and San Felipe are each a double quadrangle with two squares.[4]

See [28:61], [28:102], [29:66], [29:67], [29:68], and mineral paint deposit in front of San Felipe Pueblo [29:69] [29:unlocated]. [29:70] (1) Eng. Tunque Arroyo. (<Span.). =Span. (4).

(2) Eng. San Pedro Arroyo. (<Span.). =Span. (5).

(3) Eng. Uña de Gato Arroyo. (<Span.) =Span. (6).

(4) Span. Arroyo Tunque, Arroyo de Tunque 'Tunque Arroyo'. =Eng. (1). So called from the pueblo ruin [29:82]. "Arroyo del Tunque".[5]

(5) Span. Arroyo San Pedro, Arroyo de San Pedro 'Saint Peter Arroyo', referring to San Pedro settlement [29:77]. =Eng. (2). "San Pedro".[6] "Rio de San Pedro".[7] The latter means 'Saint Peter River'.

(6) Span. Arroyo Uña de Gato, Arroyo de la Uña de Gato 'catclaw arroyo'. =Eng. (3). The name appears to be taken from that of the settlement. "Uña de Gato"[8] [29:unlocated], pages 555–56.

According to the writer's informants these names are applied indiscriminately to the whole arroyo, the name San Pedro often, however, referring especially to the upper branch on which San Pedro [29:77] is situated. Bandelier, however, implies that the uppermost course is called San Pedro while farther down the arroyo is called Uña de Gato (above or below Tunque [29:82]?), and in the vicinity of Tunque Pueblo ruin [29:82] it is called Tunque Arroyo. The Uña de Gato settlement is situated a short distance below the confluence of Golden Arroyo [29:76], q. v., and Bandelier is understood to mean that the name Uña de Gato

[1] "This is called 'La-Angostura,' or 'The Narrows.'"—Ibid.

[2] "Sandia or Na-fi-ap, is an old Tigua [Tiwa] village. From this tradition we may also infer that the Tanos occupied their country at the same time, and previous to the events at Kua-pa."—Ibid., pp. 192–93.

[3] Bandelier, Final Report, pt. II, pp. 187–93 and notes, 1892.

[4] Ibid., pt. I, p. 265, 1890.

[5] Ibid., pt. II, pp. 88, 109.

[6] Ibid., p. 88.

[7] Ibid., p. 109.

[8] Ibid., pp. 88, 109.

is applied to the entire lower course of the arroyo. Bandelier says:

> The Rio de Santa Fé [29:8] flows from east to west through the northern section of this area [the Tano country], and the San Pedro, or Uña de Gato, irrigates its southwestern corners. But the waters of neither of these streams reach the Rio Grande except during heavy rains. . . . The San Pedro dwindles down to the sandy Arroyo del Tunque, 12 miles east of the Rio Grande.[1]
>
> It [Tunque Pueblo ruin [29:82]] lies on a gentle bare slope near the banks of a stream which in the mountains farther south is called Rio de San Pedro, lower down [than the stretch called Rio de San Pedro or than [29:82]?] Uña de Gato, and here takes the name of Arroyo del Tunque. A little beyond the ruin [29:82] the stream sinks and becomes a dry mountain torrent for 12 miles, to its mouth opposite the present pueblo of San Felipe [29:69].[2]
>
> Not a trace is left of the old pueblo [29:66], near the round mesa of Ta-mi-ta [29:65]. The floods of the Tunque, on the northern border of which it stood, have combined with those of the Rio Grande to obliterate every trace.[3]
>
> The narrow valley of the upper San Pedro resembles somewhat that of the Pecos [29:32], but the stream is not as large, and the scenery decidedly grander. The forests descend into the bottom, and the peaks of the San Pedro range [[29:73] and [29:74]?], covered with beautiful pines, rise at a short distance in the east. In the west, the slopes of the Sandia chain [29:83] sweep upwards like an enormous slanting roof terminated by a long shaggy crest. There is not much space for cultivation, yet enough for the inhabitants of a good-sized pueblo.[4]

The writer has been unable to obtain an Indian name for this arroyo. See [29:76], [29:80], [29:82] and "Arroyo de la Yuta" [29:unlocated].

[29:71] Span. "La Angostura";[5] this means 'the defile' 'the narrows'.

> San Felipe [29:69] . . . is the last of the Queres [Keresan] villages on the Rio Grande towards the south, and beyond the defile formed by the Black Mesa [29:67] on one side and the high gravelly bluffs above Algodones [29:78] on the other, can be seen the beginning of the range of the Tiguas [Tiwa]. This [defile] is called 'La Angostura' or 'The Narrows'.[6]

[29:72] (1) Eng. Ortiz Mountains. (<Span.). =Span. (2).

(2) Span. Sierra Ortíz, Sierra de los Ortizes 'Ortiz Mountains' 'Mountains of the Ortizes', Ortiz being a Span. family name. =Eng. (1). Cf. the name of Ortiz settlement [29:62], which may have given this name to the mountains. "Ortiz Mountains."[7]

(3) Span. Sierra de Dolores, 'Dolores Mountains', named from Dolores settlement [29:unlocated]. "Sierra de Dolores."[8]

[1] Bandelier, Final Report, pt. II, p. 88, 1892.
[2] Ibid., p. 109.
[3] Ibid., p. 190.
[4] Ibid., p. 112.
[5] Ibid., p. 192, note.
[6] Ibid., p. 192 and note.
[7] Lindgren, Graton and Gordon, Ore Deposits in New Mexico, p. 17, 1910.
[8] Bandelier, op. cit., pp. 106, 108.

These mountains are famous for their mines.

> The era of placer mining in New Mexico began in 1828, when the Old Placers in the Ortiz Mountains south of Santa Fe [29:5] were discovered . . . In 1833 . . . the Ortiz gold quartz vein was discovered.[1]

Mr. K. A. Fleischer states that a number of people have noticed that a light-colored formation on the western slope of the Oztiz Mountains resembles in outline the capital letters DC or QC. Of the cañada separating the Ortiz Mountains from the Golden Mountains [29:73] Bandelier writes:

> The Galisteo Plain [Santa Fe Plain (Large Features)] is bordered on the west by the Sierra de Dolores [Ortiz Mountains [29:72]]; south of this mountain rises the Sierra de San Francisco [Golden Mountains [29:73]]; and a long and waterless valley, running from east to west, separates the two ranges. This arid cañada is partly covered with coniferous trees.[2]

See Ortiz settlement [29:62], [29:49], Dolores [29:unlocated], Placer Mountains [29:unlocated], [29:73], and [29:74].

[29:73] (1) Eng. Golden Mountains, called after Golden settlement [29:75].

(2) Eng. San Francisco Mountains. (<Span.). =Span. (5).

(3) Eng. Tuerto Mountains. (<Span.). =Span. (6). "Tuerto Mountains."[3]

(4) Eng. San Pedro Mountains. (<Span.). =Span. (7). "San Pedro Mountains."[4] "San Pedro range":[5] this refers perhaps to both [29:73] and [29:74]. "San Pedro Mountains":[6] this refers perhaps to both [29:73] and [29:74]. See Span. (7).

(5) Span. Sierra de San Francisco 'Saint Frances Mountains', named from the Real de San Francisco (Golden [29:75]). =Eng. (2). "Sierra de San Francisco."[7]

(6) Span. Sierra del Tuerto 'Tuerto Mountains', named after the pueblo ruin Tuerto [29:unlocated] and vicinity. =Eng. (3).

(7) Span. Sierra de San Pedro 'San Pedro Mountains', named after San Pedro settlement [29:77]. =Eng. (4). This name appears to be used sometimes of the mountains [29:74] or of both [29:73] and [29:74]. See Eng. (4), above.

This range appears to be closely joined to [29:74]. The varying names are very confusing. See [29:75], [29:77], [29:74], [29:72], Tuerto Pueblo ruin [29:unlocated], and Placer Mountains [29:unlocated].

[1] Lindgren, Graton and Gordon, Ore Deposits in New Mexico, p. 17, 1910.

[2] Bandelier, Final Report, pt. II, p. 106, 1892.

[3] U. S. Geographical Surveys West of the 100th Meridian, Part of Central New Mexico, atlas sheet No. 77, Expeditions of 1873, '74, '75, '76, '77, and '78.

[4] U. S. Geological Survey, Reconnaissance Map, New Mexico, San Pedro sheet, 1892.

[5] Bandelier, op. cit., p. 112.

[6] Lindgren, Graton and Gordon, op. cit.

[7] Bandelier, op. cit., pp. 106, 108.

[29:74] (1) Eng. San Pedro Mountains. The mountains are evidently so called from San Pedro settlement [29:77], which is between [29:73] and [29:74], but nearer the former than the latter. The Golden Mountains [29:73] are also called by this name; see [29:73]. The name is applied sometimes also to both [29:73] and [29:74]. The name "San Pedro Mountains" is applied to the southernmost part of these mountains by the United States Geographical Survey map,[1] which applies the name Eng. (2) to the central or northern part.

(2) Eng. "San Ysidro Mountains:"[2] this name appears to be applied by this map to the central and northern parts of these mountains, while Eng. (1) is applied to the southernmost part. From this Eng. name we assume Span. (5) is derived.

(3) Eng. "South Mountain:"[3] evidently so called because it is south of San Pedro [29:77] and of the other mountains ([29:72] and [29:73]).

(4) Span. "Sierra de Carnué."[4] Carnué appears to have been the name of some Piro or Tiwa pueblo, although it is not entered in the *Handbook of Indians*. "Documents of the year 1763 mention a ruin situated to the west of Carnué in the mountains."[5]

(5) Span. Sierra de San Isidro 'Saint Isadore mountains'. =Eng. (3). There must be such a Span. name to give rise to Eng. (3). Why such a name is applied is not known.

This is a mass of mountains lying south of San Pedro [29:77] and closely connected with the Golden Mountains [29:73]. "A high ridge, densely wooded, the Sierra de Carnué, separated it ["Paako" Pueblo ruin [29:79]] from the nearest Tigua [Tiwa] pueblo in the south, Chilili [29:unlocated]."[6] See [29:73], [29:77], [29:72], and Placer Mountains [29:unlocated].

[29:75] (1) Eng. Golden settlement. Evidently so called because it is a center in the gold-mining region. "Golden."[7]

(2) Eng. San Francisco. (<Span.). =Span. (3).

(3) Span. San Francisco, Real de San Francisco 'Saint Francis' 'Saint Frances camp'. =Eng. (2). "Real de San Francisco."[8]

This settlement gives the mountains [29:73] two of their names. See [29:76].

[1] U. S. Geographical Surveys West of the 100th Meridian, Part of Central New Mexico, atlas sheet No. 77, Expeditions of 1873, '74, '75, '76, '77, and '78.

[2] Ibid.

[3] U. S. Geological Survey, New Mexico, San Pedro sheet, 1892.

[4] Bandelier, Final Report, pt. II, p. 114, 1892.

[5] Ibid., p. 115.

[6] Ibid., p. 114.

[7] Ibid., p. 108.

[8] U. S. Geographical Surveys West of the 100th Meridian, op. cit. Also Bandelier, op. cit.

[29:76] (1) Eng. Tuerto Arroyo. (<Span.). =Span. (3).

(2) Eng. Golden Arroyo, so called from Golden settlement [29:75], which stands on its banks.

(3) Span. Arroyo del Tuerto 'Tuerto Arroyo', referring to Tuerto Pueblo ruin [29:unlocated]. "Arroyo del Tuerto."[1]

This is the tributary of [29:70], on which Golden settlement [29:75] is situated. "At Golden, or Real de San Francisco, where the Arroyo del Tuerto emerges from a narrow mountain valley."[2]

[29:77] (1) Eng. San Pedro settlement. (<Span.). =Span. (2).

(2) Span. San Pedro 'Saint Peter.' =Eng. (1). For origin of name see under [29:79]. "San Pedro."[3] This settlement gives names to [29:73], [29:74], and [29:70]. Bandelier[3] distinguishes between San Pedro, a mining camp, and old San Pedro, stating that the latter is south of the former and at the site of the pueblo ruin [29:112]. The maps of New Mexico, however, appear to give only San Pedro and the Indian informant of Cochiti knew of only one. The arrangement of [29:77] and [29:79] on [29] is merely tentative. See [29:79] and Ochre deposits at San Pedro [29:unlocated].

[29:78] (1) Eng. Algodones. (<Span.). =Span. (2).

(2) Span. Algodones. =Eng. (1). According to the Span. dictionaries, algodones, plu. of algodon 'cotton,' would mean either 'cotton plants' or "cotton for an inkstand." "Algodones."[4]

This is a small Mexican settlement just south of the mouth of the arroyo [29:90]. See Nameless pueblo ruin opposite Algodones [29:78], [29:unlocated].

[29:79] (1) Tano Tewa (?) "Paáco."[5] Tano Tewa "Pa·a-ko."[6] "Paako."[7] "Päqu."[8] "Peako."[9] The Tewa informants do not know this name and cannot etymologize it.

(2) Span. "San Pablo":[10] this means St. Paul.[11]

(3) Span. "San Pedro."[12] This means 'Saint Peter'; cf. [29:77]. "San Pedro del Cuchillo":[13] this means 'Saint Peter of the Knife., Shea's source of information is not clear. Bandelier appears to be the only authority on this pueblo ruin, which he attributes to the Tano and believes to be historical.

[1] Bandelier, Final Report, pt. II, p. 108, 1892.
[2] Ibid.
[3] Ibid, 112.
[4] Ibid., p. 192.
[5] Oñate (1598) in *Doc. Inéd.*, XVI, p. 118, 1871.
[6] Bandelier, op. cit., p. 112.
[7] Ibid., pp. 112, 114, 122; Hewett, General View, p. 597, 1905.
[8] Bandelier, Gilded Man, p. 121, 1893.
[9] Hewett, Communautés, p. 38, 1908.
[10] Zárate-Salmeron (*ca.* 1629) quoted by Bandelier, Final Report, pt. II, p. 113.
[11] According to the Handbook Insd., pt. 2, p. 181, 1910, this appears to be the original Saint name.
[12] Niel (*ca.* 1629) quoted by Bandelier, op. cit. (so changed from "San Pablo" by Niel).
[13] Shea, Cath. Missions, p. 82, 1855.

Although there may be other ruins yet in the valleys east of the Sandia chain [29:83], I know of only one, that of the village of old San Pedro ([29:77]?), south of the mining camp ([29:77]?) of that name. This pueblo is called by the Tanos 'Pa-a-ko.

The narrow valley of the Upper San Pedro [29:70] resembles somewhat that of the Pecos [29:32], but the stream is not as large, and the scenery decidedly grander. The forests descend into the bottom, and the peaks of the San Pedro range [see [29:73] and [29:74]], covered with beautiful pines, rise at a short distance in the east. In the west, the slopes of the Sandia chain [29:83] sweep upwards like an enormous slanting roof terminated by a long shaggy crest. There is not much space for cultivation, yet enough for the inhabitants of a good-sized pueblo. The ruins lie on the west bank, and almost at the edge of the woods. They show considerable decay. The walls appear to have been of rubble. Pottery and other objects similar to those of the other Tanos [Tano] villages lie on the surface.

It was a village of the more compact type, which may be due to the nature of the ground on which it was built and to the lack of space. The mounds are high enough to admit the supposition that the buildings were over two stories in height, at least in some places. Three circular estufas are plainly visible, and three enclosures like those noticed at San Cristobal [29:45] and San Lazaro [29:52]. These enclosures were without doubt made for the purpose of confining flocks, and if they are coeval with the pueblo, and not subsequent additions, Paako belongs to the category of historic pueblos. But I was unable to investigate, while in that vicinity, whether shepherds may not have reared these stone enclosures in modern times. When, on the 12th of October, 1598, Juan de Oñate received the submission of the Pueblos lying along the western border of the Salines of the Manzano [29:110], Paako is mentioned as being among them.[1]

This [the fact that Oñate mentions Paako] is significant, though not conclusive. In 1626 Fray Gerónimo de Zárate-Salmeron, in speaking of the murder of Fray Juan de Santa Maria in 1581, at some place east of the Sierra de Sandia [29:83] and three days' journey south of Galisteo [29:39], attributes the deed to 'the Tigua [Tiwa] Indians of the pueblo that now is called San Pablo'.[2] Zárate's commentator, the Jesuit José Amando Niel, changes that name into 'San Pedro'.[3] I infer, therefore, that there was an inhabited pueblo near the place where Fray Santa Maria perished, which place must have been in the vicinity of the 'old' San Pedro of to-day.[4] Niel may have been right in changing the name, or the copyist of Zárate's manuscript may have made a mistake.[5]

[1] "*Obediencia y Vasallaje a su Magestad por los Indios del Pueblo de Acolocu*, October 12, 1598 (Doc. de Indias, vol. XVI, p. 118). Four villages are mentioned: Paako, Cuzayá, Junétre, and Acolocú. If the first was the one at San Pedro [29:77], the other three may have been the Tigua [Tiwa] pueblos 'Cuaray' [29: unlocated], 'Ta-ji-que' [29:105], and 'Chil-i-li' [29: unlocated]."—BANDELIER, Final Report, pt. II, p. 113, 1892.

[2] "*Relaciones de todas las cosas que en el Nuevo Mexico se han visto y sabido*, 1626, MS., par. 7: 'Y salió detras de la Sierra de Puaray [29:83], para atravesas por las Salinas [29:110], y de alli cortar derecho al paso del rio del Norte, 100 leguas mas acá del Nuevo México; más no llegó á colmo su buen intento. Por que al tercero dia que se despidió de sus compañeros hermanos llegando á sestear debajo de un árbol, los Indios Tiguas [Tiwa] del pueblo que ahora se llama Sn Pablo lo mataron, y quemaron sus huesos'."—Ibid.

[3] "*Apuntamientos que sobre el terreno hizo*, etc., written in 1729 (MS.). Niel is very unreliable in everything touching upon New Mexico, but he knew Sonora, part of Chihuahua, and California."—Ibid.

[4] "Three days' journey south of Galisteo [29:39] brought the monk, traveling on foot, to San Pedro [29:77], or between San Pedro and Chilili [29:unlocated]."—Ibid.

[5] "An error in copying is quite likely. The copy of Zárate's MS. in Mexico contains glaring blunders of that sort. For instance, 'el Capitan Nemorcete', instead of 'De Morlete,' &ca."—Ibid.

The earlier testimony indicates that the ruin just described and called by the Tanos Paako is that of a village inhabited at least as late as 1626, which assumption is not negatived by the presence of the stone enclosures in question.

The documents referred to above make of Paako a village of the Tiguas [Tiwa]. My Tanos [Tano] informant at Santo Domingo [**28**:109] declared that it was a Tanos [Tano] pueblo. Which is right? It is a case similar to that of San Marcos [[*K̃un ɲɛ̨'ǫywikeji* [**29**:unlocated]] and Cienega [**29**:22]. Paako lies at the extreme southern limits of the Tanos [Tano] range, and its position in relation to the Tigua settlements of Chil-i-li [**29**:unlocated] and Ta-ji-que [**29**:105] is analogous to that of the pueblos of San Marcos, Cienega and Bajada [**29**:29] in reference to the Queres [Keresan] towns of Santo Domingo [**28**:105] and Cochiti [**28**:77]. I incline, however, to the belief that it belonged to the Tanos. A high ridge, densely wooded, the Sierra de Carnué, separated it from the nearest Tigua [Tiwa] pueblo in the south, Chilili [**29**:unlocated]. The distance in a straight line is at least 23 miles, a long day's journey, owing to the intervening mountains. From San Pedro [**29**:77] to the nearest Tanos [Tano] villages in the north, at Golden [**25**:75], was only a few hours' travel.[1]

I believe, therefore, that my Tanos informant is right, and that Paako was a settlement of his own people, which was abandoned for reasons as yet unknown at some time between 1626 and the great uprising in 1680. That it was no longer occupied in that year seems certain.[2]

There is another ruin, smaller and more compact, a few hundred meters south of the one described; and on the opposite [north?] bank of the San Pedro [**29**:70] there are also traces of buildings, but I had not time to examine either. With the notice above given of the principal ruin of San Pedro, my sketch of the Tanos [Tano] country and its antiquities must terminate, although it is incomplete.[3]

See [**29**:77].

[**29**:80] (1) Eng. Tejon Arroyo. (<Span.). =Span. (2).

(2) Span. Arroyo Tejon, Arroyo del Tejon 'Tejon Arroyo', referring to Tejon settlement [**29**:81]. "Arroyo del Tejon."[4]

This is a tributary of [**29**:70].

The former fields of the pueblo [**29**:82] can be traced along the Arroyo del Tejon, and along the dry Arroyo de la Yuta [**29**:unlocated], in places at a distance of two and three miles from the ruins [**29**:82]. Little watchhouses of which only the foundations are visible indicate their location . . . The Arroyo del Tejon has permanent water as far as these structures are found. I have not noticed any trace of ancient acequias [ditches]; but there is no impossibility that such existed, and that the Tanos of Tunque [**29**:82] cultivated by irrigation. Along the Arroyo de la Yuta [**29**:unlocated] the banks are too steep and the water flows ten to fifteen feet below the surrounding levels.[5]

[1] "The proximity of a pueblo of one stock to one of another linguistic group, and its greater distance from the nearest kindred village, however, is not impossible. Cia [**29**:94], a Queres [Keresan] village, is only 5 miles from Jemez [**27**:33] while a greater distance separates it from Santa Ana [**29**:95], another Queres [Keresan] village. Sandia [**29**:100], a Tigua [Tiwa] pueblo, lies only 13 miles from San Felipe [**29**:69], while at least 30 miles separates it from the nearest Tigua [Tiwa] town, Isleta [**29**:101]. But in ancient times, when the stocks were more on the defensive towards each other, such cases hardly ever occurred. Acoma [**29**:118], however, is one, being nearer to the Zuñis than to its own people at Cia [**29**:94]; but Acoma was impregnable to Indians."—BANDELIER, Final Report, pt. II, p. 114, 1892.

[2] "It was abandoned even previous to 1670. In that year began the emigration of the Piros and Tiguas [Tiwa] from the Salines [**29**:110]; and Paako is not mentioned among the villages that were abandoned after that date."—Ibid., pp. 114–15.

[3] Ibid., pp. 112–15.

[4] Ibid., p. 111.

[5] Ibid., pp. 110–11.

See [**29**:70], [**29**:81], [**29**:82].

[**29**:81] (1) Eng. Tejon settlement. (<Span.). =Span. (2).

(2) Span. Tejon 'badger'. =Eng. (1). "Tejon".[1]

This small Mexican settlement is located from the map above referred to. It gives the name to the arroyo [**29**:80]. Bandelier says of it:

> But the soil is fertile, and at the present day the people of Tejon raise good crops with the aid of summer rains alone . . . Even to-day, people at the Tejon sleep out of doors in summer, as do most of the Pueblos while out on the ranchos. The house (or shanty) is only used for cooking, for sheltering the tools and household articles, and in the case of rain or exceptionally cool weather.[2]

See [**29**:80], [**29**:82].

[**29**:82] (1) Tano Tewa "Tung-ke".[3] "Tung-ge".[4] Given as meaning 'village of the basket'.[5] See also Span. (2), below, which contains evidently forms of the Tewa name. None of the writer's Tewa informants know this pueblo ruin by any name other than Span. Tunque. Whether Bandelier's Tewa form is the real name of the village or merely the result of an attempt on the part of Bandelier's informants to etymologize Span. Tunque, can not be determined. *T̂ɥŋɾ* is the most inclusive Tewa word meaning 'basket.' Tewa *t̂ɥŋge* would mean 'down at the basket' 'down in the basket' (*ge* 'down at' 'over at'), and might well be used as a place-name.

(2) Span. Tunque. Probably from Tano Tewa. See Tewa (1), above. "Que" for *ge* appears in several Hispanized Tewa place-names, as Pojoaque [**21**:29] (<Tewa *P̂osɥywæge*), Tesuque [**26**:8] (<Tewa *T̂ɥnt'age*). For the phonetics of the name cf. also [**13**:27]. "Pueblo de Tunque".[6] "Tunque".[7] "El Tunque".[8]

The ruin has been located for the writer by Mr. A. J. Frank of Albuquerque, New Mexico, who owns a brick manufacturing plant at the site. He says that the ruin lies on high land between [**29**:70] and [**29**:80], as shown on [**29**]. Mr. Frank has removed a portion of the ruin to make room for his brick plant. It seems uncertain whether the ruin is prehistoric or historic. The modern Tewa have as profound ignorance in regard to it as they have about the Tano pueblo ruins in general. Bandelier says:

> Whether the large ruin called El Tunque, three miles north of the Tejon [**29**:81], at the northeastern extremity of the Sandia chain [**29**:83], must be

[1] Bandelier, Final Report, pt. II, p. 111; U. S. Geological Survey, Reconnaisance Map, New Mexico, San Pedro sheet, 1892.

[2] Bandelier, ibid, p. 111 and note.

[3] Bandelier in Ritch, New Mexico, p. 201, 1885; Final Report, pt. I, p. 125, 1890.

[4] Ibid., pt. II, pp. 109, 123, 1892.

[5] Ibid., p. 109.

[6] Doc. of 1770 cited by Bandelier, ibid., p. 112.

[7] Bandelier in Ritch, New Mexico, p. 201, 1885; Final Report, pt. II, pp. 111, 118; Hewett, Communautés, p. 38, 1908; Twitchell in *Santa Fe New Mexican*, Sept. 22, 1910.

[8] Bandelier, op. cit., p. 109.

considered as that of a pre-historic settlement or not, is also a matter of doubt. That it was a Tanos [Tano] village is well ascertained, and its proper name was Tung-ge, or Village of the Basket.[1] It lies on a gentle bare slope near the banks of a stream [29:70] which in the mountains farther south is called Rio de San Pedro, lower down [than [29:82] or than where it is called Rio de San Pedro?] Uña de Gato, and here takes the name of Arroyo del Tunque. A little beyond the ruin the stream sinks and becomes a dry mountain torrent for 12 miles, to its mouth opposite the present pueblo of San Felipe [29:69]. Tung-ge seems to have been the last Tanos [Tano] village towards the west, in pre-historic times. It was also a very extensive pueblo, to be compared for size and plan with the large and extended villages of Se-pä-ue [4:8] and Ho-ui-ri [6:21] of the northern Tehua [Tewa] country. It formed a number of irregular squares, and sometimes two and three separate buildings constitute one side of a quadrangle. The population was therefore not as large as the area covered by the ruins might indicate. I was not able to find a single circular estufa. The walls were mostly of adobe, and had the usual thickness (0.30 m., or one foot). Rubble foundations are visible, but a portion of the ruins consists merely of low mounds. This is particularly the case in the north and east, or on the highest ground. In the western portions the interior of the first story is partly exposed, showing the roof or ceiling made in the usual pueblo fashion by round beams supporting rough splinters, and these in turn a layer of earth. The average of eighty-four rooms measured gave 3.4 by 3.2 meters (11 feet 2 inches by 10 feet 6 inches).

The buildings were two stories high in most places; but the existence of a third story is not impossible. Pottery is scattered about in profusion, and it shows no difference from that at Galisteo [29:39] and other points in the Tanos country where the pueblo type of architecture was represented. I noticed a great deal of obsidian and basalt, fragmentary and complete arrow-heads of both materials, also stone axes, corn grinders, and a few stone chisels and knives; even a spade made of basalt was picked up at Tunque, and is now in my possession. I have not heard of metallic objects. The various objects indicate a primitive culture, one probably anterior to the coming of Europeans; but this is by no means sufficient evidence to justify the conclusion that the pueblo was not also inhabited during historic times.

The former fields of the pueblo can be traced along the Arroyo del Tejon [29:80], and along the dry Arroyo de la Yuta [29:unlocated], in places at a distance of 2 and 3 miles from the ruins. Little watch houses of which only the foundations are visible indicate their location. These watch houses, equivalent to the 'summer ranchos' of the Indians of to-day, are usually quadrangular and of one room only; still I find one with two rooms and of an L shape. Their average size corresponds nearly to that of single rooms in a pueblo of the ancient pattern, with two exceptions. These two, being very small, may have been guard houses merely, where the crops were watched in the daytime or at night, whereas the other may have sheltered entire families during the summer.[2] The foundations are rubble, and the same kind of pot-sherds are scattered about as at the pueblo.

The Arroyo del Tejon [29:80] has permanent water as far as these structures are found. I have not noticed any trace of ancient acequias [ditches]; but there is no impossibility that such existed, and that the Tanos of Tunque cultivated by irrigation. Along the Arroyo de la Yuta [29:unlocated] the banks

[1] "Tung [*T̂uŋ*] is the Tehua word for basket or tray."—BANDELIER, Final Report, pt. II, p. 109, 1892.

[2] "Even to-day, people at the Tejon sleep out of doors in summer, as do most of the Pueblos while out on the ranchos. The house (or shanty) is only used for cooking, for sheltering the tools and household articles, and in case of rain or exceptionally cool weather."—Ibid., p. 111.

are too steep and the water flows 10 to 15 feet below the surrounding levels. But the soil is fertile, and at the present day the people of Tejon [29:81] raise good crops with the aid of summer rains alone. For agricultural purposes the situation of Tung-ge was well chosen. Wood was not far off, and water always at hand, and from a military standpoint the location was not bad. The highest parts of the pueblo commanded a fair range of view in almost every direction.

I have been unable to find any notice of the pueblo of Tung-ge or Tunque in the older documents. It is mentioned in a petition of the year 1770 as an 'ancient pueblo'.[1] I doubt, therefore, if it was occupied at the time when the Spaniards first came.[2]

See [29:70], [29:80], [29:81], and Arroyo de la Yuta [29:unlocated].

[29:83] (1) *'Ōkūp̂i̯ŋ⁄* 'turtle mountain' (*'ōkū* 'turtle' of any species; *p̂i̯ŋ⁄* 'mountain'). "Sandia Mountain, Oku, the 'Sacred Turtle' of Tewa mythology."[3] Why the name "turtle" is applied to the mountain was not known to the San Ildefonso informant whom the writer questioned on that point.

(2) *'Akǫmpije'i̯mp̂i̯ŋ⁄* 'mountain of the south' (*'akǫmpije* 'south' <*'akǫŋ⁄* 'plain', *pije* 'toward'; *'i̯ŋ⁄* locative and adjective-forming postfix; *p̂i̯ŋ⁄* 'mountain'). This is the cardinal mountain of the south of Tewa; hence this name. See CARDINAL MOUNTAINS, page 44.

(3) *Sąndija'i̯mp̂i̯ŋ⁄* 'Sandia Mountain' (*Sąndija*, see Span. (10), below, and also Sandia Pueblo [29:100]; *'i̯ŋ⁄* locative and adjective-forming postfix; *p̂i̯ŋ⁄* 'mountain'). Cf. Eng. (8), Span. (10). This name is very much used by the Tewa. Old Vivian Montoya of San Juan Pueblo appeared to call the mountain regularly thus, and to be unfamiliar with the name *'Ōkūp̂i̯ŋ⁄*.

(4) Picuris "Kepītá."[4] The "Kepī" is evidently the same as Cochiti (6), Zuñi (7), below; "—tá" is doubtless for the Picuris equivalent of Taos *t'ă* 'down at'. Cf. Cochiti (6), Zuñi (7).

(5) Jemez *Kiŭtâwe*, of obscure etymology. This is the old Jemez name of the mountain furnished me by Pablo Toya and at present said to be known to but few of the Jemez, who call the mountain by its Span. name.

(6) Cochiti *Tsépe*, of obscure etymology. =Zuñi (7). Cf. Picuris (4).

(7) Zuñi "tsī'p̂ i j a," of obscure etymology. "Chi'pia."[5] =Cochiti (6). Cf. Picuris (4).

[1] "The *Peticion* of the authorities of Santo Domingo [28:109] and San Felipe [29:69] jointly for a tract of land bounded in the east, 'por el oriente con un pueblo antiguo llamado el Pueblo de Tunque', MS., September 20, 1770."—BANDELIER, Final Report, pt. II, p. 112, 1892.

[2] Ibid., pp. 109–12.

[3] Hewett, Archæology of the Rio Grande Valley, in *Papers School Amer. Archæol.*, No. 4, p. 9, 1909.

[4] Spinden, Picuris notes, 1910.

[5] Mrs. M. C. Stevenson, The Zuñi Indians, *Twenty-third Rep. Bur. Amer. Ethn.*, p. 407, 1904.

(8) Eng. Sandia Mountain(s). (<Span.). =Span. (10). Cf. Tewa (3). "The Sandia."[1] "Sandia chain."[2] "Sandia Mountains."[3]

(9) Span. "Sierra de Puaray."[4] The mountain is thus called from Puaray [**29**:unlocated], a former Tiwa pueblo situated near Bernalillo [**29**:96], just as it is called Sandia Mountain from Sandia Pueblo [**29**:100]. Bandelier[5] identifies the name with the "Sierra de Sandia."

(10) Span. Sierra de Sandia 'Sandia Mountain', so called from Sandia Pueblo [**29**:100], which is situated in the Rio Grande Valley opposite the central part of the mountain. =Eng. 8. Cf. Tewa (3), Span. (9). "Sierra de Sandia."[6]

(11) Span. Sierra de los Mansos 'Mansos Mountains.' "Sierra de los Mansos."[7] According to Bandelier this name refers to both the Manzano [**29**:104] and the Sandia Mountains; see (8), above). See also [**29**:104].

This is a very large and conspicuous mountain, its highest peak [**29**:84] rising to 10,609 feet, according to the Wheeler Survey.

> The town of Bernalillo [**29**:96] lies 5,084 feet above the sea level, and the base of the Sandia Mountains is not over 5 miles distant. The summit [**29**:84] is 10,609 (?) feet high, and the western front descends in almost perpendicular cliffs and crags. The appearance of this chain as seen from the town [**29**:96] or from the opposite river bank, is therefore unusually impressive.[8]

Sandia Mountain is the sacred cardinal mountain of the south, of the Tewa; see CARDINAL MOUNTAINS, page 44. According to Tewa mythology its summit was the home of *'Okʿuwaᵭiŋᵭ*, father of the two War Gods, and there the War Gods were reared. *Wąkwijo* 'Wind Old-Woman' also lives on its summit; she makes the wind. Mrs. Stevenson[9] tells us that according to Zuñi mythology the War Gods went to live on the summit of Sandia Mountain when their activities were finished. The Cochiti also have a tradition to this effect, but the Tewa appear to know nothing of this. A friend who has climbed the mountain informs the writer that he noticed no stone pile or shrine on the summit, yet a San Juan Indian stated that the Keresans make, or at least used to make, religious pilgrimages to the summit. See [**29**:84], [**29**:85], [**29**:100], [**29**:104].

[1] Bandelier, Final Report, pt. II, p. 108, note, 1892.
[2] Ibid., pp. 108, 109, 112.
[3] Ibid., p. 231.
[4] Relaciones de todas las cosas que en el Nuevo Mexico se han visto y sabido, 1626, MS., par. 7, quoted by Bandelier, ibid., p. 113, note.
[5] Ibid., p. 113.
[6] Bandelier, Delight Makers, p. 438, 1890; also Final Report, pt. II, p. 113.
[7] Rivera, Diario y Derrotero, p. 29, 1736, quoted by Bandelier, ibid., p. 232, note.
[8] Ibid., p. 222.
[9] The Zuñi Indians, *Twenty-third Rep. Bur. Amer. Ethn.*, p. 407, 1904.

[**29**:84] (1) *'Ōkūp̨iŋk̂ewe* 'turtle mountain peak' (*'Okūp̨iŋ ⁄*, see [**29**:83]; *k̂ewe* 'peak' 'top').

(2) *'Aqᵘmpije'imp̨iŋk̂ewe* 'south mountain peak' (*'Aqᵘmpije'imp̨iŋ ⁄*, see [**29**:83]; *k̂ewe* 'peak' 'top').

(3) *Sąndija'imp̨iŋk̂ewe* 'Sandia Mountain Peak' (*Sąndija'imp̨iŋ ⁄*, see [**29**:83]; *k̂ewe* 'peak' 'top').

(4) Eng. Sandia Peak. "Sandia Peak."[1]

This is the highest peak of Sandia Mountain. It appears to be a mythologically important place of the Pueblos. See [**29**:83], [**29**:85].

[**29**:85] Eng. "South Sandia Mountain."[1] The southern height of Sandia Mountain [**29**:83] is so called.

[**29**:86] Span. El Cangelon 'the horn' 'the prong', referring to the shape of the mesa height. "Cangelon."[2] "Mesa del Cangelon."[3] This means 'mesa of the horn."

This name is given to the height north of the confluence of Jemez Creek [**29**:89] with the Rio Grande. Somewhere on or near it is situated the pueblo ruin [**29**:87]. See references to the 'Cangelon' by Bandelier, under [**29**:87]; see also [**29**:88].

[**29**:87] Nameless pueblo ruin. Bandelier was first informed that it was the ruin of a Keresan pueblo, the first pueblo of the Santa Ana [**29**:95] Indians in this section; but later he doubts this information and thinks that it may be a Tiwa ruin.[4] If it is really old Santa Ana, one can easily determine what names the Indians would give it in various dialects.

> There exists, to my knowledge, but one Queres [Keresan] ruin south of San Felipe [**29**:69]. This [**29**:87] does not stand on the river bank, but west of it, in the wild labyrinth of lava, basalt, and trap about the 'Cangelon' [**29**:86], north of Bernalillo [**29**:95]. The ruin, which I have not seen, is claimed by the Queres [Keresans] of Santa Ana [**29**:95] as the first pueblo inhabited by their ancestors in this section.[5]
>
> There were consequently three pueblos of the Santa Ana [**29**:95] tribe; one near the Cangelon [**29**:86], which is prehistoric.[6]
>
> Whether the ruin on the Mesa del Cangelon [**29**:86] is that of a Tigua [Tiwa] pueblo, or whether it was the ancient pueblo of the Queres [Keresans] of Santa Ana [**29**:95], is still doubtful. . . . I have lately been informed that there is a ruin [named Pueblo Ruin [**29**:unlocated]] opposite Algodones [**29**:78], in which case the one on the Cangelon must have been a Tigua pueblo. Not having investigated the locality myself, I withhold my opinion.[7]

[1] U. S. Geological Survey, Reconnaissance Map, New Mexico, San Pedro sheet, 1892.

[2] Bandelier, Final Report, pt. II, pp. 193 and note, 196, 1892.

[3] Ibid., pp. 222, 224.

[4] Ibid., p. 193.

[5] "I am in doubt whether this ruin stands north or south of the mouth of the Jemez River [**29**:89]. The 'Cangelon,' literally prong or horn, is a very prominent rocky pillar rising above a volcanic mesa 4 miles north of Bernalillo."—Ibid.

[6] Ibid., p. 196.

[7] Ibid., p. 224 and note.

See [29:86], [29:88], [29:95], and Nameless pueblo ruin opposite Algodones [29:79], [29:unlocated].

[29:88] (1) Cochiti *Támajaʃóma* 'old Santa Ana' (*Támaja*, see [29:95]; *ʃóma* 'old'). The Cochiti informant says that this ruin and its Keresan name are very well known among the Indians. It has not been possible, however, to find any Tewa who knows it. For quoted forms see under [29:95].

(2) Eng. Old Santa Ana. (<Span.). =Span. (3). Cf. Cochiti (1). For quoted forms see under [29:95].

(3) Pueblo Viejo de Santa Ana 'old pueblo of Santa Ana.' =Eng. (3). Cf. Cochiti (1). For quoted forms see under [29:95].

This is the ruin of old Santa Ana, a historic pueblo. "About midway [in [29:67]] there is a considerable elevation, on whose summit stand the ruins of the second pueblo of Tan-a-ya or Santa Ana."[1] For the history of this pueblo see quotations under [29:95]. That this is the second pueblo of Santa Ana rests on very uncertain information obtained by Bandelier; see [29:87]. See also Nameless pueblo ruin opposite Algodones [29:78], [29: unlocated].

[29:89] Jemez Creek, see [27:34].

[29:90] Nameless arroyo which enters the Rio Grande a short distance above the main part of Algodones settlement [29:78]. This arroyo appears on all the maps, but without name.

[29:91] (1) Jemez *Sąnselö*. (<Span.). =Eng. (2), Span. (3). Strangely enough no native name is known to the Jemez.

(2) Eng. San Isidro settlement. (<Span.). =Jemez (1), Span. (3).

(3) Span. San Isidro 'Saint Isadore'. =Jemez (1), Eng. (2). The Span. name is frequently spelled Ysidro.

This is a large and somewhat scattered Mexican settlement, on the west side of Jemez Creek [29:89], three or four miles below Jemez Pueblo [27:35]. Cf. "San Ysidro mineral spring near Jemez" [29:unlocated].

[29:92] (1) Jemez *Tăsâwă'wă*, *Tăsâwă'mų* 'white-earth canyon' (*tăsâ* 'a kind of white earth used for whitewashing the interior walls of houses'; *wă'wă*, *wă'mų* 'canyon' 'cañada'). This kind of earth is said to occur somewhere in the cañada; hence the name.

(2) Eng. Salt Creek. (<Span.). =Eng. (3), Span. (4).

(3) Eng. Salado Creek. =Eng. (2), Span. (4). "Salado Creek".[2]

(4) Span. Rio Salado 'salt river'. =Eng. (2), Eng. (3). "Salado".[3]

[1] Bandelier, Final Report, pt. II, p. 194, 1892.

[2] Land of Sunshine, a Book of Resources of New Mexico, p. 177, 1906.

[3] Bandelier, op. cit., p. 207.

This is a large cañada which enters Jemez Creek [29:89] from the west. An old Indian trail connecting Jemez and the Laguna [29:117] villages passes up this cañada. "On Salado Creek, 4 miles south of San Ysidro [29:91], Sandoval County, have been discovered soda springs".[1]

[29:93] (1) *Tsepi̯ŋ꜀* 'eagle mountain' (*tse* 'eagle'; *pi̯ŋ꜀* 'mountain'). This is probably translated from Jemez (2).

(2) Jemez *Se∫ü* 'eagle mountain' (*se* 'eagle'; *∫ü* 'mountain'). =Tewa (1).

This is a small mountain almost due south of Jemez Pueblo [27:35]. It is conspicuous from nearly all the surrounding country. For some reason this mountain seems to be peculiarly well known to the Tewa. The Tewa name was obtained at San Ildefonso.

[29:94] (1) *'Okuwaɹeg̱e'ǫŋwi̯* 'pueblo down by the place of the scattered hills' (*'oku* 'hill'; *waɹe* 'to scatter' 'scattered'; *g̱e* 'down at' 'over at'; *'ǫŋwi̯* 'pueblo'). The name refers to the hills or portions of mesa about Sia Pueblo. The name contains *waɹe-*, not *-waɹi-*, for the latter would mean 'wide gap'. "O-ku-wa'-ri":[2] given as meaning "place of the sand-dunes".

(2) Picuris "Ël-ke-ai'".[2]

(3) Sandia "Tŭnavwá".[2] =Isleta (4).

(4) Isleta "Tŭnawák".[2]

(5) Jemez *Sa'jakwă* (etymology doubtful). =Pecos (6). "Sai'-a-kwa".[2]

(6) Pecos "Sayaqúakwá".[3] "Sai'-o-kwâ".[2] =Jemez (5).

(7) Cochiti *Tsé'ja*, of obscure etymology. =Sia (8), Keresan (9), Oraibi Hopi (11), Eng. (14), Span. (15). Cf. Jemez (5), Pecos (6). The Sia people are called regularly *Tsé'jamæ* (*mæ* 'people').

(8) Sia *Tsé'ja*, of obscure etymology. =Cochiti (7), Keresan (9), Oraibi Hopi (11), Eng. (14), Span. (15). "Tsia".[4] Cf. Jemez (5), Pecos (6).

(9) Keresan (dialect unspecified) "Sia".[5] "Siay".[6] "Cia".[7] "Chia".[8] "Tria".[9] "Trios".[10] "Zíá",[11] "Tzia".[12] "N. S. de

[1] Land of Sunshine, a Book of Resources of New Mexico, p. 177, 1906.
[2] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 2, p. 563, 1910.)
[3] Stevenson, Pecos MS. vocab., Bur. Amer. Ethn., 1887.
[4] Hodge, op. cit., p. 562.
[5] Espejo (1583) in *Doc. Inéd.*, xv, p. 178, 1871.
[6] Ibid., p. 115.
[7] Mendoça (1586) in Hakluyt, Voy., pp. 461, 469, 1600; Davis, Span. Conq. N. Mex., p. 202, 1869; Bandelier, Final Report, pt. I, pp. 126, 260, 1890; pt. II, pp. 20, 193, 196, 1892.
[8] Castañeda (1596) in Ternaux-Compans, Voy., IX, p. 110, 1838; Jaramillo, ibid., p. 371; Bandelier, op. cit., p. 193, 1892 (quoting Castañeda).
[9] Oñate (1598) in *Doc. Inéd.*, XVI, pp. 115, 254, 1871.
[10] Ibid., 102.
[11] Villagran, Hist. Nuevo Mex., p. 115, 1610.
[12] De l'Isle, Carte Mex. et Floride, 1703; Bandelier, op. cit., pt. I, pp. 126, 260.

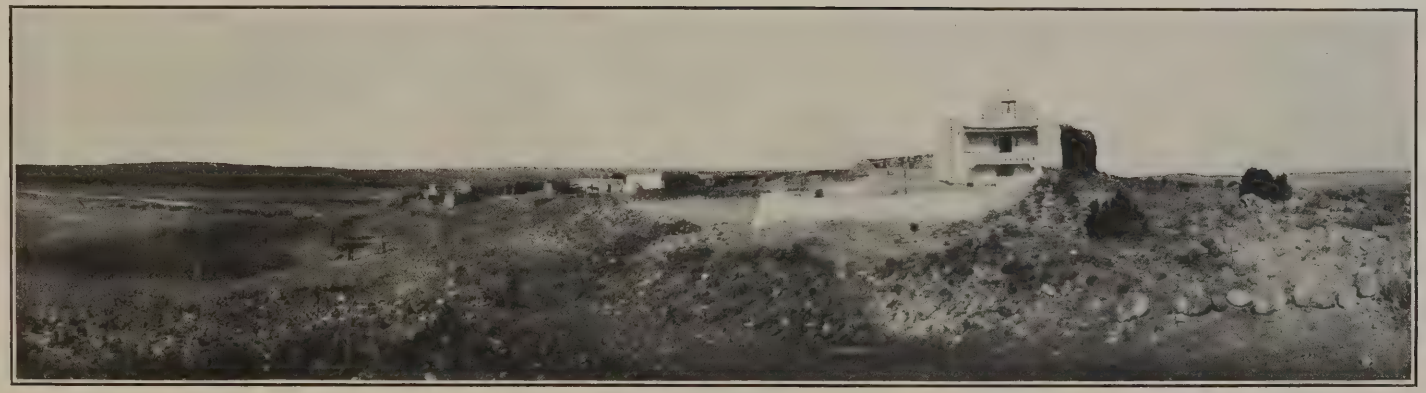
la Asumpcion de Zia".[1] "Cla".[2] "Cice".[3] "Tse-ah".[4] "Silla".[5] "Pia".[6] "Sille".[7] "Zea".[8] "Nuestra Señora de la Assumpsion de Zia".[9] "Chea".[10] "Cilla".[11] "Lia".[12] "Tse-a".[13] "Tsia".[14] "Ciya".[15] "Siya".[15] "Tzi-a".[16] "N. S. de la Assunscion de Zia".[17]

(10) Keresan (dialect unspecified) "Cuame".[18] Cochiti *kwémæ* would mean 'southern people', and it is very likely that for this the word is intended.

We must therefore leave the Rio Grande for the present, and turn to that western tributary [29:89] where a branch of the Queres [Keresans], very characteristically designated by Antonio de Espejo as 'Pun-a-mes', or 'People in the West',[19] already dwelt in the sixteenth century.

Espejo's "Punames" may stand for a Keresan *pón ɟemæ;* in the Cochiti dialect the form *pón ɟe* occurs with the same meaning as *po* 'west'; Cochiti *mæ* means 'people'. The Cochiti term meaning 'south people' or 'west people' would apply to all the people in the regions designated, whatever their language or affiliations. Bandelier does not make clear that "Pun-a-mes" or "Cuame" was applied to the Sia, but, following Espejo's evident use of the term, employs it here to designate the Sia-Santa Ana branch of the Keresans. He appears to think the term 'south people' inappropriate. It is safe to say that the Keresans of the Rio Grande Valley never apply the term 'south people' or 'west people' to the Sia-Santa Ana Keresans as a special designation, but that if they do think of their cardinal location they think of them as being as much in the south as in the west. Elsewhere Bandelier[20] says: "Espejo, who calls the Cias 'Punames', mentions a cluster of five [pueblos], the largest of which was called 'Sia'".[21]

[1] Alencaster (1805) quoted by Prince, N. Mex., p. 37, 1883.
[2] Pike, Explor. Travels, map, 1811 (misprint).
[3] Calhoun in Cal. Mess. and Corresp., p. 215, 1850 (misprint).
[4] Simpson, Rep. to Sec. War, p. 143, 1850.
[5] Parke, map of N. Mex., 1851.
[6] Kern in Schoolcraft, Ind. Tribes, IV, p. 39, 1854 (misprint).
[7] Lane (1854) in ibid., V, p. 689, 1855.
[8] Meriwether (1856) in *H. R. Ex. Doc. 37*, 34th Cong., 3d sess., p. 146, 1857.
[9] Ward in *Ind. Aff. Rep.* for 1867, p. 213, 1868.
[10] Simpson in *Smithsonian Rep.* for 1869, p. 339, 1871.
[11] Davis, Span. Conq. N. Mex., p. 202, 1869.
[12] Brevoort, New Mexico, p. 20, 1874 (misprint).
[13] Loew cited by Gatschet, Zwölf Sprachen aus dem Südwesten Nordamerikas, p. 41, 1876.
[14] Loew in *Wheeler Surv. Rep.*, VII, p. 345, 1879.
[15] Bancroft, Ariz. and N. Mex, p. 58, 1889.
[16] Bandelier, Final Report, pt. II, pp. 193, 196, 1892.
[17] Donaldson, Moqui Pueblo Inds., p. 91, 1893.
[18] See article *Punames* in Handbook Inds., pt. 2, p. 327, 1910.
[19] "*Relacion del Viage* (Doc. de Indias, vol. XV, p. 11), and *Expediente y Relacion*, p. 178. The proper Queres [Keresan] word is 'Pun-ama', but the corrupt version in Hakluyt has 'Cuame.' *El Viaie que hizo*, p. 9. This leads to an important misconception, as 'Ku-a-ma' means 'the people in the *South*. How the mistake was made, while still preserving a word of the Queres [Keresan] idiom, is a mystery, as Cuame is plainly as good a Queres word as Puname, but with an entirely different signification."—BANDELIER, op. cit., p. 193.
[20] Ibid., p. 197.
[21] *Relacion del Viage*, p. 115.—Ibid.



A. SIA PUEBLO



B. SCENE NEAR CABEZON, NEW MEXICO, CABEZON MESA ON THE LEFT

(11) Oraibi Hopi *Tsija'*[a]. (<Kéresan?). =Cochiti (7), Sia (8), Keresan (9), Eng. (14), Span. (15). Cf. Jemez (5), Pecos (6). The Sia people are called by the Oraibi Hopi *Tsija'sinomö* (*sinomö* 'people').

(12) Navaho "Tlogi":[1] given as meaning 'hairy'. "Tl'ǫ́gi":[2] given as meaning Sia. "Tl'ǫ́gi":[3] given as meaning the Sia (Indians).

(13) (Unknown source) "Tlascala".[4] "Tlaxcala".[5] According to the *Handbook of Indians* (pt. 2, p. 563, 1910), Bancroft[6] thinks that this name may be applied to Sia.

(14) Eng. Sia. (<Span.). =Cochiti (7), Sia (8), Keresan (9), Oraibi Hopi (11), Span. (15); cf. Jemez (5), Pecos (6). This is the spelling adopted by Mrs. Stevenson in her report on the Sia,[7] also in the *Handbook of Indians*, and in current ethnologic literature.

(15) Span. Sia, Zia. (<Keresan). =Cochiti (7), Sia (8), Keresan (9), Oraibi Hopi (11), Eng. (14); cf. Jemez (5), Pecos (6). See quoted forms under Keresan (9), above. At the present time the spelling Zia seems to be more common in Span. than Sia. The name is pronounced *sí̱ja* in N. Mex. Span., and sounds exactly the same as the word silla 'chair'.

(16) Span. "Sant Pedro y Sant Pablo,"[8] meaning 'Saint Peter and Saint Paul'.

(17) Span. Nuestra Señora de la Asuncion 'Our Lady of the Assumption'. "N. S. de la Asumpcion de Zia."[9] "Nuestra Señora de la Assumpsion de Zia."[10] "Asuncion."[11] "N. S. de la Assunscion de Zia."[12]

This is a small Keresan pueblo situated on the north side of Jemez Creek [**29**:89]. The dialect resembles closely the dialects of Cochiti [**28**:77], Santo Domingo [**28**:109], San Felipe [**28**:69], and Santa Ana [**28**:95], and is more distantly related to those of Laguna [**29**:116] and Acoma [**29**:118]. The history of Sia is discussed by Bandelier,[13] who also mentions a migration story of the Sia.[14] See [**29**:89]; also plate 21, *A*.

[**29**:95] (1) *ʃaɻeɋe'ǫŋwi̱* 'pueblo down at the dancing place' 'dancing place pueblo' (*ʃaɻe* 'dance', noun; *ɋe* 'down at' 'over at';

[1] Curtis, Amer. Ind., I, p. 138, 1907.
[2] Franciscan Fathers, Ethnol. Dict. Navaho Lang., p. 135, 1910.
[3] Ibid., p. 128.
[4] Bustamante and Gallegos (1582) in *Doc. Inéd.*, XV, p. 85, 1871.
[5] Ibid., p. 92.
[6] Ariz. and N. Mex., p. 77, 1889.
[7] *Eleventh Rep. Bur. Ethn.*, pp. 9 et seq., 1894.
[8] Oñate (1598) in *Doc. Inéd.*, XVI, p. 254, 1871.
[9] Alencaster (1805) in Prince, N. Mex., p. 37, 1883.
[10] Ward in *Ind. Aff. Rep.* for 1867, p. 213, 1868.
[11] Bancroft, Ariz. and N. Mex., p. 281, 1889.
[12] Donaldson, Moqui Pueblo Indians, p. 91, 1893.
[13] Final Report, pt. II, pp. 196–99, 1892.
[14] Ibid., p. 21.

'ǫŋwį 'pueblo'). This is the old name of Santa Ana, current at all the Tewa villages of the Rio Grande. Why it was originally given is not known to the informants.

(2) Picuris "*Pátuthā'*."[1] The *-thā'* is perhaps for the Picuris equivalent of Taos *t'ă* 'down at.'

(3) Tiwa (Isleta) "Hwerói."[2]

(4) Jemez *Tɥdagi'i*, of obscure etymology (*tɥda* unexplained; *gi'i* locative). =Pecos (5). The people are called *Tɥdagi'ítsâ'âʃ* (*tsâ'âʃ* 'people'). "Tu'-na-ji-i':"[2] Given as the Jemez and Pecos form.

(5) Pecos "Tu'-na-ji-i':"[2] =Jemez (4), given as the Jemez and Pecos form.

(6) Cochiti *Támaja* of obscure etymology. =San Felipe (7), Sia (8), Santa Ana (9), Keresan (10), Oraibi Hopi (11). "Támaiya."[2]

(7) San Felipe "Támaiya."[2] =Cochiti (6), Sia (8), Santa Ana (9), Keresan (10), Oraibi Hopi (11).

(8) Sia *Támaja* of obscure etymology. =Cochiti (6), San Felipe (7), Santa Ana (9), Keresan (10), Oraibi Hopi (11). "Tamayá."[2]

(9) Santa Ana *Támaja* of obscure etymology. =Cochiti (6), San Felipe (7), Sia (8), Keresan (10), Oraibi Hopi (11). The name was earlier applied to [**29**:88] or to still more remote predecessors of the present Santa Ana Pueblo. The Santa Ana people are called *Támajamæ* (*mæ* 'people'). =Cochiti (6), San Felipe (7), Sia (8), Keresan (10), Oraibi Hopi (11). "Tamayá."[2] "Tamajæme:"[3] evidently for *Támajamæ* 'Santa Ana people'; see above.

(10) Keresan (dialect unspecified) "Tamaya."[4] "Tamy."[5] "Tom-i-ya."[6] "To-Mia."[7] "Ta-mă-yă."[8] "Tamya."[9] "Ta-ma-ya."[10] "Tan-a-ya."[11] "Ramaya."[12]

(11) Oraibi Hopi *Tamaja*. (<Keresan). =Cochiti (6), San Felipe (7), Sia (8), Santa Ana (9), Keresan (10).

(12) Eng. Santa Ana. (<Span.). =Span. (13). The current pronunciation is *sǽntə ænə*, in contradistinction to the Span. pronunciation *santána*.

[1] Spinden, Picuris notes, MS., 1910.
[2] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 2, p. 454, 1910).
[3] Spinden, Santa Ana notes, 1911.
[4] Oñate (1598) in *Doc. Inéd.*, XVI, p. 115, 1871.
[5] Ibid, p. 102; Bandelier, Final Report, pt. I, p. 194, 1890 (quoting Oñate).
[6] Simpson, Rep. to Sec. War, p. 143, 1850.
[7] Loew in *Ann. Rep. Wheeler Surv.*, app. LL, p. 178, 1875.
[8] Bandelier in *Archæol. Inst. Bull.*, I, p. 18, 1883.
[9] Ibid. (quoting Coronado [Oñate]).
[10] Bandelier, Final Report, pt. I, pp. 126, 260.
[11] Ibid., pt. II, p. 194 (quoting Oñate).
[12] Columbus Mem. Vol., p. 195, 1893 (misquoting Oñate).

(13) Span. Santa Ana 'Saint Ann'. =Eng. (12). Santa Ana."[1] "S. Anna."[2] "S^{ta} Ana."[3] "Santa Anna."[4] "Sta. Ana."[5] "S^{t}. Ana."[6] "Santana."[7]

This is the present Santa Ana Pueblo, situated on a low bluff on the north side of Jemez Creek. (Pl. 20, *B*.) There are two circular, semisubterranean estufas at Santa Ana and an old Roman Catholic church. The Indians have their farming lands in the Rio Grande Valley 6 miles distant from the pueblo, and in summer the pueblo is often deserted except for an old man or two stationed to guard it. The Indians frequently all return to the pueblo for a day or more during the summer time in order to conduct ceremonies. The language of Santa Ana closely resembles that of Cochiti [**28**:77], Santo Domingo [**28**:109], and San Felipe [**29**:69], and, perhaps a little less closely, that of Sia [**29**:94]. According to both Bandelier and statements made to the writer by a Cochiti Indian, the predecessor of Santa Ana Pueblo was the historic, now ruined [**29**:88], which bore the same name, Támaja, and is now distinguished by the Cochiti (and probably other Keresans) as *Támaja-ʃóma* (*ʃóma* 'old'). According to uncertain tradition obtained by Bandelier there was a still earlier predecessor of San Felipe Pueblo, probably [**29**:87], q. v. Bandelier says the following about Santa Ana:

"Santo Domingo [**28**:109], San Juan [**11**:San Juan Pueblo], Santa Ana and especially Acoma [**29**:118], consist of several parallel rows of houses forming one to three 'streets'."[8]

Bandelier also writes at length on the history of Santa Ana.[9] See [**29**:87], [**29**:88], Nameless pueblo ruin opposite Algodones [**29**:78], [**29**:unlocated], [**29**:67], and Keresan (NAMES OF TRIBES AND PEOPLES).

[**29**:96] (1) Jemez *Bą̆lă̆lijo*. (<Span.). =Eng. (3), Span. (4).

(2) Navaho "Khĭn Nodőzi:"[10] given as meaning 'striped houses'.

(3) Eng. Bernalillo settlement. (<Span.). =Jemez (1), Span. (4).

(4) Span. Bern lillo, apparently a diminutive of Bernardo 'Bernard'. Why the name was applied has not been learned.

This is a large Mexican settlement on the west side of the Rio Grande. The Indians of the nearest pueblos do much trading

[1] Oñate (1898) in *Doc. Inéd.*, XVI, p. 114, 1871.
[2] Blaeu, Atlas, XII, p. 67, 1667.
[3] D'Anville, Map. Amér. Sept., 1846.
[4] Villa-Señor, Theatro Amer., II, 415, 1748.
[5] Alcedo, Dict. Geog., I, p. 85, 1786.
[6] Arrowsmith, Map N. A., 1795, ed. 1814.
[7] Hezio (1797–98) in Meline, Two Thousand Miles, p. 209, 1867
[8] Bandelier, Final Report, pt. I, p. 265, 1890.
[9] Ibid., pt. II, pp. 193–196, 1892.
[10] Franciscan Fathers, Ethn. Dict. Navaho Lang., p. 135, 1910

here. There is a wagon bridge [**29**:122] across the Rio Grande northwest of the center of Bernalillo.

"Bernalillo was founded by Vargas in 1695, after the Spanish power had been re-established."[1] For pueblo ruins at Bernalillo see [**22**:97], [**29**:98], [**29**:99], [**29**:123], and Navaho "Tqo Hajiłĕhe" [**29**:unlocated].

[**29**:97] (1) Sandia "Kua-ua."[2] "Kuaua."[3]

(2) Span. "Torreon."[4] This means 'large tower,' being the augmentative of torre 'tower.' "The site also bears the Spanish name of 'Torreon,' but I saw no trace of a round tower, as the designation would imply."[4]

Whether the ruin on the Mesa del Cangelon [**29**:78] is that of a Tigua [Tiwa] pueblo, or whether it was the ancient pueblo of the Queres [Keresans] of Santa Ana [**29**:95], is still doubtful. [[*Footnote:*] I have lately been informed that there is a ruin [Pueblo Ruin] opposite Algodones [**29**:unlocated], in which case the one [**29**:87] on the Cangelon [**29**:86] must have been a Tigua [Tiwa] pueblo. Not having investigated the locality myself, I withhold my opinion.] But it [**29**:87] is, at all events, the first of a series of ruins scattered along the right [west] bank of the Rio Grande. The bluffs on that side hug the river bank quite closely, leaving only a narrow strip of fertile bottom, but affording excellent sites for lookouts. A huge lava flow approaches these bluffs from the west, and reaches the river south of Bernalillo [**29**:96], receding from it again near Albuquerque [**29**:103]. It is separated from the great lava deposits [**29**:67] of San Felipe [**29**:69] by the sandy bottom of the Jemez stream [**29**:89], and by a low mesa with reddish soil that faces Bernalillo [**29**:96]. On the brink of that mesa [with reddish soil] stand four ruins [[**29**:97] counted as two by Bandelier, but described as one, [**29**:98] and [**29**:99]], directly opposite the latter town [**29**:96].

North of the bridge [**29**:122] across the Rio Grande [from Bernalillo [**29**:96]] lie the remains of a considerable village. I have not been able to ascertain whether it was one of the historical pueblos of Coronado's time, or whether its abandonment antedated 1540. The name given to me by the Sandia [**29**:109] Indians, Kua-ua, seems to designate the site and not the ruin. Still it may also have been the name of the latter. Figure 24 of Plate I [of Final Report, pt. II, 1892] is intended for a representation of its ground plan, and it will be seen that the village consisted of a main building with two wings . . . Another ruined structure, measuring 55 by 22.3 meters (168 by 68 feet), stands in the front of this building, almost equidistant from the eastern ends of the northern wing and the central projection. The northern wing is 149 meters (455 feet) long, the west side of the house 132 meters (403 feet), and the southern wing 60 meters (210 feet); so that this building is one of the largest of the pueblo houses of New Mexico. [[*Footnote:*] The large house at Pecos [**29**:33] has a perimeter of 362 meters (1,190 feet), and the 'Pueblo Bonito' [of northwestern New Mexico] comes next to it; the length of the two wings at Kuaua and of the western side, together, is 350 meters (1,068 feet).]

It is impossible to determine exactly how many stories this great house originally had, but it seems almost certain that there were more than two in some parts of it; I therefore estimate its population at not over 600 souls.

[1] Bandelier, Final Report, pt. II, pp. 221–222, 1892.
[2] Ibid., p. 225.
[3] Ibid., pp. 225 and note, 226 and note, 227.
[4] Ibid., p. 226.

I was unable to detect any estufas, yet it is by no means certain that there were none outside the dwellings; the ground is covered with rubbish, and the circular depressions might have escaped my notice or have become filled up; or they may have been built inside among the rooms. The foundations show rubble and adobe, and most of the walls are of the latter material. Their thickness varies from 0.17 to 0.38 m. (7 to 15 inches), and the average size of 55 rooms is 4.1 by 2.8 m. (12½ by 8½ feet).

The pottery is largely of the type with coarsely glazed decorations, and I saw no corrugated fragments; but common cooking pottery, plain black, was also well represented. Much obsidian, moss-agates, chips of flint and lava, broken metates and 'manos', and a few bits of turquoise were the other objects lying about on the surface. The site also bears the Spanish name of 'Torreon'; but I saw no trace of a round tower, as the designation would imply.[1]

See [**29**:96], [**29**:98], [**29**:99], [**29**:122], [**29**:123].

[**29**:98] Nameless pueblo ruin on the west side of the Rio Grande a short distance south of the wagon bridge [**29**:122].

The writer has seen this ruin, but made no notes on it and obtained no information about it from Indians. Bandelier says of it:

South of the bridge [**29**:122] a short distance from Kuaua [**29**:97], on a rather elevated dune, are low mounds covered with bits of pottery, obsidian and rubble. One of them forms a hollow quadrangle about 30 meters square (95 feet), and 300 feet south of it are two others. The mounds show great decay in both places, as if they were the ruins of houses much older than those of Kuaua [**29**:97].[2]

See [**29**:96], [**29**:97], [**29**:99], [**29**:122], [**29**:123].

[**29**:99] (1) Southern Tiwa (Sandia-Isleta language) "Puaray", etc. The etymology is given by Vetancurt (1696 (?)):[3] "El nombre Puray quiere decir gusanos, que es un género de que abunda aquel lugar." Bandelier[4] comments on this: "Whether by 'gusano' a worm or a beetle, a centipede or a julus, is meant, I cannot tell. I noticed at the ruins of Kuaua [**29**:97] a number of Coleoptera of a singular species, which attracted my attention the more, as beetles are scarce in New Mexico." "Poala".[5] "Puala".[6] "Pualas".[7] "Puála".[8] "Puaray".[9] "Púarái".[10] "Puruai".[11] "Puary".[12] "Puray".[13] "Paray".[14] "Pauray".[15]

[1] Bandelier, Final Report, pt. II, pp. 224–226, 1892.
[2] Ibid., p. 226.
[3] In Teatro Mex., III, p. 312, 1871.
[4] Bandelier, op. cit., p. 226, note.
[5] Espejo (1583) in Hakluyt, Voy., III, p. 468, 1600.
[6] Espejo (1583) in *Doc. Inéd.*, XV, p. 175, 1871.
[7] Espejo (1583), ibid., p. 112.
[8] Oñate (1598), ibid., XVI, p. 208, 1871.
[9] Ibid., pp. 109, 115; Bandelier, op. cit., pp. 227 and note, 228 and note, 229, 230.
[10] Villagran, Hist. Nueva Mex., p. 137, 1610.
[11] Salmeron (1629) quoted by Bancroft, Native Races, I, p. 600, 1882.
[12] Doc. of 1681 quoted by Bandelier, op. cit., p. 169.
[13] Vetancurt (1696?) in Teatro Mex., III, p. 312, 1871.
[14] Jefferys, Amer. Atlas, map 5, 1776.
[15] Bowles, Map Amer., 1784.

"Paola".[1] "Puruay".[2] "Puara".[3] "Poalas".[4] "Pruara".[5] "Puar-ay".[6]

(2) Source unknown: "Coofer".[7] "Coofert".[8]

(3) Southern Tiwa (Sandia-Isleta language) "Tiguex", etc.; see Tiwa (NAMES OF TRIBES AND PEOPLES). Hodge[9] says: "The identification of Puaray with the Tiguex village of the Tiguex province of the chroniclers of Coronado's expedition is determined by statements made by the Indians to Espejo in 1583, and by the discovery there by Oñate, in 1598, of a partially effaced painting representing the murder of the missionaries". There is no reason in the judgment of the present writer why Bandelier's and Hodge's identification of Puaray with "Tiguex" should not be accepted, and he regards Dellenbaugh's attempt[10] to locate Tiguex farther south as unsuccessful.

(4) Span. "Sant Antonio de Padua".[11] This was the first saint-name applied, meaning 'Saint Anthony of Padua'.

(5) Span. San Bartolomé.[12] This was the mission name; it means 'Saint Bartholomew'.

(6) Span. "Santiago";[13] this means 'Saint James'.

This village is also called 'Pueblo de Santiago', although the patron saint of Puaray was St. Bartholomew. From what this modern appellation was derived I cannot surmise. That it was really Puaray was asserted by Indians of Sandia, and it also follows from the location of the so-called Gonzalez grant.[13]

This pueblo was identified as Puaray by Bandelier, who describes it and discusses its history.[14] He says in part:

In front of the southern portion of the town of Bernalillo [**29**:96], in a situation very similar to that of Kuaua [**29**:97], on a gravelly bluff overlooking the river, from which a magnificent view is enjoyed of the formidable Sierra de Sandia [**29**:83], stand the remains of the historic pueblo of Puar-ay, or Village of the Worm or Insect [<Vetancurt]. . . . For its ground plan I refer to figure 25 of plate I [of Final Report, pt. II, 1892]. It was smaller than Kuaua [**29**:97], and I doubt whether its population ever exceeded five hundred souls.[15] Nothing but foundations and mounds remain, but recent excavations have revealed fairly well preserved rooms beneath the rubbish. The manufactured objects are like those at Kuaua [**29**:97], and the main buildings were built of adobe. Two smaller constructions, lying east and south of the first, appear to have been built of blocks of lava or trap. The one east may have been the

[1] Espejo misquoted by Whipple, *Pac. R. R. Rep.*, III, pt. 3, p. 114, 1856.
[2] Bancroft, Ariz. and N. Mex., p. 172, 1889.
[3] Ibid., p. 135 (quoting Espejo).
[4] Bancroft, ibid.
[5] Ladd, Story of N. Mex., p. 79, 1891.
[6] Bandelier, Final Report, pt. II, p. 226, 1892.
[7] Mota-Padilla (1742), Hist. Nueva Galicia, p. 160, 1870 (cf. Bancroft, op. cit., p. 55).
[8] Ibid., p. 160. These forms are given as synonymous in Handbook Inds., pt. 2, p. 313, 1910.
[9] Ibid.
[10] F. S. Dellenbaugh, Notes on the Location of Tiguex, 1905.
[11] Oñate (1598) in *Doc. Inéd.*, XVI, p. 254, 1871.
[12] Vetancurt (1696?) in Teatro Mex., III, p. 312, 1871.
[13] Bandelier, op. cit., p. 227.
[14] Ibid., pp. 226–30.
[15] "Vetancurt [*Crónica*, p. 312] assigns to it 'doscientas personas de nacion Tiguas y labradores españoles.'"—BANDELIER, op. cit., p. 226.

chapel which existed at Puaray until 1681. . . . That it was really Puaray was asserted by Indians of Sandia, and it also follows from the location of the so-called Gonzalez grant.[1]

That Puaray was on the west side of the Rio Grande is apparent only from Bandelier's statement:[2]

On the brink of that mesa [mesa on west side of Rio Grande opposite Bernalillo [**29**:96]] stand four ruins [[**29**:97] counted as two by Bandelier, but described as one [**29**:98], and [**29**:99]], directly opposite the latter town [**29**:96].

According to Bandelier[3] Puaray was abandoned in 1681 and never reoccupied. For identification of Puaray with Tiguex see also Tiwa (3), above.

See [**29**:96], [**29**:97], [**29**:98], [**29**:123].

[**29**:100] (1) *Sandija'o̧yw̨i* 'Sandia Pueblo (*Sandija* <Span. sandia, see Span. (17), below; *o̧yw̨i* 'pueblo'). =Jemez (8), Eng. (16), Span. (17).

(2) Taos "Nâ'pfĕ'ta":[4] given as from "nâ 'hill', pfä'na 'cloud' referring to the wind-blown sand-dunes in the vicinity." =Picuris (4), Sandia (5), Isleta (6), Tiwa (7), Laguna (12).

(3) Taos "Tüwita":[5] given as meaning 'Sandia people'. What the form is, is not clear.

(4) Picuris "Nāpĕtha".[6] =Taos (2), Sandia (5), Isleta (6), Tiwa (7).

(5) Sandia "Nafíat".[4] =Taos (2), Picuris (4), Isleta (6), Tiwa (7).

(6) Isleta *N̨o̧ɸi̧aθ*, of obscure etymology. The *-aθ* appears to be a locative postfix, meaning 'down at', 'at', said of objects at the level of or below the speaker, and equivalent to Taos *-t'ă*. It is inferred from the quoted forms that this postfix is dropped when the name of Sandia is prepounded to other nouns. =Taos (2), Picuris (4), Sandia (5), Tiwa (7). "Nafi'ad"[7], given as meaning "dusty place." Cf. the etymology of Taos (2), Laguna (12). "Nafi'huide":[8] given as the singular, meaning 'Sandia person'; plu. "Nafihun," "Naphi'at".[9]

(7) Southern Tiwa (dialect unspecified). =Taos (2), Picuris (4), Sandia (5), Isleta (6). "Napeya".[10] "Ña-pĭ-ăp".[11] "Na-fi-ap".[12] "Na-fhi-ap".[13] "Na-si-ap".[14] "Mapeya".[15] "Na-pi-hah".[16]

[1] Bandelier, Final Report, pt. II, pp. 226–27, 1892.
[2] Ibid., p. 225.
[3] Ibid., p. 230.
[4] Hodge, field notes, Bur. Amer. Ethn., 1899 (Handbook Inds., pt. 2, p. 430, 1910).
[5] Budd, Taos vocab., MS., Bur. Amer. Ethn.
[6] Spinden, Picuris notes, 1910.
[7] Hodge, op. cit.
[8] Gatschet, Isleta MS. vocab., Bur. Amer. Ethn., 1885.
[9] Hodge, op. cit.
[10] Oñate (1598) in *Doc. Inéd.*, XVI, p. 115, 1871.
[11] Bandelier in *Archæol. Inst. Bull.*, I, p. 18, 1883.
[12] Bandelier, Final Report, pt. I, p. 260; pt. II, p. 186.
[13] Ibid., p. 130.
[14] Bandelier, Gilded Man, p. 149, 1893.
[15] Columbus Mem. Vol., p. 155, 1893, misquoting Oñate.
[16] Jouvenceau in *Cath. Pioneer*, I, No. 9, p. 13, 1906.

(8) Jemez, *Sandijagi'i* 'Sandia place' (Sandia <sandia, Span. (17) below; *gi'i* locative. The 'Sandia people' are called *Sandijagi'itsâ'âʃ* or *Sandiatsâ'âʃ* (*tsâ'âʃ* 'people'). =Tewa (1), Eng. (16), Span. (17).

(9) Cochiti *Wáʃretsæ* of obscure etymology (*wáʃre* unexplained; *tsæ* <locative). =Laguna (12). Cf. Zuñi (13).

(10) Sia "Tiwa":[1] but cf. the etymology given for Laguna (12). Cf. Zuñi (13).

(11) Sia "Tiwa":[1] evidently equivalent to Cochiti *Tíwa* 'Tiwa'; see Tiwa (NAMES OF TRIBES AND PEOPLES, pp. 577–78).

(12) Laguna "Wā'shutse":[2] given as meaning "dusty"; cf. Taos (2), Isleta (6). Washrotsi".[3] =Cochiti (9). Cf. Zuñi (13).

(13) Zuñi "Wē'-s̲uala-kuin":[4] given as meaning "'foot village", referring to the large feet of the inhabitants." The "s̲=hl". Cf. Cochiti (9), Laguna (12).

(14) Oraibi Hopi *Pajopi* 'by the river,' (*pajo* 'water' 'river'; *pi* 'by' locative postfix). "Payüpki":[5] given as the Hopi name. It would appear that the name recorded by Fewkes refers properly to the now abandoned pueblo built by the Sandia and other refugees on the Middle Mesa in the Hopi country, while that recorded by the present writer is the name of the present village on the Rio Grande.

(15) Navaho, "Kĭn Nodózĭ":[6] given as meaning "striped houses." "Khĭn łagaí":[7] given as meaning "white house." "Khĭn łagaí'ni":[8] given as name of the 'Sandia people', meaning "white house people".

(16) Eng. Sandia. (<Span.). =Tewa (1), Jemez (8), Span. (17).

(17) Span. Sandia 'watermelon', a Span. word derived from Arabic. This name appears to have been properly applied to the pueblo at an early date. It became so fixed that it has not been replaced by the saint-names, but has been coupled with them. Why it was originally applied appears to be unknown. "Çandia".[9] "Zandia".[10] "San Francisco de Sandia".[11] "Sandia".[12] "Sendia".[13] "N. S. de los Dolores de Sandia":[14] see Span. (19). "S Dies".[15]

[1] Spinden, Sia notes, MS., 1911.
[2] Gatschet, Laguna MS. vocab., Bur. Amer. Ethn., 1895.
[3] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 2, p. 430, 1910).
[4] Cushing, Bur. Amer. Ethn., inf'n, 1884, in Handbook Inds., op. cit.
[5] Fewkes in *Amer. Anthr.*, VI, p. 397, 1894.
[6] Curtis, Amer. Ind., I, p. 138, 1907.
[7] Franciscan Fathers, Ethn. Dict. Navaho Lang., p. 135, 1910.
[8] Ibid., p. 128.
[9] Zárate-Salmeron (*ca.* 1629), quoted by Bandelier, Final Report, pt. II, p. 220, 1892.
[10] Zárate-Salmeron (*ca.* 1629), quoted by Bancroft, Nat. Races, I, p. 600, 1882.
[11] Benavides, Memorial, p. 20, 1630.
[12] Rivera, Diario, leg. 784, 1736; Bandelier, op. cit., pt. I, p. 260, 1890; Handbook Inds., pt. 2, p. 429, 1910.
[13] D'Anville, Map Amér. Sept., 1746.
[14] Alencaster (1805) quoted in Prince, Hist. N. Mex., p. 37, 1883.
[15] Pike, Exped., 3d map, 1810.

"St. Dies".[1] "Deis".[2] "San-Diaz".[3] 'Sundia".[4] "Sandea".[5] "Saudia".[6] "S Diaz".[7] "Our Lady of Sorrow and Saint Anthony of Sandia":[8] see Span. (19). "Nuestra Señora de los Dolores de Sandia".[9] "Sandilla".[10] "Our Lady of Sorrows and Saint Anthony of Sandia":[11] see Span. (19).

(18) Span. "San Francisco de Sandia":[12] this appears to be the first saint-name.

(19) Span. Nuestra Señora de los Dolores y San Antonio de Sandia 'Our Lady of Sorrows and Saint Anthony of Watermelon.' "N. S. de los Dolores de Sandia".[13] "Our Lady of Sorrow and Saint Anthony of Sandia".[14] "Nuestra Señora de los Dolores de de Sandia".[15] "Our Lady of Sorrows and Saint Anthony of Sandia".[16] "Dolores".[17]

(20) Span. "Asumpcion":[18] This means Assumption, referring to the ascent of the Virgin Mary to Heaven.

This is a small Tiwa pueblo on the east side of the Rio Grande. Bandelier[19] tells something of its history. Information available about Sandia is summed up by Hodge.[20] See [**29**:101] and Tiwa (NAMES OF TRIBES AND PEOPLES, pages 577–78).

[**29**:101] (1) *Tsiqweƀegeʼǫŋwį* 'kick flaking-stone place pueblo' (*tsi* 'flaking stone' 'flint' 'obsidian' 'stone knife'; *qweƀe* 'to kick'; *ge* 'down at' 'over at'; *ʼǫŋwį* 'pueblo'). =Picuris (2), Isleta (3), Tiwa (5), Acoma (9), Oraibi Hopi (10). The verb *qweƀe* is used of kicking any object in any manner, but especially of the game of the kicked stick. The Ṭewa say *nąᷠ ɻeqweƀeʼewoʼº* 'I am playing the kicked-stick game' (*nąᷠ* 'I'; *ɻe* 'I'; *qweƀe* 'to kick'; *ʼewoʼº* 'to play' <*ʼe* 'game', *woʼº* verb-forming element).

The game is sacred to the Tewa and they give names compounded with *qweƀe* to their children, as *Qweƀetsąᷠŋwæ* 'kick greenness' (*tsąᷠŋwæ* 'greenness' 'green'), name of Lupita Roybal of San Ildefonso.

[1] Pike, Exped., app., pt. iii, p. 222.
[2] Ibid., p. 13.
[3] Malte-Brun, Geog., v, p. 328, 1826.
[4] Calhoun (1840) in Cal. Mess. and Corresp., p. 206, 1850.
[5] Meriwethèr (1856) in *H. R. Ex. Doc. 37*, 34th Cong., 3d sess., p. 146, 1857.
[6] Davis, El Gringo, p. 248, 1857 (misprint).
[7] Mühlenpfordt quoted by Buschmann, Neu-Mexico, p. 272, 1858.
[8] Meline, Two Thousand Miles, p. 218, 1867.
[9] Ward in *Ind. Aff. Rep.* for 1867, p. 213, 1868.
[10] Arny, ibid. for 1871, p. 382, 1872.
[11] Prince, Hist. N. Mex., p. 38, 1883.
[12] Benavides, Memorial, p. 20, 1630.
[13] Alencaster (1805) quoted in Prince, op. cit., p. 37.
[14] Meline, op. cit.
[15] Ward, op. cit.
[16] Prince, op. cit.
[17] Bancroft, Ariz. and N. Mex., p. 281, 1889.
[18] [Tamaron, 1760?] cited by Bancroft, ibid.
[19] Final Report, pt. II, p. 231, 1892.
[20] Handbook Inds., pt. 2, pp. 429–30, 1910.

(2) Picuris "Chīwhetha".[1] = Tewa (1), Isleta (3), Tiwa (5), Acoma (9), Oraibi Hopi (10).

(3) Isleta *ʃiahwibakʻ*, of obscure etymology (*ʃia* 'flaking stone' 'flint' 'obsidian'; *hwi* unexplained; *bakʻ* said to be locative, meaning 'at' 'where'). Cf. Lummis's etymology given below, and especially Tewa (1). =Tewa (1), Picuris (2), Tiwa (5), Acoma (9), Oraibi Hopi (10). "Shee-ah-whib-bahk".[2] "Shee-ah-whib-bak".[3] "Shee-e-huíb-bac".[4] "Shee-eh-whíb-bak".[5] "Shee-ĕ-whip-bak".[6] Mr. Lummis analyzed the name for the writer as follows: shee-, 'knife'; -ĕ- (?); -whib-, 'whib-stick used in playing the Isleta stick-kicking game'; -bak 'ridge'. Mr. Lummis says that the height of land on which Isleta is built is shaped like a whib-stick, hence the name.

(4) Isleta *Tueĭ* 'pueblo' 'Isleta Pueblo'. An Isleta says *nạ teөöm tueĕ* 'I live at the pueblo' 'I live at Isleta' (*nạ* 'I'; *te* 'I'; *өöm* 'to live'; *tueĭ* 'at the pueblo'). "Tü-ei":[7] given as meaning 'town' and the Isleta people's own name for their pueblo. This form has nothing to do with "Táyude",[7] which means merely 'person' in general; pl. "Táyun or Tá-iun".[7]

(5) Southern Tiwa (dialect unspecified). =Tewa (1), Picuris (2), Isleta (3), Acoma (9), Oraibi Hopi (10). "Tshya-ui-pa".[8] "Tshya-uip-a".[9] "Shye-ui-beg".[10] "Shiewhíbak",[11] dialect unspecified; Mr. Hodge informs the writer that it is the Isleta name. "Tchi-ha-hui-pah".[12]

(6) Jemez *Tewăgi'i* 'Tiwa place' (*Tewă* 'Tiwa' see (NAMES OF TRIBES AND PEOPLES, pp. 577–78); *gi'i* locative). This appears to be the regular Jemez name for Isleta, inasmuch as Isleta is the chief Southern Tiwa pueblo. The information was given by Pablo Toya, who has an excellent knowledge of the Jemez language.

(7) San Felipe "Kohernak":[13] Mr. Fleischer obtained no etymology for this name.

(8) Laguna "Hanichiná":[14] given as meaning "eastern river." It is evidently the Laguna equivalent of Cochiti *hánʃetʃéna* 'east river' (*ha* 'east'; *nʃe* formative; *tʃéna* 'river' 'Rio Grande'). It is doubted whether this is the proper Laguna name for Isleta;

[1] Spinden, Picuris notes, MS., 1910.
[2] Lummis in *St. Nicholas*, XVIII, p. 834, Sept., 1891
[3] Ibid., p. 829.
[4] Lummis in *Scribner's Mag.*, p. 478, Apr., 1893.
[5] Lummis, Man who Married the Moon, p. 4, 1894.
[6] Lummis, inf'n, Aug., 1910.
[7] Gatschet, Isleta MS. vocab., Bur. Amer. Ethn., 1882.
[8] Bandelier in *Archæol. Inst. Rep.*, V, p. 37, 1884; Final Report, pt. I, p. 260, 1890.
[9] Ibid., pt. II, pp. 186, 220, 1892.
[10] [Bandelier in] Century Cyclop. of Names, art. "Isleta", 1894.
[11] Hodge, field notes, Bur. Amer. Ethn, 1895 (Handbook Inds., pt. 1, p. 624, 1907).
[12] Jouvenceau in *Cath. Pioneer*, I, No. 9, p. 13, 1906.
[13] K. A. Fleischer, inf'n, 1912.
[14] Hodge, op. cit.

but cf. the Oraibi Hopi name for Sandia Pueblo [**29**:100] and Navaho (11), below.

(9) Acoma "Siwhipa".[1] (<Tiwa?). =Tewa (1), Picuris (2), Isleta (3), Tiwa (5), Oraibi Hopi (10).

(10) Oraibi Hopi *Tʃijahwipa*, *Tʃijawihpa*. (<Tiwa?). The informant says that both of these pronunciations are current. =Tewa (1), Picuris (2), Isleta (3), Tiwa (5), Acoma (9), Oraibi Hopi (10).

(11) Navaho "Aná To Ho":[2] said to mean "tribe by the water." "Nātqóho":[3] given as the name of Isleta Pueblo, meaning "enemies at the water." "Nātqóho (aná)":[4] given as the name of the Isleta people, meaning "enemies at the water." The water referred to is evidently the Rio Grande; cf. Laguna (8).

(12) Eng. Isleta. (<Span.). =Span. (13).

(13) Span. Isleta 'little island', diminutive of isla 'island'. This name was applied originally to old Isleta [**29**:unlocated], which was situated on a small island. "Old Isleta, the one abandoned after 1681, stood very near the site of the present village, on a delta or island between the bed of a mountain torrent and the Rio Grande, from which comes its Spanish name."[5] "San Antonio de la Isleta."[6] "Isleta."[7] "Lleta."[8] "Ysleta."[9] "San Augustin de la Isleta."[10] "Ilet."[11] "Alameda la Isleta":[12] Span. alameda means 'cottonwood grove'. "Isletta."[13] "Islella."[14] "San Agustin del Isleta."[15] "San Augustin del Isleta."[16] "Jsleta."[17] "Isoletta."[18] "Gleta."[19] "Ystete."[20] "Yslete."[21] "Isletabuh."[22] "Iseta."[23] 'Isletans":[24] applied to Isleta people. "Yoletta."[25] 'Isleteños":[26] this is the Span. form meaning 'Isleta people'.

[1] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 1, p. 624, 1907).
[2] Curtis, Amer. Indian, pt. I, p. 138, 1907.
[3] Franciscan Fathers, Ethn. Dict. Navaho Lang., p. 136, 1910.
[4] Ibid., p. 128.
[5] Bandelier, Final Report, pt. II, p. 234, 1892.
[6] Benavides, Memórial, p. 20, 1630.
[7] De l'Isle, carte Mexique et Floride, 1703; Bandelier, op. cit., pt. I, p. 260, 1890.
[8] Senex, map, 1710 (misprint).
[9] Rivera, Diario, leg. 756, 1736.
[10] Villa-Señor, Theatro Amer., pt. 2, pp. 418, 422, 1748.
[11] D'Anville, map N. A., 1752.
[12] Jefferys, Amer. Atlas, map 5, 1776.
[13] Kitchin, map N. Amer., 1787.
[14] Morse, Hist. Amer., map, 1798 (misprint).
[15] Alencaster (1805) quoted by Prince, N. Mex., p. 37, 1883.
[16] Alencaster (1805) in Meline, Two Thousand Miles, p. 212, 1869.
[17] Humboldt, Atlas Nouv.-Espagne, carte 1, 1811.
[18] Emory, Recon., p. 41, 1848.
[19] Calhoun (1849) in Cal. Mess. and Corresp., p. 211, 1850 (misprint).
[20] Lane (1854) in Schoolcraft, Ind. Tribes, V, p. 689, 1855.
[21] Buschmann, New Mex., p. 277, 1858.
[22] Ward (1864) in Donaldson, Moqui Pueblo Indians, p. 81, 1893.
[23] Segura in *Ind. Aff. Rep.* for 1890, p. 172, 1890.
[24] Lummis, N. Mex. David, p. 98, 1891.
[25] Columbus Mem. Vol., p. 156, 1893 (misprint).
[26] Lummis, Man Who Married the Moon, p. 133, 1894.

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(14) Span. "San Antonio de la Isleta":[1] this means 'Saint Anthony of the Islet'.

(15) Span. San Agustin del Isleta 'Saint Augustine of the islet.' "San Augustin de la Isleta."[2] "San Agustin del Isleta."[3] "San Augustin del Isleta."[4]

This is a large and important Tiwa pueblo, with much admixture of Laguna and Mexican blood. Its history is discussed by Bandelier.[5]

The Tiwa and Tewa names for the village seem to refer to the game of kicked stick in some way; just how will probably be made clear by a further study of the Tiwa forms. The kicked-stick game is described in Culin.[6] Cushing refers to this game as "the national game of the Zuñi."[7] The Tewa name seems to refer to this game being played with a piece of obsidian, but the Tewa inform the writer that it was never thus played. See Sandia [**29**:100] and Tiwa (NAMES OF TRIBES AND PEOPLES, pages 577–78).

[**29**:102] Rio Grande, see [Large Features], pp. 100–102.

[**29**:103] (1) Isleta *Łeŭwi*, of obscure etymology.

(2) Jemez *Vokekɾi*. (<Span.). =Eng. (4), Span. (5).

(3) Navaho "Bēēldíl Dăsĕníl":[8] given as the name of Albuquerque, meaning "at the place of the peals (bells)".

(4) Eng. Albuquerque. (<Span.). =Jemez (2), Span. (5). Often pronounced *ælbək'ɔɹk'*.

(5) Span. Albuquerque. =Jemez (2), Eng. (4). Named in honor of the Duke of Alburquerque, who was Viceroy of New Mexico at the time of the founding of Albuquerque in 1706; see below.

In the year 1706, Governor Cuervo took thirty families to the place we know today by the name of Albuquerque, and founded the Villa of Alburquerque, giving it that name in honor of the Duke of Alburquerque who was at the time Viceroy of Mexico. The word 'Alburquerque' is the correct word, and not Albuquerque as it is seen in geographies and books of history. Said Duke never visited New Mexico, as other historians assure us. Cuervo reported to the Viceroy the same year the founding of said villa, but the Viceroy did not welcome the report of Cuervo; he censured him and ordered him to change the name of said Villa to that of San Felipe de Alburquerque, in honor of the sovereign then ruling over the Spains. In August, 1707, the incumbency of Governor Cuervo ended, being succeeded on the first day of that month and year by Admiral Don José Chacon Medina Salazar y Villaseñor, Marquéz of La Peñuela, who governed until 1712.[9]

[1] Benavides, Memorial, p. 20, 1630.
[2] Villa-Señor, Theatro Amer., pt. II, pp. 418, 422, 1748.
[3] Alencaster (1805) quoted by Prince, N. Mex., p. 37, 1883.
[4] Alencaster (1805) in Meline, Two Thousand Miles, p. 212, 1867.
[5] Final Report, pt. II., pp. 233–35, 1892.
[6] North American Indian Games, *Twenty-fourth Rep. Bur. Amer. Ethn.*, p. 666, 1907.
[7] Cushing, Zuñi Breadstuff, in *The Millstone*, p. 5, Apr., 1884.
[8] Franciscan Fathers, Ethn. Dict. Navaho Lang., p. 134, 1910.
[9] B. M. Read, Illustrated History of New Mexico, p. 322, 1912.

[**29**:104] (1) Eng. Manzano Mountains. (<Span.). =Span. (2). "Manzano range".[1] "Manzano chain".[2] "Manzano Mts.".[3] "Manzano".[4]

(2) Span. Sierra del Manzano 'apple-tree mountains'. Why this name was given is not clear. Cf. [**29**:110]. =Eng. (1). "Sierra del Manzano".[5]

(3) Span. Sierra de los Mansos 'Mansos Mountains.' "Sierra de los Mansos".[6] According to Bandelier this name refers to both the Manzano [**29**:104] and the Sandia [**29**:83] Mountains. The name would seem to indicate that the Mansos formerly lived in the vicinity of [**29**:104].

This is a high mountain range, a southern extension of the Sandia chain [**29**:83]. Bandelier[7] (after the Wheeler Survey) gives the height of the highest peak of the Manzano Mountains as 10,086 feet. See [**29**:83], [**29**:105], [**29**:106], [**29**:110].

[**29**:105] (1) Tiwa (or Tompiro?) "Chilí":[8] mentioned as a "captain" of a pueblo. "Chilili".[9] "Chilily".[10] "Chili".[11] "Chichilli".[12] "Old Chilili".[13] "Chititi".[14] "Chililí".[15] "Chichiti".[16] "Chil-i-li".[17] "Chililé".[18]

(2) Tiwa (?) "Acolocú".[19] See below.

(3) Span. Chililí. (<Indian). Cf. Tiwa (?) (1), above.

(4) Span. Navidad de Nuestra Señora 'birth of Our Lady'. "Navidad de Nuestra Señora":[20] this was the mission name.

A high ridge, densely wooded, the Sierra de Carnué [**29**:74], separated it [Paako Pueblo ruin [**29**:79]] from the nearest Tigua [Tiwa] pueblo in the south, Chilili. The distance in a straight line is at least 23 miles, a long day's journey, owing to the intervening mountains.[21]

The little village of Chilili [**29**:124] lies in a nook on the slope, well sheltered to the north and west, but opened to the east; and a permanent streamlet, the Arroyo de Chilili [**29**:unlocated], runs through it. The former Tigua

[1] Bandelier, Final Report, pt. I, p. 36, 1890.
[2] Ibid., pt. II, pp. 231, 232, 1892.
[3] U. S. Geological Survey, Reconnaissance Map, New Mexico, San Pedro sheet, 1892.
[4] Hewett, Communautés, p. 37, 1908.
[5] Bandelier, op. cit.
[6] Rivera, Diario y Derrotero, p. 29, 1736, quoted by Bandelier, op. cit., p. 232, note.
[7] Bandelier, ibid.
[8] Oñate (1598) in *Doc. Inéd.*, XVI, p. 123, 1871.
[9] Benavides, Memorial, p. 21, 1630; Bandelier, op. cit., pt. I, p. 128; pt. II, p. 113.
[10] Jefferys, Amer. Atlas, map 5, 1776.
[11] Gallatin (1844) in Emory, Recon., p. 478, 1848.
[12] Squier in *Amer. Rev.*, II, p. 522, 1848.
[13] Abert in Emory, op. cit., p. 483.
[14] Gallatin in *Trans. Amer. Ethnol. Soc.*, II, p. xciv, 1848.
[15] Pac. R. R. Rep., III, pt. 3, map 10, 1856.
[16] Loew in *Wheeler Surv. Rep.*, app. LL., p. 175, 1875.
[17] Bandelier, op. cit., p. 114.
[18] Bandelier, Gilded Man, p. 254, 1893 (misprint according to Handbook Inds., pt. 1, p. 267, 1907).
[19] Oñate (1598), op. cit., p. 118 (believed by Bandelier, Final Report, pt. II, p. 113, to be probably Chilili).
[20] Vetancurt (1693) in Teatro Mex., III, p. 324, repr. 1871.
[21] Bandelier, op. cit., p. 114.

[Tiwa] pueblo of Chilili stood on the west side of the creek [Arroyo de Chilili [29:unlocated]], but its site is now built over, and only a few traces of the small chapel are visible. The chapel, dedicated to the Nativity of the Virgin . . . stood on the east bank. [[*Footnote:*] Vetancurt, *Crónica*, p. 324: 'El templo era á la Navidad de Nuestra Señora dedicado. Es el primer pueblo del valle de las Salinas [29:110]'.] The inhabitants of Chilili say that metates and arrowheads are still occasionally found. I noticed some black and red potsherds, and later I saw a handsomely decorated water urn, well preserved and ornamented with symbols of the rain, the tadpole, and of fish, painted black on cream-colored ground, which had been exhumed at Chilili. It is in possession of the Hon. R. E. Twitchell of Santa Fé.

The brook running through Chilili extends only about a mile beyond that hamlet; farther down it sinks, like all the watercourses that descend from the Manzano chain [29:104], towards the Salines [29:110]. These constantly fill up their own beds with drift and sand, and thus, in course of time, gradually recede. Years ago, so old residents affirm, this brook had permanent water for one mile and a half farther east. It is well to note such local peculiarities, for they tend to explain changes of locality of Indian villages in former times. The settlement of modern Chilili [29:124] dates from 1841; that is, a grant was issued in that year for lands on that site. [[*Footnote:*] *Merced á Santiago Padilla, etc.*, March 29, 1841, MS.] But the first houses were built some distance lower down the arroyo than the present village. Subsequently they had to be abandoned on account of the filling up of the bed of the stream with solid matter.

Chilili was an inhabited pueblo until about 1670. It appears first in 1630 but there are indications, amounting almost to positive evidence, that it existed in the sixteenth century. [[*Footnote:*] Benavides, *Memorial*, p. 23: 'Dexando el Rio del Norte, ya partandose de la nacion antecedente azia el Oriente diez leguas, comiença la nacion Tompira [Tompiro] por su primer pueblo de Chilili.' The name of "Tompiros", as I shall prove further on, is a misnomer when applied to the Tigua [Tiwa] Pueblos of the Salines [29:110].] [[*Footnote:*] *Obediencia y Vasallaje á su Magestad por los Indios del Pueblo de Acolocú* (Doc. de Indias, vol. G, p. 118). This document bears date October 12, 1598. It mentions four villages, 'Paáco [29:79], Cuzaya, Junétre, and Acolocú.' In Chapter II, I have identified the first one with the Tanos pueblo at San Pedro; Chilili is mentioned as 'captain of Acolocú'. The "province" is called 'Cheálo.' If Chilili existed in 1630, it is quite likely that it was in existence forty years previous.] The conversion of the people to Christianity and the building of the chapel are attributed to Fray Alonso Peinado, who became Custodian of New Mexico in 1608. [[*Footnote:*] Vetancurt, *Crónica*, p. 324: 'Tenía la nacion Piros [NAMES OF TRIBES AND PEOPLES] mas de quinientos Cristianos que convirtió el reverendo Padre Fray Alonso Peinado, cuyo cuerpo está allí enterado.' Ibid., p. 300: 'El año de 1608 . . . fué por custodio el Padre Fray Alonso Peinado, con religiosos, por cuenta de su majestad.' Father Peinado was alive in 1617. *Autos de Proceso contra Juan de Escarranad*, 1617, MS.] This would assign a very ancient date to the establishment of the church at Chilili. In 1680 it is said to have contained five hundred Tigua [Tiwa] Indians. [[*Footnote:*] Vetancurt, *ut supra.*] Whether it was the seat of a mission or only a 'visita', I am unable to say. The persistent hostilities of the Apaches caused the abandonment of Chilili, and all of the pueblos about the Salines [29:110], previous to the uprising of 1680. [[*Footnote:*] See the remarkable complaint of Fray Francisco de Ayeta, *Memorial en Novere del Gobernador, Cabildo Justicia y Regimiento de la Uilla de Santa Fé*, 1676 (MS.), and the confession alluded to in the *Parecer del Fiscal* of September 5 of the same year. The Licentiate Don Martin

de Solis Miranda says (MS.): 'Por no pasar de cinco hombres Españoles los que hay en cada frontera, y ser solo diez los que han quedado en la cabecera, Villa de Santa Fé, estando muchos de los Españoles sin armas algunas, y casi todos sin caballos por haberselos llevado el enemigo.'] The exact date of their evacuation is unknown to me; but it certainly took place previous to 1676 and after 1669. [[*Footnote:*] That it was prior to 1676 is proved by the *Parecer del Fiscal:* 'Que á demas destruido totalmente poblaciones pasaron á poner fuego á las yglesias, llevandose los vasos sagrados,' etc. After mentioning these depredations, he refers to the destruction of the village of Hauicu, near Zuñi, in 1672, and of Senecú, in 1675. Escalante, *Carta al Padre Morfi*, 1778, par. 2: 'Destruyeron los enemigos Apaches con casi continuas invasiones siete pueblos de los cuarenta y seis dichos, uno en la provincia de Zuñi, que fué Jahuicu, y siete en el valle de las Salinas [**29**:110], que fuéron Chilili, Tan que y Cuarac de Indios Tihuas, Abó, Jumancas y Tabirá de Tompiros.' That it occurred previous to 1669 is established by a letter to Fray Nicolas de Freytas, contained in the *Dilixencias sobre la soliziłud del cuerpo del venerable Pe Fray Gerónimo de la Llana*, dated October 26, 1706 (MS.), from which it appears that in 1669 Father Freytas officially visited the pueblos at the Salines.] The inhabitants retired mostly to the Rio Grande Tiguas [Tiwa]; but some joined the Mansos at El Paso del Norte.[1]

See [**29**:124] and Chilili Arroyo [**29**:unlocated].

[**29**:106] (1) Isleta "Tûsh-yit-yay".[2] "Tuh-yit-yay".[2] =Tiwa (2).

(2) Southern Tiwa (dialect unspecified) "San Miguel Taxique".[3] "Taxique".[4] "Tafique".[5] "Tagique".[6] "Tegique".[7] "Tageque".[8] "Ta-ji-que".[9] "Tajique".[10] "Junétre".[11]

This is believed by Bandelier to be probably the same; see quotations below. If so, it would be a Tiwa name.

(3) "Cu-za-ya".[12] This is believed by Bandelier to be intended possibly for Tajique.

(4) Eng. Tajique. (<Span.). =Isleta (1), Tiwa (2), Span. (5).

(5) Span. Tajique. (<Tiwa). =Isleta (1), Tiwa (2), Eng. (4).

(6) Span. San Miguel 'Saint Michael'. "San Miguel Tajique".[13]

The next ruin [after [**29**:105]] on the eastern slope of the Manzano range [**29**:104] is the village of Tajique, about fifteen miles south of Chilili [**29**:105]. The road goes mostly through woods, with the dismal basin of the Salines [**29**:110] in view to the east. I have diligently inquired for ruins both right and left of this route, but have invariably received the answer that only a few small mounds or knolls, indicating the former presence of 'small houses,' have been met with, and that there are no traces of regular pueblos.

The situation of Tajique is similar to that of Chilili [**29**:105],—a small valley open to the east and rising in the west. The ruins of the former pueblo

[1] Bandelier, Final Report, pt. II, pp. 255–57 and notes, 1892.
[2] Lummis quoted by Bandelier, ibid., p. 258.
[3] Vetancurt (1696?) in Teatro Mex., III, p. 324, 1871.
[4] De l'Isle, Carte Mex. et Floride, 1703.
[5] Escalante (1778) quoted by Bandelier, op. cit., pt. I, p. 132, 1890.
[6] Gregg, Commerce of the Prairies, I, p. 165, 1844.
[7] Squier in *Amer. Rev.*, II, p. 508, 1848.
[8] Latham, Var. of Man, p. 395, 1850.
[9] Bandelier, op. cit., p. 128.
[10] Ibid., pt. II, pp. 257, 258, 259 and notes.
[11] Oñate (1598) in *Doc. Inéd.*, XVI, p. 118, 1871.
[12] Act of Obedience and Vassalage, Oct. 12, 1598, quoted by Bandelier, op. cit., p. 258.
[13] Vetancurt (1696?), op. cit.

[29:106] border upon the present settlement [29:125] on the north and west, lying on the south bank of the Arroyo of Tajique [Tajique Arroyo [29:unlocated]], which is here a permanent, though very modest stream. The houses of the pueblo were of broken stones, but the chapel was built of adobe. The pottery is of the glazed variety; but I also found one fragment of the ancient black and white, or gray. In 1680 Tajique is credited with three hundred inhabitants, and the ruins do not point to any greater number. [[*Footnote:*] Vetancurt, *Crónica*, p. 324: 'Donde había cerca de trescientas personas.']

I doubt if the word Tajique belongs to the Tigua [Tiwa] language [in spite of Lummis's form]; it strikes me as rather pertaining to the Tehua [Tewa] idiom, and to be a name given to the pueblo by its northern neighbors, the Tanos. Tûsh-yit-yay is claimed by the Isleta Tiguas [Tiwa], as Mr. Lummis informs me, to be the proper Tigua [Tiwa] name for the place. It seems almost certain that the pueblo was in existence prior to the sixteenth century. Whether the word 'Cu-za-ya' [Bandelier's hyphenization of a name recorded in a Span. document], used in the 'Act of Obedience and Vassalage' of the villages of the Salines (October 12, 1598), is a corruption of Tuh-yit-yay [intended for Tûsh-yit-yay?], I do not venture to determine. [[*Footnote:*] *Obediencia del Pueblo del Acolocú*, p. 116. It may be a corruption of Cuaray, but I doubt it.] Chamuscado caught a glimpse of the Salines in 1580, and says that there were around that basin eleven villages similar to those in the Rio Grande valley. [[*Footnote:*] *Testimonio dado en México*, p. 86.] The year after [1583], Espejo also possibly went to the Salines; but the text of his report is not clear enough to render it absolutely certain. [[*Footnote:*] *Relacion del Viage*, p. 114.]

Tajique was abandoned for the same reasons as Chilili and the other pueblos of the Salines. Possibly its evacuation took place previous to that of the most northerly Tigua [Tiwa] village [29:105]. The Indians from Cuaray, a Tigua pueblo situated about ten miles southeast, retired to Tajique, taking with them the corpse of the founder of their mission, Fray Gerónimo de la Llana, which they buried again in the church of that pueblo [29:106]. [[*Footnote:*] *Dilixencias sobre la solizitud del cuerpo del venerable Pe Fray Gerónimo de la Llana*, 1759, M. S., fol. 5: 'El Yndio Tano de el Pueblo de Galisteo llamado el Ché tambien mui racional dixo: Que el sauía, y avía oydo varias vezes, que el Indio llamado Tempano mui viejo y que avía sido de aquellos pueblos arruinados, contaba que aquel pueblo llamado Quara se havía perdido primero. Y que los que quedaron de él se avían juntado con los Yndios de el immediato pueblo llamado Taxique, y que quando se perdió Quara sacaron de él un cuerpo de un religioso difunto, pero que no sabía donde lo avían puesto.' From the investigation made at that time by direction of Governor Francisco Antonio Marin del Valle, it appears that the body of Fray Gerónimo de la Llana was found buried in the ruins of the church of Tajique, and not at Cuaray. The Indian Tempano here referred to was from the Salines, and well known in the beginning of the past century as a faithful and reliable man. His name appears in several documents of the time.'] There is a statement to the effect that the last priest of Tajique escaped from the pueblo in company with two Spaniards, which would imply that the village was abandoned in consequence of a direct onslaught made upon it by the savages. [[*Footnote:*] Vetancurt, *Crónica*, p. 324: "Que administraba un religioso que escapó del rebellion con otros dos Españoles." If it is true that the priest escaped in the manner indicated, it was certainly at least four years prior to the rebellion, for Tajique was in ruins in 1680. Escalante, *Carta*, par. 2. Fray Juan Alvarez, *Memorial*. That the Apaches, and not the insurrection, caused the loss of the place, is beyond all doubt.][1]

See [29:105].

[1] Bandelier, Final Report, pt. II, pp. 257–59, 1892.

[29:107] (1) Eng. Estancia settlement. (<Span.). =Span. (2).

(2) Span. Estancia 'farm' 'cattle ranch'. =Eng. (1). The settlement evidently took its name from some farm located there.

This is quite a large Mexican and American settlement on the New Mexican Central Railroad.

[29:108] (1) Eng. Willard settlement, Eng. family name. =Span. (2).

(2) Span. Willard. (<Eng.) =Eng. (1).

This is a small Mexican and American settlement at the junction of the Belen Cut-off [29:108] with the New Mexican Central Railroad [29:13].

[29:109] A branch of the Atchison, Topeka, and Santa Fe Railroad, popularly known as the Belen Cut-off, since it connects with the Rio Grande Valley line of the Santa Fe Railroad at Belen, below Albuquerque [29:103], but somewhat too far south to be shown on [29].

[29:110] (1) *'Ą̊nʃæge* 'place of the salt,' at level of or below speaker (*'ą̊nʃæ* 'salt' <*'ą̊* 'alkali'; *nʃæ* of uncertain force, same as in *k̂unʃæ* 'turquoise', cf. *k̂u* 'stone'). =Cochiti (2), Eng. (3), Span. (4).

(2) Cochiti *Menatik̂u*: said to mean 'salt place.' The first two syllables are evidently the Cochiti word for 'salt'. =Tewa (1), Eng. (3), Span. (4).

(3) Eng. Salinas lakes or district. (<Span.). Known also as the salt lakes, salt marshes, etc., and by Bandelier as the "Salines." These terms may be coupled with the name of the adjacent Manzano mountains [29:104] as in Span. (4). =Tewa (1), Cochiti (2), Span. (4). "The salt marshes"[1]; "the salt marshes in front of the Manzano range"[2]; "the salt lagunes of the Manzano"[3]; "the Salines of the Manzano"[4]; "the Salt Lagunes of the Manzano"[5]; "the Salt Lakes of the Manzano".

(4) Span. Las Salinas, Las Salinas del Manzano, 'the salt marshes' 'the salt marshes of the Manzano [district],' referring to the Manzano Mountains [29:104]. =Tewa (1), Cochiti (2), Eng. (3). The salt lakes of this region were the chief source of supply of the Rio Grande Pueblo Indians. The Indians of the various pueblos in ancient times used to make long pilgrimages thither on foot for the purpose of gathering salt, an operation which was regarded as a religious ceremony. After wagons were introduced among the Indians they hauled heavy loads of salt in them from the deposits. This is still done at the present day. An Indian of San Juan hauled a wagon load from the Salinas district last year. Mexicans from various parts of New Mexico get their salt from

[1] Bandelier, Final Report, pt. I, p. 163, 1890.
[2] Ibid., p. 36.
[3] Ibid., p. 167; pt. II, p. 20, 1892.
[4] Ibid., p. 113.
[5] Ibid., p. 219.
[6] Hewett, General View, p. 597, 1905.

the Salinas, as they have done for generations. The salt was formerly free to all, but a few years ago an American, in possession of the best deposit, at a place about 8 miles east of Willard [29:108], began charging for it.

The Tewa insist that formerly the salt was not considered the property of any one tribe of Indians, but the divine gift of Salt Old-Woman, who gave of herself freely to the Indians who came to seek salt. The Tewa state further that the Pueblo Indians who used to live near the salt deposits did not own them or interfere with other Indians getting salt, but that the Apache, when on the warpath, would kill people who went to the salt marshes. Yet Bandelier says: "The salt marshes in front of the Manzano range [29:104] gave the Tiguas [Tiwa], as well as the Piros of Abó and of Tabira, an influential position, through their control over the supply of salt."[1]

Bandelier describes the salt marsh district as follows:

> The basin of the salt lakes is bordered on the west by hills and valleys rising to the densely wooded eastern slopes of the Sierra del Manzano [29:104]. The lowest spurs of the chain, as far as the northern base of the Jumanos Mesa, were the country of the Eastern Tiguas [Tiwa] [NAMES OF TRIBES AND PEOPLES, pages 577–78]. It is a narrow strip with a few unimportant watercourses. [[*Footnote:*] Like the arroyos of Chilili and Tajique [Chilili Arroyo [29:unlocated] and Tajique Arroyo [29:unlocated]]. None of these watercourses reach the basin of the salt lakes; they sink some distance to the west of it.] The heart of the mountains appears to be without vestiges of human occupation, as are the salt lakes proper and the plains north of them as far as the Galisteo basin [Santa Fe Plain [Large Features]; but see Pueblo ruin north of Moriarty [29:unlocated]].[2]

"The dismal basin of the Salines."[3] Salt (*'ǎnʃæ̨*) was personified by the Tewa as an old woman, known as *'Ą̌nʃæ̨kwijo* 'Salt Old-Woman' (*'ǎnʃæ̨* 'salt'; *kwijo* 'old woman'). She has magic power (*pinąŋʃ*) to preserve things from decay and to make people live long. She gives of her body, which is salt. The San Juan, Santa Clara, and San Ildefonso Tewa have a tradition that Salt Old-Woman formerly lived in the Tewa country. The San Juan and San Ildefonso myths obtained locate her ancient abode at *'Ą̌ʃuge* [13:35], the V-shaped salt meadow at the confluence of the Chama River and the Rio Grande. The San Juan myth obtained is as follows: Salt Old-Woman used to live at *'Ą̌ʃuge* [13:35]. At that time the San Juan people used to go to *'Ą̌ʃuge* to gather salt. It was white on the ground there. One time at a big festival at *Jųŋge* Pueblo [13:27] Salt Old-Woman blew mucus all over the food to salt it. Some of the people did not like this and Salt Old-Woman became so angry that she went down

[1] Bandelier, Final Report, pt. I, p. 36, 1890.
[2] Ibid., pt. II, p. 254, 1892.
[3] Ibid., p. 257.

to *'Ą́nʃæge* [**29**:110], abandoning the Tewa country altogether. The supply of salt at *'Ą́ʃuge* ceased upon her departure, only a trace of worthless salt remaining there from the deposit which in ancient times she gave so freely to the people. When Tewa go to *'Ą́nʃæge* they pray to Salt Old-Woman, lest she forsake them. She lives in the lakes down there. The Tewa when fetching salt from *'Ą́nʃæge* used to go in groups of several men each and deposit prayer-sticks in the lake and throw coarse meal into it. They would pray long by the lake. They brought the salt home in bags. A similar myth was obtained at Santa Clara, which does not, however, mention *'Ą́ʃuge* as the locality at which Salt Old-Woman used to dwell. The Santa Clara myth describes Salt Old-Woman's personal appearance. "She wore white boots and a white cotton manta, and in her hand instead of a handkerchief she carried a white abalone shell (*'eji*). It was so soft that she could fold it—and white." Mrs. Stevenson[1] tells much of Zuñi salt gathering. The Zuñi "Salt Mother" is evidently comparable with the Tewa Salt Old-Woman. It may be that the Zuñi have a myth also of the Salt divinity having once inhabited the Salinas; Mrs. Stevenson writes: "The straight line extending east and west across the slab [a religious slab] indicates the road leading from Hän'ᵗlipĭnkĭa to the Salt Mother before she left her home, east of I'tiwanna [Zuñi Pueblo]".[2] See [**29**:111], [**29**:112], [**29**:113], Salt (MINERALS, page 579), [**13**:35], [**18**:15], and Sizing deposit somewhere in the Salinas region [**29**:110], [**29**:unlocated].

[**29**:111] (1) Eng. Dog Lake, translating Span. (2). =Span. (2).

(2) Span. Laguna del Perro 'dog lake'. Why the name was applied is not known.

This is the largest of the salt lagoons of the Salinas [**29**:110]; its name is well known to persons acquainted with the Salinas region. See [**29**:110], and Dog Lake spring [**29**:unlocated].

[**29**:112] Eng. "Pedernal".[3] This is Span. pedernal 'flint' 'obsidian'. It appears to be applied to a peak, the height of which is given as 7,580 feet. See [**29**:110], [**29**:113].

[**29**:113] (1) *K'ų̨jo'pi̯ŋʃ* 'wolf mountain' (*k'ų̨jo'* 'wolf'; *'pi̯ŋʃ* 'mountain'). Is this merely a translation of Span. (3)? The name was given by a San Juan Indian who has visited the Salinas region. <Eng. (2), Span. (3).

(2) Eng. Lobo Mountain. (<Span.). =Tewa (1), Span. (3).

(3) Span. Cerro Lobo, Cerro del Lobo 'wolf mountain'. =Tewa (1), Eng. (2). "Cº del Lobo".[3]

[1] The Zuñi Indians, *Twenty-third Rep. Bur. Amer. Ethn.*, pp. 354–61, 1904.

[2] Ibid., p. 445.

[3] U. S. Geogr. Surveys West of the 100th Meridian, Part of Central N. Mex., atlas sheet, No. 77, Exped. of 1873, '74, '75, '76, '77, and '78.

This is described by the San Juan informant as a conspicuous hill or mountain north of the salt lakes [**29**:110], q. v. See also [**29**:112].

[**29**:114] (1) *Nąp̂otap̂ohu'u* 'dry mud water creek' (*nąp̂o* 'worked mud'; *ta* 'dryness' 'dry'; *.p̂ohu'u* 'creek with water in it' < *p̂o* 'water', *hu'u* 'large groove' 'arroyo'). Perhaps a mere translation of Span. (6). = Jemez (2), Cochiti (3), Eng. (5). Span. (6).

(2) Jemez *P̂âtʃ uʃ ʃulönų* 'muddy creek' (*p̂â* 'water' 'creek'; *tʃuʃ ʃu lönų* 'muddy' 'dirty'). Perhaps merely a translation of Span. (6). = Tewa (1), Cochiti (3), Eng. (5), Span. (6).

(3) Cochiti *Áræmtsatʃéna* 'dirty river (*áræmtsa* 'dirty' 'muddy'; *tʃéna* 'river' 'creek'). This was believed by the informant to be a translation of Span. (6). = Tewa (1), Jemez (2), Eng. (5), Span. (6).

(4) Navaho "Nāsíśitqē":[1] given as name of "Rio Puerco, New Mexico"; no etymology supplied.

(5) Eng. Puerco River, Puerco Creek. (< Span.). = Tewa (1), Jemez (2), Cochiti (3), Span. (6).

(6) Span. Rio Puerco 'dirty river'. The name is descriptive. = Tewa (1), Jemez (2), Cochiti (3), Eng. (5). "Rio Puerco".[2]

This is a long river or creek which joins the Rio Grande below Albuquerque [**29**:103]. [**29**:115] is an important tributary.

[**29**:115] (1) Eng. San Jose River, San Jose Creek. (< Span.). = Span. (2).

(2) Span. Rio San José, Rio de San José 'Saint Joseph River'. = Eng. (1). The name is derived from the saint-name of Laguna Pueblo. Some maps show a San José settlement near McCarthy on the Acoma Pueblo Grant.

(3) Span. "Rio Gallo".[3] This means 'rooster river'. It is given as an equivalent of the name San José Creek.

Laguna [**29**:117] and Acoma [**29**:18] Pueblos are in the drainage of this tributary of the Puerco River [**29**:29].

[**29**:116] (1) Laguna "Kvishti":[4] dialect not specified, but surely Laguna. "Queesché".[5] "Kwístyi":[6] evidently the same as the preceding; given as meaning "'take it down', referring to an ancient tradition".

(2) Eng. Poguate. (< Span.). = Span. (3).

(3) Span. Poguate, of unknown origin, evidently an Indian word. = Eng. (2). The name is often confused with Pojoaque [**21**:29]. The spellings with *j* may be due to influence of Po-

[1] Franciscan Fathers, Ethn. Dict. Navaho Lang., p. 133, 1910.

[2] Bandelier, Final Report, pt. II, p. 199, 1892.

[3] U. S. Geogr. Surveys West of the 100th Merid., Part of Central New Mexico, atlas sheet No. 77, Exped. of 1873, '74, '75, '76, '77 and '78.

[4] Loew (1875) in *Wheeler Surv. Rep.*, VII, p. 345, 1879.

[5] Pradt quoted by Hodge in *Amer. Anthr.*, IV, p. 345, 1891.

[6] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 2, p. 184, 1910).

joaque. The Span. name is pronounced *powâ'te* in New Mexican Span. "Poguaque".[1] "Pojuate".[2] "Pojuato".[3] "Poguaté".[4] "Pagnati".[5] "Poquaté".[6] "Pogouaté".[7] "Pojuaque".[8] "Pohanti".[9] "Pojnati".[10] "Pahuata".[11] "Povate".[12] "Povuate".[13] "Provate".[14] "Pujuaque".[15] "Paguate".[16] "Pajuate".[17] "Pahuate".[18]

Next to the parent pueblo, Laguna [**29**:117], this is the oldest and largest of the Laguna Indian villages. See [**29**:117] and Keresan (Names of Tribes and Peoples, page 574).

[**29**:117] (1) *P̂okwi̱nd̨iwe'o̱ŋwi̱* 'pueblo by the lake' (*p̂o̱kwi̱* 'lake' <*p̂o* 'water', *kwi̱* unexplained; *'iwe* 'at' 'by' locative postfix; *'o̱ŋwi̱* 'pueblo'). Cf. names of similar meaning, especially Tewa (2), Picuris (4).

(2) *P̂oto'iwe'o̱ŋwi̱* 'pueblo where the water is dammed up' (*p̂o* 'water'; *to* 'to be in' 'to be dammed up; *'iwe* 'at' 'by' locative postfix; *'o̱ŋwi̱* 'pueblo'). Cf. names of similar meaning, especially Tewa (1), Picuris (4).

(3) *Laguna'o̱ŋwi̱*, *'Alaguna'o̱ŋwi̱* (Laguna <Span. (18); 'Alaguna <Span. á Laguna 'at Laguna' 'to Laguna'; *'o̱ŋwi̱* 'pueblo'). Cf. names of similar meaning. Both of these forms are quite common at present among the Tewa. Tewa in conversation are heard to use *'Alaguna* repeatedly in talking Span. when the Span. does not require the preposition á.

(4) Picuris "Pāhwīma":[19] said to refer to a lake. Cf. names of similar meaning, especially Tewa (1), Tewa (2).

(5) Sandia "Kŭhkweaí":[20] given as Sandia and Isleta name. (<Keresan?). Cf. similar forms.

(6) Isleta "Kŭhkweaí":[20] given as Sandia and Isleta name. (<Keresan?) Cf. similar forms.

(7) Isleta "Biérai":[21] given as the Isleta name of Laguna Pueblo. "Biéride":[21] given as meaning Laguna person, plu. "Biérnin".

[1] Gallegas (1844) in Emory, Recon., p. 478, 1848.
[2] Abert, ibid., p. 469.
[3] Ibid., p. 133.
[4] Gallatin in *Trans. Amer. Ethnol. Soc.*, II, p. xciv, 1848.
[5] Calhoun (1849) in Cal. Mess. and Corresp., p. 218, 1850.
[6] Latham, Var. of Man, p. 395, 1850.
[7] Gallatin in *Nouv. Ann. Voy.*, 5th ser., XXVII, p. 297, 1851.
[8] Parke, Map N. Mex., 1851.
[9] Ten Broeck in Schoolcraft, Ind. Tribes, IV, p. 77, 1854.
[10] Simpson in *Smithson. Rep.* for 1869, p. 328, 1871.
[11] Gwyther in *Overland Mo.*, p. 262, Mar., 1871.
[12] Loew (1875) in *Wheeler Surv. Rep.*, VII, p. 339, 1879.
[13] Ibid., p. 418.
[14] Kingsley, Stand. Nat. Hist, VI, p. 183, 1883.
[15] Bancroft, Ariz. and N. Mex., p. 64, 1889.
[16] G. H. Pradt, letter to Bur. Amer. Ethn., 1891, quoted in Handbook Inds., pt. 2, p. 184, 1910.
[17] Donaldson, Moqui Pueblo Indians, p. 94, 1893.
[18] Collins in *Ind. Aff. Rep.* for 1902, p. 255, 1903.
[19] Spinden, Picuris notes, MS., 1910.
[20] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 1, p. 753, 1907).
[21] Gatschet, Isleta MS. vocab., Bur. Amer. Ethn., 1885.

(8) Jemez *K̂eowe'egi'i*, of obscure etymology (*k̂eowe'e* <Keresan?; *gi'i* locative). Cf. similar forms. The Jemez call 'Laguna person' *K̂eowe'e*, plu. *K̂eowe'eʃ* (*ʃ* 2+ plu. postfix). Cf. the name of the pueblo given above.

(9) Jemez *Laguna*. (<Span.). =Tewa (3), Eng. (17), Span. (18).

(10) Cochiti *K̂áwaĭ̯ka*, of obscure etymology. Cf. similar forms in the other Keresan dialects. The name does not refer to a lake.

(11) Sia "K̂awaikame":[1] evidently for the Sia form meaning 'Laguna people'. Cf. similar forms. "Ka̧waikama".[2] Cf. similar forms.

(12) Laguna *K̂áwaĭ̯ka*, of obscure etymology. Cf. similar forms. The 'Laguna people' are called *K̂áwaĭ̯kami* (*mi* 'people'); cf. Laguna (13), below. "Kan-Ayko".[3] "Ko-stété"[3] (probably equivalent; given as Laguna name for Laguna Pueblo). "Kawaikome":[4] this is mentioned as distinct from Laguna; evidently means 'Laguna people'. "Kawaik'-ka-me":[5] given as name of Laguna people. "Karaikome":[6] evidently for name of the Laguna people. "Ka-waik'".[7] "Ka-waikă'".[7] "Kawáikăme":[8] given as name of Laguna Tribe. "Ka-uay-ko".[9] "Kóiks".[10] "Kawaík".[11] "Ka-hua-i-ko".[12]

(13) Laguna "Sitsimé":[13] given as the Laguna people's name for themselves; the last syllable probably means 'people'.

(14) Zuñi "K'ya-na-thlana-kwe":[14] given as meaning "people of the great pool or pond". Cf. forms of similar meaning.

(15) Hopi "Kaiwáika":[15] dialect not specified. "Kawáhykaka".[16] "Kawaíhkaa".[17] "Kawaika".[18] Cf. similar forms; probably <Keresan.

(16) Navaho "To-žăn'-ne'":[19] given as meaning "much water." "Tozjánne".[20] "Tuzhláni".[21] "To Tlŭnnĭ".[22] "Tqo łáni":[23]

[1] Spinden, Sia notes, MS., 1911.
[2] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 1, p. 753, 1907).
[3] Loew in *Wheeler Surv. Rep.*, app. LL., p. 178, 1875 (*n* for *u*).
[4] Powell in *Amer. Nat.*, XIV, p. 604, Aug., 1880.
[5] ten Kate, Synonymie, p. 7, 1884.
[6] Kingsley, Stand. Nat. Hist., VI, p. 183, 1885.
[7] ten Kate, op. cit.
[8] ten Kate, Reizen in N. A., p. 230, 1885.
[9] Bandelier, Final Report, pt. I, p. 260, 1890.
[10] Lummis, Man Who Married the Moon, p. 202, 1894.
[11] Hodge, op. cit.
[12] Jouvenceau in *Cath. Pioneer*, I, No. 9, p. 13, 1906.
[13] Gatschet in *Mag. Amer. Hist.*, p. 263, Apr., 1882.
[14] Cushing, inf'n Bur. Amer. Ethn., 1891, in Handbook Inds., op. cit.
[15] Stephen in *Eighth Rep. Bur. Ethn.*, p. 30, 1891.
[16] Voth, Traditions of the Hopi, p. 11, 1895.
[17] Ibid., p. 143.
[18] Fewkes, Tusayan Migr. Trad., in *Nineteenth Rep. Bur. Amer. Ethn.*, p. 632, note, 1898.
[19] ten Kate, Synonymie, p. 6, 1884.
[20] ten Kate, Reizen in N. A., p. 231, 1885.
[21] Hodge, op. cit.
[22] Curtis, Amer. Ind., I, p. 138, 1907.
[23] Franciscan Fathers, Ethn. Dict. Navaho Lang., p. 135, 1910.

given as name of Laguna Pueblo, meaning "much water". "Tqo łáñĭ":[1] given as name for 'Laguna people,' meaning "much water people".

(17) Eng. Laguna Pueblo. (<Span.). =Tewa (3), Jemez (9), Span. (18). Cf. forms of similar meaning.

(18) Span. Laguna 'lake.' =Tewa (3), Jemez (9), Eng. (17). Cf. forms of similar meaning. For origin of this name see general treatment of Laguna, below. "Laguna".[2] "San Josef de La Laguna".[3] "Seguna".[4] "Lagunes".[5] "Lagouna".[6] "Lagunians".[7] "Layma".[8] "La haguna".[9] "San José de la Laguna".[10] "Saguna".[11] "Lagana".[12] "Lagune".[13] "Taguna".[14]

(19) Span. San José 'Saint Joseph.' This is the mission name. "San Josef de La Laguna".[15] "San José de la Laguna".[15]

This is a large west Keresan pueblo. Our knowledge about it is summarized by Hodge.[16]

The pueblo is named 'lake,' 'water dammed up', 'much water', etc., in various languages, because of a pond which used to be a short distance above (west of) the pueblo, which is said to have been washed out by a flood in the creek [**29**:115] in 1855. Nothing remains of the lake, the former bed of which is now a meadow. Hodge[17] says that the pueblo is called Laguna "on account of a large pond west of the pueblo," but does not state that the pond has disappeared.

Until 1871 the tribe occupied, except during the summer season, the single pueblo of Laguna, but this village is gradually becoming depopulated, the inhabitants establishing permanent residences in the former summer villages of Casa Blanca, Cubero, Hasatch, Paguate [**29**:116], Encinal, Santa Ana, Paraje, Tsiama, and Puertecito[18].

See [**29**:116] and Keresan (Names of Tribes and Peoples, page 574).

[**29**:118] (1) *'Akoma'ǫywį* 'Acoma Pueblo' (*'Akoma* <Span. (19); *'ǫywį* 'pueblo'). This is the only common Tewa name of Acoma Pueblo,

[1] Franciscan Fathers, Ethn. Dict. Navaho Lang., p. 128, 1910.
[2] MS. of 1702 quoted by Bandelier in *Archæol. Inst. Papers*, v, p. 189, 1890; Villa-Señor, Theatro Amer., pt. 2, p. 421, 1748.
[3] Alencaster (1805) in Prince, N. Mex., p. 37, 1883.
[4] Pike, Exped., 3d map, 1810.
[5] Simpson, Rep. to Sec. War, p. 150, 1850.
[6] Gallatin in *Nouv. Ann. Voy.*, 5th ser., xxvii, p. 297, 1851.
[7] Ten Broeck (1852) in Schoolcraft, Ind. Tribes, iv., pp. 81, 88, 1854.
[8] Ibid., p. 77.
[9] Domenech, Deserts N. Amer., i, p. 443, 1860.
[10] Ward in *Ind. Aff. Rep.* for 1867, p. 213, 1868.
[11] Klett in *Pop. Sci. Monthly*, v, p. 584, 1874.
[12] Gatschet in *Wheeler Surv. Rep.*, vii, p. 405, 1879 (misprint).
[13] Gatschet in *Mag. Amer. Hist.*, p. 263, Apr., 1882.
[14] Wallace, Land of the Pueblos, p. 45, 1888 (misprint).
[15] Alencaster, op. cit.
[16] Handbook Inds., pt. 1, pp. 752–53, 1907.
[17] Ibid., p. 752.
[18] Hodge, ibid., p. 753.

and Tewa (2) is regarded as a loan word from the Keresan, although it is understood by all. Cf. names of similar sound.

(2) *'Âko'ǫywį* of obscure etymology (*'Âko* <Keresan; *'ǫywį* 'pueblo'). This is regarded as a loan word from the Keresan. Cf. names of similar sound.

(3) Sandia "Tu'hlawaí".[1] Said to refer probably to a tree or plant". =Isleta (4), Tiwa (5). Cf. Jemez (6), Unspecified (15).

(4) Isleta "Ti'lawéi".[2] "Ti'lawehuide":[2] given as meaning 'Isleta person', plu. "Ti'lawehun". "Tülawéi":[2] given as another Isleta name. "Tŭ'hlawé".[3] =Sandia (3), Tiwa (5). Cf. Jemez (6), Unspecified (15).

(5) Southern Tiwa (dialect unspecified) "Tuthla-ḥuay".[4] "Tuthea-uây":[5] given as "Tigua" name. "Tuth-la-nay".[6] =Sandia (3), Isleta (4). Cf. Jemez (6), Unspecified (15).

(6) Jemez *Totʃiagi'i* of obscure etymology (*totʃia*, unexplained; *gi'i* locative). Cf. Sandia (3), Isleta (4), Tiwa (5), Unspecified (15). The Jemez call an 'Acoma person' *Totʃia*, plu. *Totʃiʃ* (*ʃ*, postfix denoting 2 + plu.)

(7) Cochiti *Âko*, of obscure etymology, but cf. Hodge's etymology of Acoma (10), below. The Acoma people are called *Âkomæ* (*mæ* 'people'). Cf. the forms of similar sound.

(8) Sia "Akome":[7] evidently the form equivalent to Cochiti *Âkomæ* 'Acoma people'.

(9) Laguna *Âko*, of obscure etymology, but cf. Hodges etymology of Acoma (10), below. The Laguna call the Acoma people *Âkomi* (*mi* 'people'). Cf. the names of similar sound.

(10) "Acoma *Âko* of obscure etymology, but cf. the etymology given by Hodge for his form quoted below. The Acoma call their own people *Âkomi* (*mi* 'people'). "A-qo":[8] given as Acoma name for Acoma. "Akómë":[9] given as the Acoma name for the Acoma people, meaning "people of the white rock"; evidently the same as the author's *Âkomi*, for which no etymology could be obtained, except that *mi* means 'people'. "Akóme, 'people of the white rock' now commonly pronounced Á-ko-ma. Their name for their town is A'ko".[9]

[1] Hodge, field notes, Bur. Amer. Ethn., 1895 (Handbook Inds., pt. 1, p. 11, 1907).
[2] Gatschet, Isleta MS. vocab., Bur. Amer. Ethn., 1885.
[3] Hodge, op. cit.
[4] Bandelier, Final Report, pt. II, p. 235, 1892.
[5] Bandelier, Gilded Man, p. 211, 1893.
[6] Ibid., p. 149.
[7] Spinden, Sia MS. notes, 1911.
[8] Bandelier in *Mag. West. Hist.*, p. 668, Sept., 1886.
[9] Hodge, op. cit.

(11) Keresan (dialect unspecified). Cf. the forms of similar sound. "Acus".[1] "Hacús":[2] same as "Acus". "Acuco":[3] perhaps from the Zuñi form. "Coco".[4] "Suco".[5] "Acuca".[6] "Vacus".[7] "Vsacus".[7] "Acoma":[8] evidently from the Keresan name for the people. "Yacco".[9] "Acóma".[10] "Acoman".[11] "Acomeses".[12] "Acquia".[13] "Aioma".[14] "Acu".[15] "Aiomo".[16] "S^{t} Estevan Acoma".[17] "Alcuco":[18] apparently either directly or indirectly from the Zuñi form. "Aacus".[18] "Acux".[19] "Acomo".[20] "Atlachaco".[21] "Alomas".[22] "Acome".[23] "Aquia".[24] "San Estevan de Acoma".[24] "S. Estevau de Acama".[25] "Acomas":[26] this refers to the people; the expression is "pueblo de Acomas". "Acona".[27] "Acucans".[28] "Aconia".[29] "San Estéban de Acoma".[30] "Ako".[31] "Âgo".[32] "San Estéban de Asoma".[33] "Abucios".[34] "Acmaat".[35] "Acomenses".[36] "A-ko".[37]

[1] Niça (1539) in Hakluyt, Voy., III, p. 440, 1600.
[2] Niça (1539) cited by Coronado (1540) in *Doc. Inéd.*, XIV, p. 322, 1870.
[3] Castañeda (1540) in Winship, Coronado Exped., p. 519, 1896.
[4] Alvarado (1540) in Winship, ibid., p. 594.
[5] Galvano (1563) in *Hakluyt Soc. Pub.*, XXX, p. 227, 1862, according to Hodge, Handbook Inds., pt. 1, p. 11, 1907, misquoting "Acuco" of Coronado; also applied to Cicuic=Pecos [29:33].
[6] Ramusio, Nav. et Viaggi, III, p. 1, 1565.
[7] Niça, Relation in Ramusio, ibid., p. 357.
[8] Espejo (1583) in *Doc. Inéd.*, XV, p. 116, 1871.
[9] Oñate (1598), ibid., XVI, p. 115 (according to Hodge, op. cit., for Span. y Acco = 'and Acco').
[10] Oñate (1598) in *Doc. Inéd.*, XVI, p. 127.
[11] Hakluyt, Voy., p. 469, 1600 (or Acoma; citing Espejo, 1583).
[12] Villagran, Hist. Nueva Mex., p. 158, 1610.
[13] Benavides (1630) misquoted in *Nouv. Ann. Voy.*, 5th ser., XXVII, p. 307, 1851.
[14] Linschoten, Descrip. de l'Amérique, p. 336, map, 1638.
[15] Ogilby, America, p. 392, 1671.
[16] Ibid., map.
[17] De l'Isle, Carte Mex. et Floride, 1703.
[18] Barcia, Ensayo, p. 21, 1723.
[19] Mota-Padilla, Hist. de la Conq., p. 111, 1742.
[20] Ibid., p. 169.
[21] Ibid., p. 159, source unknown to the writer.
[22] Ibid., p. 515, given in Handbook Inds., pt. 1, p. 11, 1907, as probably equivalent to Acoma.
[23] MS. of 1764 cited in Schoolcraft, Ind. Tribes, III, p. 304, 1853.
[24] Jefferys, Amer. Atlas, map 5, 1776, (doubtless the same, but Jefferys locates also San Estevan de Acoma).
[25] Brion de la Tour, map l'Amér., 1779 (misprint).
[26] Alcedo, Dic. Geog., II, pp. 523, 549, 1787.
[27] Emory, Recon., p. 133, 1848.
[28] Whipple in *Pac. R. R. Rep.*, III, pt. 3, p. 90, 1856.
[29] Ward in *Ind. Aff. Rep.* for 1864, p. 191, 1865.
[30] Vetancurt, Teatro Mex., III, p. 319, 1871.
[31] Loew (1875) in *Wheeler Surv. Rep.*, VII, pp. 339, 345, 1879.
[32] Bandelier in *Archæol. Inst. Papers*, I, p. 14, 1881, (misprint, *g* for *q*?).
[33] Orozco y Berra in *Anales Minis. Fom. Méx.*, VI, p. 255, 1882.
[34] Duro, Don Diego de Peñalosa, p. 23, 1882, given in Handbook Inds., pt. 1, p. 11, 1907, as for "the Acus of Niza".
[35] Evans (1888) in *Compte-Rendu Congr. Int. Amér.*, VII, p. 229, 1890.
[36] Bancroft, Ariz. and N. Mex., p. 145, 1889.
[37] Bandelier, Final Report, pt. I, p. 260, 1890.

"A-co".[1] "Ako-ma".[2] "Acco".[3] "Ah-co".[4] "Yaco".[5] "Ah-ko".[6]

(12) Zuñi. (<Keresan?). Cf. names of similar sound. The Zuñi and the Hopi appear to be the only forms which contain two *k* sounds. "Acogiya".[7] "Hah-kóo-kee-ah".[8] "Hab-koo-kee-ah".[9] "Hak-koo-kee-ah".[10] "Ha-cu-quin".[11] "Ha-ku".[12] "Ha-ku Kue".[13] "Hacuqua".[14]

(13) Hopi (dialect unspecified). (<Zuñi?). Cf. the names of similar sound. The Zuñi and the Hopi appear to be the only forms which contain two *k* sounds. "A'ikoka".[15] "Ákokavi".[16] "Akókovi".[17] The "-vi" appears to be a locative ending.

(14) Navaho. (<Keresan?). Cf. the names of similar sound. "Hacu".[18] "Ha-kus".[19] "Háqonĭ":[20] given as borrowed from the Acoma language. "Hak'o'nĭ":[21] given as Navaho name for the Acoma people.

(15) "Tutahaco".[22] With the first two syllables cf. Sandia (3), Isleta (4), Tiwa (5), Jemez (6). With the last two syllables cf. the Keresan name of Acoma Pueblo.

(16) Eng. Acoma. (<Span.). =Span. (19). Cf. the forms of similar sound.

(17) Eng. "Quebec of the Southwest".[23]

(18) Eng. "Quéres [Keresan] Gibraltar".[23]

(19) Span. Acoma. (<Keresan name for Acoma people.) Cf. the Keresan and other forms of similar sound.

(20) Span. San Estevan 'Saint Stephen'. "S^{t} Estevan Acoma".[24] "St. Estevan Queres".[25] "S. Estevan de Acoma".[26]

[1] Bandelier, Final Report, pt. I, p. 132, 1890.
[2] Bandelier in *Archæol. Inst. Papers*, V, p. 173, 1890.
[3] Bandelier, Final Report, pt. II, p. 197, 1892.
[4] Lummis, Land of Poco Tiempo, p. 63, 1893.
[5] Columbus Mem. Vol., p. 155, 1893, (misprint of Oñate's "Yacco").
[6] Lummis, Man Who Married the Moon, p. 207, 1894.
[7] Oñate (1598) in *Doc. Inéd.*, XVI, p. 102, 1871; given by Hodge (Handbook Inds., pt. 1, p. 11, 1907) as coming from the Zuñi name.
[8] Eaton quoted by Schoolcraft, Ind. Tribes, IV, p. 220, 1854.
[9] Domenech, Deserts N. A., II, p. 53, 1860.
[10] Simpson in *Smithson. Rep.* for 1869, p. 333, 1871.
[11] Bandelier in *Mag. West. Hist.*, p. 668, Sept., 1886.
[12] Bandelier in *Archæol. Inst. Papers*, op. cit.
[13] Bandelier, Final Report, pt. I, p. 132.
[14] Bandelier, Gilded Man, p. 149, 1893.
[15] Stephen in *Eighth Rep. Bur. Ethn.*, p. 30, 1891.
[16] Voth, Traditions of the Hopi, p. 11, 1905.
[17] Ibid., p. 145.
[18] Bandelier in *Mag. West. Hist.*, op. cit.
[19] Bandelier, *Archæol. Inst. Papers*, op. cit.
[20] Curtis, Amer. Ind., I, p. 138, 1907.
[21] Franciscan Fathers, Ethn. Dict. Navaho Lang., p. 135, 1910.
[22] Castañeda (1540) quoted by Bandelier in *Archæol. Inst. Papers*, I, p. 13, 1883.
[23] Lummis, Land of Poco Tiempo, p. 57, 1893.
[24] De l'Isle, Carte Mex. et Floride, 1703.
[25] De l'Isle, Atlas Nouveau, map 60, 1733.
[26] Jefferys, Amer. Atlas, map 5, 1776.

"S. Estevau de Acama".[1] "St. Estevan".[2] "San Estéban de Acoma".[3] "San Estéban de Asoma".[4]

(21) Span. San Pedro 'Saint Peter'. "San Pedro".[5] Span. Peñol 'big rock', so named from the mesa.

An attempt was made to reconquer the village by Governor Vargas in August, 1696, but he succeeded only in destroying their crops and in capturing five warriors. The villagers held out until July 6, 1699, when they submitted to Governor Cubero, who changed the name of the pueblo from San Estevan de Acoma to San Pedro; but the former name was subsequently restored and is still retained.[6]

"Peñoles".[7] "Peñol".[8]

For a description of Acoma see Hodge, in *Handbook Inds.*, pt. 1, pp. 10–11, 1907, with bibliography. The Acoma language is almost identical with that of Laguna [29:117]. See [29:119] and Keresan (NAMES OF TRIBES AND PEOPLES, page 574).

[29:119] (1) Acoma "Katzimo".[9] "Katzim-a".[10] "Katzímo".[11] "Ka-tzí-mo".[12]

(2) Eng. Enchanted Mesa. (<Span.). =Span. (3), French (4). "Enchanted Mesa".[13]

(3) Span. Mesa Encantada 'enchanted mesa'. =Eng. (2), French (4). "Mesa Encantada".[14]

(4) French "Plateau enchanté".[15] This means 'enchanted mesa'. =Eng. (2), Span. (3).

This remarkable mesa was first ascended in modern times by Prof. William Libby, of Princeton University, and shortly afterward by a party representing the Bureau of American Ethnology, under the direction of Mr. Hodge, in 1897. Evidences of former occupancy by Pueblo Indians were observed on the top by the latter party.[16]

The mesa lies a few miles from the pueblo of Acoma, and its summit is said traditionally to have been inhabited by the ancestors of the Acoma previous to their moving to the present site [29:118].

[1] Brion de la Tour, map l'Amér., 1779 (misprint).
[2] Kitchin, map N. A. (1783) in Raynal, Indies, VI, 1788.
[3] Vetancurt, Teatro Mex., III, p. 319, 1871.
[4] Orozco y Berra in *Anales Minis. Fom. Méx.*, VI, p. 255, 1882 (misprint *s* for *c*).
[5] Bancroft, Ariz. and N. Mex., p. 221, 1889; Hodge in Handbook Inds., pt. 1, p. 10, 1907.
[6] Hodge, ibid.
[7] Perea, Verdadera Rel., p. 3, 1632.
[8] Alcedo, Dict. Geog., IV, p. 149, 1788.
[9] Lummis, New Mexico David, p. 40, 1891; Hodge, op. cit., p. 665.
[10] Bandelier, Final Report, pt. II, p. 314, 1892.
[11] Hodge in *Century Mag.*, LVI, p. 28, May, 1898.
[12] Hodge in Handbook Inds., op. cit.
[13] Lummis, op. cit., p. 39; Hodge in *Century Mag.*, op. cit., p. 15.
[14] Pullen in *Harper's Weekly*, p. 594, Aug. 2, 1890; Bandelier, op. cit.; Hodge, op. cit.; Hewett, Communautés, p. 49, 1908.
[15] Ibid.
[16] See Hodge, op. cit.

[29:120] (1) Acoma "Spi-nat".[1]

(2) Eng. Mount Taylor. This is the current Eng. name, bestowed in honor of General Zachary Taylor. "Taylor Peak".[2]

(3) Span. Sierra de San Mateo 'Saint Matthew Mountain'. This name appears to have been applied since early times.

This mountain is 11,389 feet high according to the United States Geological Survey.[3] It can be seen from points two or three hundred miles away. It is said to be one of the cardinal mountains of the Navaho.

[29:121] (1) Eng. Cabezon settlement. (<Span.). =Span. (2).

(2) Span. Cabezon, name of the mesa [29:126], q. v.

[29:122] Wagon bridge across the Rio Grande a short distance north of Bernalillo [29:96]. See [29:97], [29:98], [29:123].

[29:123] Nameless pueblo ruin.

"Where the church and the school of the Christian Brothers at Bernalillo now stand, vestiges of a former pueblo which had been destroyed by fire were exhumed; also metates, skeletons, and jars filled with corn-meal".[4] The Roman Catholic church and school of the Christian Brothers are north of Bernalillo at the junction of the road which crosses the Rio Grande by way of the wagon bridge [29:122] with the main highway up the east side of the Rio Grande Valley. See [29:96], [29:97],]29:98], [29:99], [29:122].

[29:124] (1) Eng. Chilili settlement. (<Span.). =Span. (2).

(2) Span. Chililí, called after the pueblo ruin [29:105]. = Eng. (1). See first paragraph of quotation from Bandelier under [29:105], (4); also [29:105] and Chilili Arroyo [29:unlocated].

[29:125] (1) Eng. Tajique settlement. (<Span.). =Span. (2).

(2) Span. Tajique, named after the pueblo ruin [29:106]. =Eng. (1).

The village of Tajique, about 15 miles south of Chilili [29:124] . . . The situation of Tajique is similar to that of Chilili—a small valley open to the east and rising in the west. The ruins of the former pueblo [29:105] border upon the present settlement on the north and west, lying on the south bank of the Arroyo of Tajique¶Tajique Arroyo [29:unlocated]], which is here a permanent, though very modest stream.[5]

See [29:106] and Tajique Arroyo [29:unlocated].

[29:126] (1) Isleta "Tchi'kugienād":[6] given as the name of "Sierra Cabezon near R. Puerco [29:114]".

(2) Jemez *Wăsemă'ą*, of obscure etymology.

[1] Bandelier, Final Report, pt. II, p. 305, 1892.

[2] U. S. Geogr. Surveys West of the 100th Meridian, part of Central N. Mex., atlas sheet No. 77, Exped. of 1873, '74, '75, '76, '77, and '78.

[3] Gannett, Dictionary of Altitudes, 4th ed., p. 651, 1906.

[4] Bandelier, op. cit., p. 230.

[5] Ibid., p. 257.

[6] Isleta MS. vocab. in possession of Bureau of American Ethnology.

(3) Navaho "Tsénajīn":[1] given as the name of Cabezon, N. Mex., meaning "black peak".

(4) Eng. Cabezon Mesa. (<Span.). =Span. (5).

(5) Span. Cabezon 'big head' 'big summit'. =Eng. (4).

This is a big, black, table-like mesa (pl. 21, *B*) immediately southeast of Cabezon settlement [**29**:121], to which it gives the name. It can be seen from the hills back of Jemez Pueblo [**27**:35].

[**29**:127] (1) Eng. Ladrones Mountains. (<Span.). =Span. (2).

(2) Span. Sierra de los Ladrones 'mountains of the robbers'. =Eng. (1). "Sierra de los Ladrones".[2]

Bandelier[2] gives the height of the highest peak of these mountains as 9,214 feet, according to Wheeler.

Unlocated

Santo Domingo *A'a*, of obscure etymology. Given as name of pueblo ruin somewhere east of Santo Domingo Pueblo [**28**:109], by the grandfather of Salvador Abeita of Santo Domingo.

The old Indian did not appear to know what language the former inhabitants of this ruin spoke, or just where the ruin is located. See Ojana [**29**:unlocated], page 553.

Span. "Cañada Ancha".[3] This means 'broad cañada'. "On the waterless plateau called El Cuervo [**29**:3], farther north [than [**28**:49]], I know of no ancient vestiges, and both the Cañada Ancha and the Cañada Larga [[**29**:unlocated], page 552] at the foot of that wide and long mesa [**29**:3], I have been informed, are devoid of all remains of former Indian habitations".[4] The cañada referred to is apparently east of the Rio Grande in the vicinity of [**29**:3]. See [**29**:3] and Cañada Larga [**29**:unlocated].

"Peak of Bernal".[4] "On the west [of Pecos Pueblo ruin [**29**:33]] a high mesa or table land, extending nearly parallel to the river [**29**:32] until opposite or south of the peak of Bernal".

Span. Arroyo Chamisos".[5] This means 'greasewood arroyo'.

It is apparently applied to the arroyo tributary to the Hondo Arroyo [**29**:17] running between Sunmount Sanatorium (one mile east of Santa Fe [**29**:5] and Mr. Nagel's ranch, half a mile farther east.

(1) Eng. Chilili Arroyo. (<Span). =Span. (2).

(2) Span. Arroyo de Chililí 'Chilili Arroyo', referring to [**29**:105] and [**29**:124].

See first paragraph of quotation from Bandelier under [**29**:105], (4). Cf. Tajique Arroyo [**29**:unlocated], page 554.

[1] Franciscan Fathers, Ethn. Dict. Navaho Lang., p. 130, 1910.

[2] Bandelier, Final Report, pt. II, p. 182–183, 1892.

[3] Ibid., p. 81.

[4] Bandelier, *Papers Arch. Inst. Amer.*, Amer. ser., I, p. 37, 1883.

[5] Sunmount Sanatorium [pamphlet], Santa Fe, N. Mex., p. 8, 1912.

Span. "Chimal."[1]

Mentioned by Bandelier[1] as a hamlet near the pueblo ruins Ojana [29:unlocated], page 553, and Kipana [29:unlocated], page 550.

(1) Eng. Corrales. (<Span.). =Span. (2).

(2) Span. Corrales 'corrals' 'paddocks' 'folds' "Los Corrales."[2]

This is a Mexican settlement between Sandia Pueblo [29:100] and Albuquerque [29:103] on the west side of the Rio Grande. The wagon road used by the mail stage between Albuquerque and Jemez springs [27:18] joins at Corrales the main highway running along the east side of the Rio Grande.

Dog Lake spring, named from Dog Lake [29:111].

"In Torrance County are alkaline springs, notably the Dog Lake Spring, not far from Estancia [29:107]."[3] See [29:111].

Real de Dolores, Dolores, 'camp of Dolores,' Dolores being a Span. family name. The name "Real de Dolores" is given and located about 5 miles southwest of Ortiz settlement [29:62] on the eastern slope of the Ortiz Mountains [29:72] on an official map.[4] This place is also labeled "Old Placer" on this map. It appears to give one of the names to the Ortiz Mountains [27:72], q. v.

San Ildefonso "Dyap-i-ge."[5] This name is not known to the Tewa informants. It has been suggested by Tewa that this may stand for *Jąmp̂igi'i'i* 'place of the short or scrub willow tree(s)' (*jąŋ* 'willow'; *p̂igi* 'shortness' 'short' opposite of tall; *'i'i* locative and adjective-forming postfix), but no such place-name is known to the Tewa informants, and this is merely a guess at possible form and etymology. Cf. "Uap-i-ge" [29:unlocated], page 555.

"Ruins of two other pueblos lie east and southeast of Lamy [29:38]. . . . I have not seen them, and therefore speak from hearsay only. The gentleman who mentioned and described them to me inquired about them of a well-known Indian of San Ildefonso, who informed him that they were respectively called Uap-i-ge [29:unlocated] and Dyap-i-ge, and are those of very ancient Tanos villages."[6]

The present writer has asked some of the oldest and best-informed Indians of San Ildefonso about these places, but they have never heard of them. See "Uap-i-ge" [29:unlocated].

Cochiti *Hák̂áwa* 'east canyon' (*há* 'east'; *k̂áwa* 'canyon' 'cañada').

This is described by a Cochiti informant as a large canyon somewhere near Tetilla Mountain [29:4].

[1] Bandelier, Final Report, pt. I, p. 125, 1890. The meaning has not been determined.

[2] Ibid., p. 130.

[3] Land of Sunshine, a Book of the Resources of New Mexico, p. 175, 1906.

[4] U. S. Geogr. Surveys West of the 100th Meridian, Part of Central New Mexico, atlas sheet No. 77, Exped. of 1873, '74, '75, '76, '77 and '78.

[5] Bandelier, op. cit., pt. II, p. 100, 1892.

[6] Ibid., pp. 99–100.

Santo Domingo "Huash-pa Tzen-a."[1]. Given as the Santo Domingo name for the pueblo of the Santo Domingo Indians preceding the present one and situated a short distance west of it. See under [**28**:109] for discussion.

Iron springs 10 miles west of Santa Fe [**29**:5]. "Ten miles west of Santa Fe [**29**:5] are iron springs, claimed to equal in medicinal virtue those at Manitou, Colorado."[2]

San Felipe "Isht-ua Yen-e."[3] Bandelier adds the etymology as "from Isht-ua, arrow."

This is a place north of Santo Domingo Pueblo [**29**:109] mentioned in a San Felipe myth. "They were pursued by the pygmies as far as a place above Santo Domingo called Isht-ua Yen-e, where many arrow-heads are found to-day. From Isht-ua, arrow."[3]

(1) Tano Tewa "Ka-po."[4] "Kaapô."[5] "Kapo."[6] None of the Tewa informants know this name, and to conjecture as to its meaning has little value, since there are many combinations of syllables in Tewa which would make a good place-name and might be written thus by Bandelier. The doubling of the *a* in one form is puzzling. The first syllable might mean 'leaf' 'wild-rose' 'corral' 'ball' 'it is not', etc., while the second can be taken as 'water' 'trail' 'moon' 'squash' 'head' 'hair' 'hole' 'snow,' etc. It is possible, but hardly probable, that the name is identical with either *K'aṗo*, Santa Clara Pueblo [**14**:71], or *Kaṗo*, the pueblo ruin [**5**:23].

(2) Span. "Tuerto."[7] "El Tuerto."[7] This means 'one-eyed' 'squint-eyed' 'twisted' 'wry'. Why the name was applied is not known. The ruin appears to give its name to the arroyo [**29**:76].

We follow Hodge[8] in assuming that Bandelier[7] gives the Indian names of the ruins "Ka-po" and "Sem-po-ap-i" in the same order in which he gives the Span. names, and that therefore "Ka-po" and "Tuerto" are applied to the same ruin; see the quotation below:

> South of the portion of the Atchison, Topeka and Santa Fé Railroad that lies between the stations of Cerrillos [**29**:53] and Wallace [**29**:60], a bleak expanse, neither valley nor plain, gradually rises towards the foot of the Sierra de Dolores [**29**:72] and the Sierra de San Francisco [**29**:73]. . . . At Golden, or Real de San Francisco [**29**:75], where the Arroyo del Tuerto [**29**:76] emerges from a narrow mountain valley, and where gold washing has been carried on

[1] Bandelier, Final Report, pt. II, p. 187, 1892.
[2] Land of Sunshine, a Book of the Resources of New Mexico, p. 177, 1906.
[3] Bandelier, op. cit., p. 166.
[4] Ibid., pp. 108, 123.
[5] Bandelier, Gilded Man, p. 221, 1893.
[6] Hewett, Communautés, p. 38, 1908.
[7] Bandelier, Final Report, pt. II, p. 108, note.
[8] Handbook Inds., pt. 2, p. 833, 1907.

sporadically, two sites of former pueblos are pointed out. These are called El Tuerto [Ka-po] and Valverde ["Sem-po-ap-i" [29:unlocated], p.554], and both lie within one mile to the north of Golden [29:75]. The villages were small, and the Tanos of Santo Domingo gave me their names as Ka-po and Sem-po-ap-i [29:unlocated]. Barely distinguishable mounds indicate the sites, and I found neither pottery nor obsidian on them, only fragments of basalt and other rocks. Both these pueblos may have been inhabited in 1598, according to the list given to Oñate by the Indians at San Juan, on the 9th of September of that year. [[*Footnote:*] *Obediencia y Vasallaje de San Juan Baptista*, p. 114: 'Y el de la Cienega de Carabajal, y el de Sant Marcos, Sant Chripstobal, Santa Ana, Ojana, Quipana, el del Puerto y el Pueblo quemado'. But it may be that, instead of 'Puerto,' Tuerto was intended; or Puerto may have been applied to the entrance of the Bocas at the Bajada [29:26]. Further on, I shall refer to a singular passage in the *Memoria* of Castaño de Sosa, which may relate to these two villages.[1]]

San Ildefonso *Katege* 'lift leaf' (*ka* 'leaf'; *tege* 'to lift' 'to pick up'). This is the name of a place somewhere in the vicinity of Cieneguilla [29:20] or Cienega [29:21]. The name was obtained from two old San Ildefonso Indians and one younger man of that pueblo, but, strange to say, none of them was familiar with the country about Cieneguilla and Cienega nor knew exactly where *Katege* is situated.

Tano Tewa (?) "Kipana", etc. This name is unknown to the Tewa informants. It sounds to the Tewa as if it might be a corruption of Tewa *kip̂ænnæ* 'beyond the prairie-dogs' (*ki* 'prairie-dog'; *p̂ænnæ* 'beyond'), but this makes little sense. "Quipana".[2] "Ki-pa-na".[3] "Ki-pan-na".[4] "Kipana".[5] "Guipana".[6]

The same is true [may have been inhabited in 1598] also of the ruins called O-jan-a [29:unlocated] and Ki-pan-na. I have not visited them; but they lie south of the settlement of Tejon [29:81], in the hilly country separating the Sandia chain [29:83] from the San Francisco [29:73]. That they were Tanos villages there can be no doubt, and the catalogue of pueblos which I have mentioned includes them. Still, this no absolute proof that these four pueblos[7] were occupied at the time of Oñate. The list was made at San Juan among the Tehuas [Tewa], and they may have given the names of villages abandoned sometime previous without their knowledge. Intercourse even between kindred tribes in ancient times was irregular, and frequently interrupted. Several pueblos might have been given up in one section of New Mexico without a neighboring stock hearing of it for a number of years afterwards.[8]

See Ojana [29:unlocated], page 553.

San Ildefonso and Nambé *Kwiɜanap̂iŋ* 'Kwirana Mountain', so called because it resembles in shape the mode of wearing the hair prac-

[1] Bandelier, Final Report, pt. II, p. 108, 1892.
[2] Oñate (1598) in *Doc. Inéd.*, XVI, p. 114, 1871.
[3] Bandelier, op. cit., pt. I, p. 125, 1890.
[4] Ibid., pt. II, p. 109.
[5] Ibid., p. 122; Hewett, Communautés, p. 38, 1908.
[6] Columbus Memorial Vol., p. 155, 1893 (*g* for *q*, a misquotation of Oñate's form).
[7] See Bandelier, op. cit., p. 108.
[8] Ibid., p. 109.

ticed by members of the Kwirana Society in ceremonies (*Kwiłana* unexplained, a secret society of the Tewa; *p̂iyʃ* 'mountain').

This mountain is said to be somewhere in the region about Cerrillos [29:53] and to have two peaks of almost equal height, which resemble closely the "make-up" of the hair of the men of the Kwirana society when they appear in certain ceremonies, the hair on such occasions being worn in two "horns". The K̂osà society has this same fashion of wearing the hair.

(1) *K̂unʃæ'ǫŋwiɬeji* 'turquoise pueblo ruin' (*k̂unʃæ* 'turquoise'; *'ǫŋwiɬeji* 'pueblo ruin' <*'ǫŋwiɬ* 'pueblo', *keji* 'old' postpound). This is the Tewa name of the pueblo, said to have been applied because of its proximity to the famous turquoise mines [29:55]. It was probably the Tano Tewa name also.

(2) Tano Tewa "Kua-kaa", etc., given by Bandelier, according to whom this name was applied both to this pueblo and to the pueblos [29:18] and [29:19], q. v. The Tewa informants do not know any such place-name, and unless further information can be obtained from the Tano Tewa of Santo Domingo Pueblo [28:109], our knowledge of this name will probably forever remain in its present imperfect condition. It appears that Bandelier was wrongly informed when he was told that the name "Kua-kaa", etc., was applied by the Tano Tewa to this pueblo. See [29:18] and [29:19]. "Cua-ka".[1] "Ku-kua".[1] "Kua-kaa".[2]

(3) Keresan (dialect unspecified) "Yates".[3] "Ya-atze":[4] given as the native name. "Ta-tze".[5] "Ya-tze":[6] given as the Keresan name. "Yâtzé".[7] "Yaa-tze".[8]

(4) Span. San Marcos 'Saint Mark'. "San Márcos".[9] "St. Marco".[10] "S. Mark".[11]

The same difficulty [in determining whether Tano Tewa or Keresan] exists in regard to San Marcos. This ruin I have not seen, but descriptions by intelligent persons represent it as a very considerable village, and as having formed several quadrangles. Its name in Queres [Keresan] is Ya-tze. [[*Footnote:*] It appears under the name of 'Yates' in the *Obediencia y Vasallaje de San Joan Baptista.*) But the Tanos call it Kua-kaa, the same name as the one ([29:18] and [29:19]) on the Arroyo Hondo [29:17]. In 1680, at the breaking out of the insurrection, it had six hundred inhabitants. [[*Footnote:*] Vetancurt, *Crónica*, p. 324: 'Tenía seiscientos cristianos, de nacion Queres.' On the other hand, Escalante (*Carta*, par. 3) writes as follows: 'Dia 15 sitiaron á ésta los Tanos de San Marcos, San Cristóbal [29:45] y Galistéo [29:39], los Queres de la Cienega [29:22], y los Pecos por la parte del sur.' Vargas (*Autos de Guerra de la*

[1] Bandelier, Final Report, pt. I, p. 125, 1890.
[2] Ibid., pt. II, p. 92, 1892.
[3] Oñate (1598) in *Doc. Inéd.*, XVI, p. 102, 1871.
[4] Bandelier in Ritch, New Mexico, p. 166, 1885.
[5] Ladd, Story of New Mexico, p. 79, 1891 (misprint).
[6] Bandelier, Final Report, pt. II, p. 92.
[7] Bandelier, Gilded Man, p. 221, 1893.
[8] Ibid., p. 283.
[9] Sosa (1591) in *Doc. Inéd.*, XV, p. 251, 1871.
[10] Crépy, Map Amér. Septentrionale, 1783 (?).
[11] Bowles, Map Amer., 1784.

segunda Entrada, MS.), mentions repeatedly Queres Indians from San Marcos. It may be that there were both Queres and Tanos in the pueblo, but I consider the village to have been a Tanos village, just as to-day Santo Domingo is counted among the Queres [Keresan], although there are many Tanos among them, and Isleta among the Tiguas [Tiwa], although a good portion are Queres [Keresans] from Laguna.] The name San Marcos appears to have been given to it in 1591 by Gaspar Castaño de Sosa. [[*Footnote:*] *Memoria del Descubrimiento que Gaspar Castaño de Sosa, hizo en el Nuevo Mexico*, Doc. de Indias, vol. xv, p. 248.] It was abandoned by its inhabitants during the siege of Santa Fé, in August, 1680; [[*Footnote:*] *Diario de la Retirada de Otermin*, fol. 28.] and in 1692, when Diego de Vargas passed through it, it was in ruins, with only a few of the walls still standing and a portion of the church edifices. [[*Footnote:*] *Autos de Guerra de la segunda Entrada*, fol. 138: 'Y halle despoblado y se conservan algunos aposentos y paredes de los quarteles y viuyendas de el y asimismo se hallan las paredes y cañon de la Yglesia buenas con las de el conuto.'] Near San Marcos lies the celebrated locality [**29**:55] of Callaite, called popularly the 'turquoise mines.' [1]

According to Meline[2] the inhabitants of San Marcos joined the Tewa at San Juan. Our Tewa informants suppose that San Marcos was a Tano pueblo, but that means nothing since the Tewa call all the Indians who lived southeast of the Tewa country Tanos, no matter what language they spoke. These informants had never heard of the San Marcos people removing to San Juan Pueblo; the writer inquired about this point especially at San Juan. So far as is known, no modern map of New Mexico shows San Marcos Pueblo ruin, but "Ojo San Marcos" (possibly the spring which supplied the pueblo with water) is given on one,[3] and a number of maps show the San Marcos Pueblo Grant at the same location as the spring shown on the map cited, namely, about 4 miles northeast of Cerrillos [**29**:53]. Cf. [**29**:55].

Span. "Cañada Larga".[4] This means 'long cañada'.

"On the waterless plateau called El Cuervo [**29**:3], farther north, [than [28:49]], I know of no ancient vestiges, and both the Cañada Ancha [**29**:unlocated] and Cañada Larga, at the foot of that wide and long mesa [**29**:3], I have been informed, are devoid of all remains of former Indian habitations".[4] The cañada referred to is apparently east of the Rio Grande in the vicinity of [**29**:3]. See [**29**:3] and Cañada Ancha [**29**:unlocated].

Mineral paint deposit in front of San Felipe Pueblo [**29**:69].

"The Queres [Keresans] of San Felipe [**29**:69] had in front of their village large veins of mineral paint, valuable to the Indian for his pottery".[5] In what direction from San Felipe Bandelier means by "in front of" is not clear.

[1] Bandelier, Final Report, pt. II, pp. 92–93, 1892.

[2] Two Thousand Miles, p. 220, 1867.

[3] U. S. Geogr. Surveys West of the 100th Meridian, Part of Central N. Mex., atlas sheet No. 77, Exped. of 1873, 1874, 1875, 1876, 1877, and 1878.

[4] Bandelier, op. cit., p. 81.

[5] Ibid., pt. I, p. 163, 1890.

(1) Nagel Mountain, so called because of the ranch of Mr. Nagel at its foot.

(2) Sunmount Mountain, so called because of the situation of Sunmount Sanatorium near its foot.

This is a high mountain about two miles southeast of Santa Fe [**29**:5] and immediately east of the ranch of Mr. Nagel.

Ocher deposits at San Pedro [**29**:77]. "At San Pedro, Santa Fe County, are deposits of ochre, or mineral paint".[1] The Indian informants have not mentioned these deposits.

Tano Tewa (?) "Ojana", etc. This name is unknown to our Tewa informants, who can think of no Tewa word or expression that resembles it at all closely in sound. *Nąk̊anąˇ* would mean 'there is a forest' (*nąˇ* 'it'; *k̊a* 'forest'; *nąˇ* 'to be situated'). The writer thought it might be for Keresan *Á'ahánu* 'people of *Á'a* [**29**:unlocated] (*hánu* people), but this is only conjectural. "Ojana".[2] "O-ja-na".[3] "O-jan-a".[4] "Okana".[5] See excerpt from Bandelier under Tano Tewa "Kipana," etc., page 550.

See Kipana [**29**:unlocated], page 550.

"Old Isleta".[6]

> Old Isleta, the one abandoned after 1681, stood very near the site of the present village, on a delta or island between the bed of a mountain torrent and the Rio Grande, from which comes its Spanish name. I am not informed whether any remains of this pueblo are yet to be seen.[6]

See Isleta Pueblo [**29**:101].

(1) Eng. Pecos settlement. (<Span.). =Span. (2).

(2) Span. Pecos, named from Pecos Pueblo ruin [**29**:33]. This is a small and comparatively recent settlement situated a couple of miles northward from Pecos Pueblo ruin [**29**:33], from which it takes its name.

Petrified forest somewhere south of Cerrillos [**29**:53]. Mr. C. L. Linney, of Santa Fe, described this locality to the writer as one abounding in masses of silicified wood similar to that of the famous Petrified Forest National Monument of Arizona.

Pictographs 3 miles east of Cerrillos [**29**:53]. Mr. H. C. Yontz, of Santa Fe, informs the writer that there are aboriginal paintings on a cliff facing the railroad about 3 miles east of Cerrillos [**29**:53].

Placer Mountains. This is apparently a name applied to the Ortiz [**29**:72], Golden [**29**:73], and South [**29**:74] mountains together, because placer gold mining has been carried on in them.[7] On

[1] Land of Sunshine, a Book of Resources of New Mexico, p. 111, 1906.

[2] Oñate (1598) in *Doc. Inéd.*, XVI, p, 114, 1871; Bandelier, Final Report, p. II, p. 122, 1892.

[3] Ibid., pt. I, p. 125, 1890.

[4] Ibid., pt. II., p. 109.

[5] Hewett, Communautés, p. 38, 1908 (*k* by misprint for *h* for Bandelier's *j*?).

[6] Bandelier, op. cit., p. 234.

[7] See, for example, U. S. Geogr. Surveys West of the 100th Meridian, Part of Central New Mex., atlas sheet No. 77, Exped. of 1873, '74, '75, '76, 77, and '78.

some more recent maps[1] the name Placer Mountains does not appear at all. See [29:72], [29:73], [29:74].

San Ildefonso *P'ekwewe*, of obscure etymology (*p'e* 'stick' 'timber' 'tree-trunk'; *kwewe* unexplained). A San Ildefonso informant has heard this name of a place somewhere in the Tano country in the vicinity of Pecos [29:32] or Galisteo [29:40]. To what kind of place the name refers the informant never knew.

(1) Tano Tewa "Sem-po-ap-i".[2] "Sempo-ap-i".[3] "Sempoapo".[4] None of the Tewa informants know this name, and conjecture as to its meaning has little value. The informants have suggested that it may be for *sẹmpu'apị'i'*[i] 'man's naked buttocks' (*sẹŋ⁄* 'man in prime'; *pu* 'buttocks' 'base'; *'apị* 'nakedness' 'naked'; *'i'*[i] locative and adjective-forming postfix), or *sæ̨̂peŋwæ̨̂pi'iŋ⁄* would mean 'red thorn of Opuntia fruit' (*sæ̨* 'Opuntia cactus'; *̂pe* 'fruit'; *ŋwæ̨* 'thorn'; *̂pi* 'redness' 'red'; *'iŋ⁄* locative and adjective-forming postfix). *Winą̆sẹmpowapi* means 'the man does not arrive' (*wi* negative; *nąᵭ* 'he'; *sẹŋ⁄* 'man in prime'; *powa* 'to arrive' 'to come'; *pi* negative). These are, of course, merely guesses.

(2) Span. "Valverde".[2] This is a Span. place-name meaning 'green valley'. It is perhaps also the name of a modern settlement, which has been given to the ruin.

We follow Hodge[5] in assuming that Bandelier gives the Indian names of the ruins "Ka-po" and "Sem-po-ap-i" in the same order in which he gives the Span. names, and that therefore "Sem-po-ap-i" and "Valverde" are applied to the same ruin. See the quotation from Bandelier under Tano Tewa "Ka-po", (2) Span. "Tuerto", page 549.

See "Ka-po" [29:unlocated], page 549, [29:73], [29:76], and "Sem-po-ap-i", above.

Sizing deposit somewhere in the Salinas region [29:110]. The sizing is used by the Indians of Santo Domingo and Cochiti in manufacturing pottery.

(1) Eng. Tajique Arroyo. (<Span.). =Span. (2). "Arroyo of Tajique".[6]

(2) Span. Arroyo de Tajique 'Tajique Arroyo', referring to [29:106] and [29:125]. =Eng. (1).

"The ruins of the former pueblo [29:106] border upon the present settlement [29:125] on the north and west, lying on the south bank of the Arroyo of Tajique, which is here a permanent,

[1] See U. S. Geol. Survey, Reconnaissance Map, N. Mex., San Pedro sheet, 1892.
[2] Bandelier, Final Report, pt. II, p. 108, 1892.
[3] Ibid., p. 123.
[4] Hewett, Communautés, p. 38, 1908.
[5] Handbook Inds., pt. 2, p. 502, 1910.
[6] Bandelier, op. cit., p. 257.

though very modest stream".[1] See [**29**:106], and [**29**:125]. Cf. Chilili Arroyo [**29**:unlocated].

Tap'ųywæk'ǫnd̨iwe 'place where the kind of white earth called *tap'ųywæ* is dug' (*tap'ųywæ* unexplained, 'a kind of white earth used for sizing pottery'; *k'ǫŋ* 'to dig'; *'iwe* locative).

This deposit is situated somewhere a short distance east of Santa Fe "where the brewery used to be". Just where the place is, the writer has not been able to learn. See *Tap'ųywæ* under MINERALS.

(1) Eng. Tecolote Mountains. (<Span.). =Span. (2).

(2) Span. "Sierra de Tecolote".[2] This means 'owl mountains'.

"While the mesa on the right bank of the river [Pecos River [**29**:32] by Pecos Pueblo ruin [**29**:33]] rises abruptly to nearly 2,000 feet higher, the Tecolote chain is certainly not much lower if any".[3] "On the east [of Pecos Pueblo ruin [**29**:33]] the Sierra de Tecolote". "The Rio Pecos [**29**:32] . . . hugs, in the upper part of the valley, closely to the mountains of Tecolote".[4]

The altitude of Tecolote Mountains is given as 6,536 feet.[5]

Navaho "Tqo Hajilĕhe":[6] given as the name of a place near Bernalillo [**29**:96]. "Tqo" appears to be the Navaho word meaning 'water'.

San Ildefonso "Uap-i-ge".[7] This name is not known to the Tewa informants, but it has been suggested by them that it may stand for *Ńwæmp̂igi'i'i* 'place of the short or scrub rock-pine tree(s)' (*ųwæŋ* 'rock pine', Pinus scopulorum; *p̂igi* 'shortness' 'short' opposite of tall; *'i'i* locative and adjective-forming postfix). No such place-name, however, is known to the Tewa informants, and this is merely a guess at possible form and possible etymology. Cf. "Dyap-i-ge" [**29**:unlocated].

> Ruins of two other pueblos lie east and southeast of Lamy [**29**:38]. . . . I have not seen them, and therefore speak from hearsay only. The gentleman who mentioned and described them to me inquired about them of a well-known Indian of San Ildefonso, who informed him that they were respectively called Uap-i-ge and Dyap-i-ge, and are those of very ancient Tanos villages.[8]

The present writer has asked some of the oldest and best-informed San Ildefonso Indians, but they do not know any such places. See "Dyap-i-ge" [**29**:unlocated].

(1) Eng. Uña de Gato settlement. (<Span.). =Span. (2).

(2) Span. Uña de Gato 'cat's claw', referring to the claw of any kind of cat, also name of the desert plant called in Eng. cats-

[1] Bandelier, Final Report, pt. II, p. 257, 1892.
[2] Bandelier, *Papers Arch. Inst. Amer.*, Amer. ser., I, p. 37, 1883.
[3] Ibid.
[4] Ibid., p. 38.
[5] Gannett, Dictionary of Altitudes, 4th ed., p. 651, 1906.
[6] Franciscan Fathers, Ethn. Dict. Navaho Lang., p. 135, 1910.
[7] Bandelier, op. cit., p. 100.
[8] Ibid., pp. 99, 100.

claw. This settlement is given as "Uña de Gato" on an official map,[1] which locates the settlement on the west side of the arroyo [29:70], slightly north of east from Golden [29:75]. The map is, however, not very clear. This settlement appears to give its name to the arroyo [29:70], q. v.

Valley Ranch. This is a ranch and tourist resort about 3 miles north of Pecos Pueblo ruin [29:33].

Span. "Arroyo de la Yuta".[2] This apparently means 'arroyo of the Ute Indian woman.'

> The former fields of the pueblo [29:82] can be traced along the Arroyo del Tejon [29:80], and along the dry Arroyo de la Yuta, in places at a distance of 2 and 3 miles from the ruins [29:82]. . . . Along the Arroyo de la Yuta the banks are too steep [to admit of primitive irrigation] and the water flows 10 to 15 feet below the surrounding levels.[3]

This arroyo is evidently somewhere near the pueblo ruin [29:82]. Cf. [29:80], [29:82].

Nameless pueblo ruin west of midway between Bajada [29:26] and Cochiti [28:77], perhaps identical with [28:82], [28:85], or [28:90]. Apparently distinct from nameless pueblo ruin midway between Bajada [29:26] and Cochiti [28:77], below; see quotations and references under the latter heading.

Third nameless pueblo ruin mentioned by Bandelier as between Bajada [29:26] and Cochiti [28:77], perhaps identical with [28:82], [28:83], or [28:90]. See quotations from Bandelier under next entry below.

Nameless pueblo ruin midway between Bajada [29:26] and Cochiti [28:77], perhaps identical with [29:84], [28:90], or [28:91]. Bandelier is not clear, and although he implies that he visited the ruin, he does not state on which side of Santa Fe Creek [29:8] it lies.

> Tze-nat-ay [29:29] is not the only ruin on the banks of the Rio de Santa Fé [29:8]. Between the Bajada [29:26] and the outlet of the stream opposite Cochiti [28:77], not less than three others are found along its course. One lies about equidistant from the two points named, and was a communal pueblo like Tze-nat-ay; but the houses were smaller, and I saw only a single estufa.
>
> At the second ruin [nameless pueblo ruin west of midway between Bajada [29:26] and Cochiti [28:77]; see above] I did not notice any estufa. The pottery is the same in both, and so are the other objects. Tze-nat-ay appears to have been quite a large pueblo, and it was probably three, if not four stories high. Neither the Tanos nor the Queres [Keresans] of Cochiti could give me any information concerning the smaller pueblo [which is the smaller pueblo? Bandelier does not state]. Neither of the two tribes claimed it.[4]

Since Tze-nat-ay [29:29] is situated on the south side of Santa Fe Creek [29:8] the chances are that the nameless ruins, at least

[1] U. S. Geogr. Surveys West of the 100th Meridian, Part of Central N. Mex., atlas sheet No. 77, Exped. of 1873, '74, '75, '76, '77, and '78.

[2] Bandelier, Final Report, pt. II, p. 111, 1892.

[3] Ibid., pp. 110, 111.

[4] Ibid., p. 96.

the two of them visited by Bandelier, are also situated on the south side. If Bandelier did not mention one nameless pueblo ruin as having an estufa while at the other nameless ruin he did not notice any estufa, it might be assumed that the ruin which he first refers to in the second paragraph quoted is the same as the nameless ruin alluded to in the first, and that he calls it "second" in contradistinction to Tze-nat-ay [**29**:29], as indeed the third paragraph quoted seems to indicate. As it is, we infer that the nameless ruin first referred to in the second paragraph quoted is distinct from and west of the one first alluded to in the first paragraph. See nameless pueblo ruin west of midway between Bajada [**29**:26] and Cochiti [**28**:77], and, third nameless pueblo ruin mentioned by Bandelier as between Bajada [**29**:26] and Cochiti [**28**:77], page 556; also [**28**:82], [**28**:83], [**28**:84], [**28**:90], [**28**:91].

Nameless pueblo ruin at Otto, New Mexico. Mr. Otto Goetz informs the writer that there is a pueblo ruin a few hundred feet west of the railroad track at Otto, about 7 miles north of Moriarity, another station on the New Mexican Central Railroad [**29**:13] about half-way between Kennedy [**29**:43] and Estancia [**29**:107]. The northern part of this ruin lies on a school section, while the southern part is situated partly on the land of Mr. Otto Goetz and partly on that of Mr. José Abecén Garcia, which adjoins that of Mr. Goetz on the west.

Nameless ruin at Lamy [**29**:38].

At the railroad station of Lamy [**29**:38], where the branch road to Santa Fé [**29**:5] turns off from the main line of the Atchison, Topeka, and Santa Fé, I noticed, in the summer of 1882, little mounds covered with potsherds, which recalled to me forcibly the ruins of the socalled 'small houses,' of which I have treated more extensively in a former report to the Institute. [[*Footnote:*] *Fifth Annual Report*, p. 60: 'A second architectural type even more prevalent is that of detached family dwellings, either isolated or in groups forming villages'. Also, pages 61, 62. I first gave an account of this class of buildings in the *Bulletin of the Archæological Institute of America*, 1883 (p. 28), and refer to those publications for a description of them.] The fragments of pottery are clearly distinguishable from such as are found in the Tanos [Tano] ruins.

The mounds lie on the north side of the railroad track, and are fast disappearing. It is useless to speculate upon their origin, but they certainly antedate the time when the sedentary Indians of this district adopted the large house type of architecture. [[*Footnote:*] Compare on this point my Report in the *Fifth Annual Report*, 1884, p. 78; also, *Bulletin*, 1883, p. 31.] They cannot have been mere summer dwellings of Pueblo Indians, for the pottery is different from that found in other ruins; or, rather, a certain kind of pottery which always accompanies the remains of Tanos villages is never found in connection with the small houses. We cannot admit that the sedentary native had a particular earthenware for summer use and another for the cold season. [[*Footnote:*] *Bulletin*, p. 30 et. seq.]

The fragments of earthenware found at Lamy I have described as follows: It is harder and better, white, gray, or red, with simple but not badly exe-

cuted geometric figures painted black, and, so far as I could detect, without gloss. This pottery is decidedly superior in quality and in finish to the glossy kind. Along with it the corrugated and indented ware abounds'.

The larger ruins in Central New Mexico, and especially those belonging to historic times, are generally covered with a profusion of potsherds, 'coarsely painted, the decorations being glossy; some of it is undecorated and plain black.' [[*Footnote:*] *Bulletin*, p. 29.] Southwestern pottery shows two kinds of gloss or glaze; one is thin, and displays a fair polish; the other, the kind exclusively applied on decorative lines or figures, looks like a coarse varnish laid on very thick, so as frequently to overrun the outlines. The latter is the variety that I have always found wanting in the small house ruins, whereas at the Pu-yé [**14**:46], in the Tanos [Tano] country, and in the Queres [Keresan], Tigua [Tiwa], and Piros [Piro] pueblos, it is abundant. . . . Corrugated and indented ware is rarer among the large type pueblos south of Santa Fé [**29**:5] than farther north and in the small houses; and while the small house pottery also occurs among ruins of the communal type, it is not abundant there.[1]

There was a pueblo of the detached house type or cluster village near Lamy [**29**:38], the mounds of which may be seen.[2]

See Lamy [**29**:38].

Nameless pueblo ruin opposite Algodones [**29**:78]. Bandelier, the sole authority, seems to mean that this ruin is on the west side of the Rio Grande: "I have lately been informed that there is a ruin opposite Algodones [**29**:78], in which case the one [**29**:87] on the Cangelon [**29**:87] must have been a Tigua [Tiwa] pueblo. Not having investigated the locality myself, I withhold my opinion".[3]

Nameless pueblo ruins near Santa Fe [**29**:5]. "East and southeast of Santa Fe there are three ruins (mounds)".[2] The distance is not given.

Nameless pueblo ruin 6 miles southwest of Santa Fe [**29**:5]. "The road to Peña Blanca [**28**:92] intersects the foundations of a small pueblo 6 miles southwest of the city of Santa Fe [**29**:5]".[2] The distance from Santa Fe possibly precludes this being the ruin at Agua Fria settlement [**29**:14], which is usually said to be situated 3 miles south of Santa Fe, but is perhaps farther.

Unmapped Places

Places are here presented the location of which is known, but which are not within the area covered by maps 1–29. See map [**30**], the key map.

'*Akǫnʃhe'ịmp̂o* 'river or rivers of the great plain ('*Akǫnʃhe'ịyʃ*, see immediately below; *p̂o* 'water' 'river').

This name is applied by the Tewa to the Mississippi, Missouri, Arkansas, and other rivers of the great plains.

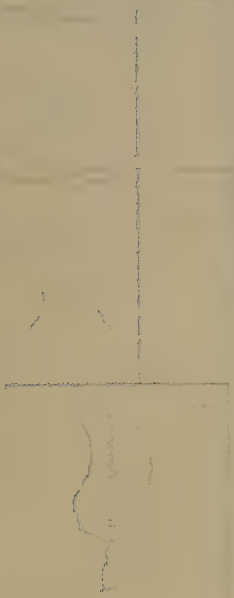
[1] Bandelier, Final Report, pt. II, pp. 97–99, 1892.

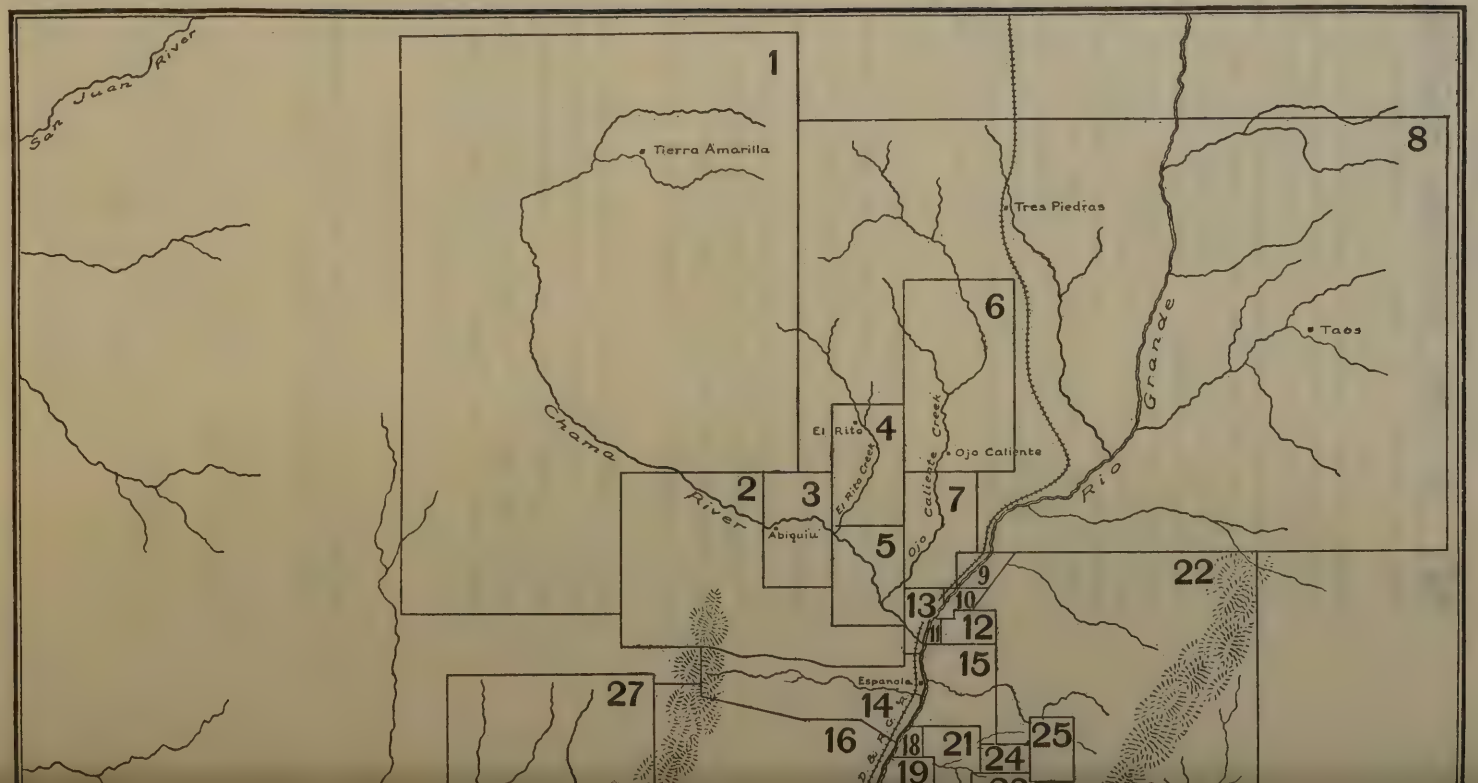
[2] Twitchell, in *Santa Fe New Mexican*, Sept. 22, 1910.

[3] Bandelier, op. cit., p. 224, note.

MAP 30

KEY TO THE SEVERAL REGIONS MAPPED



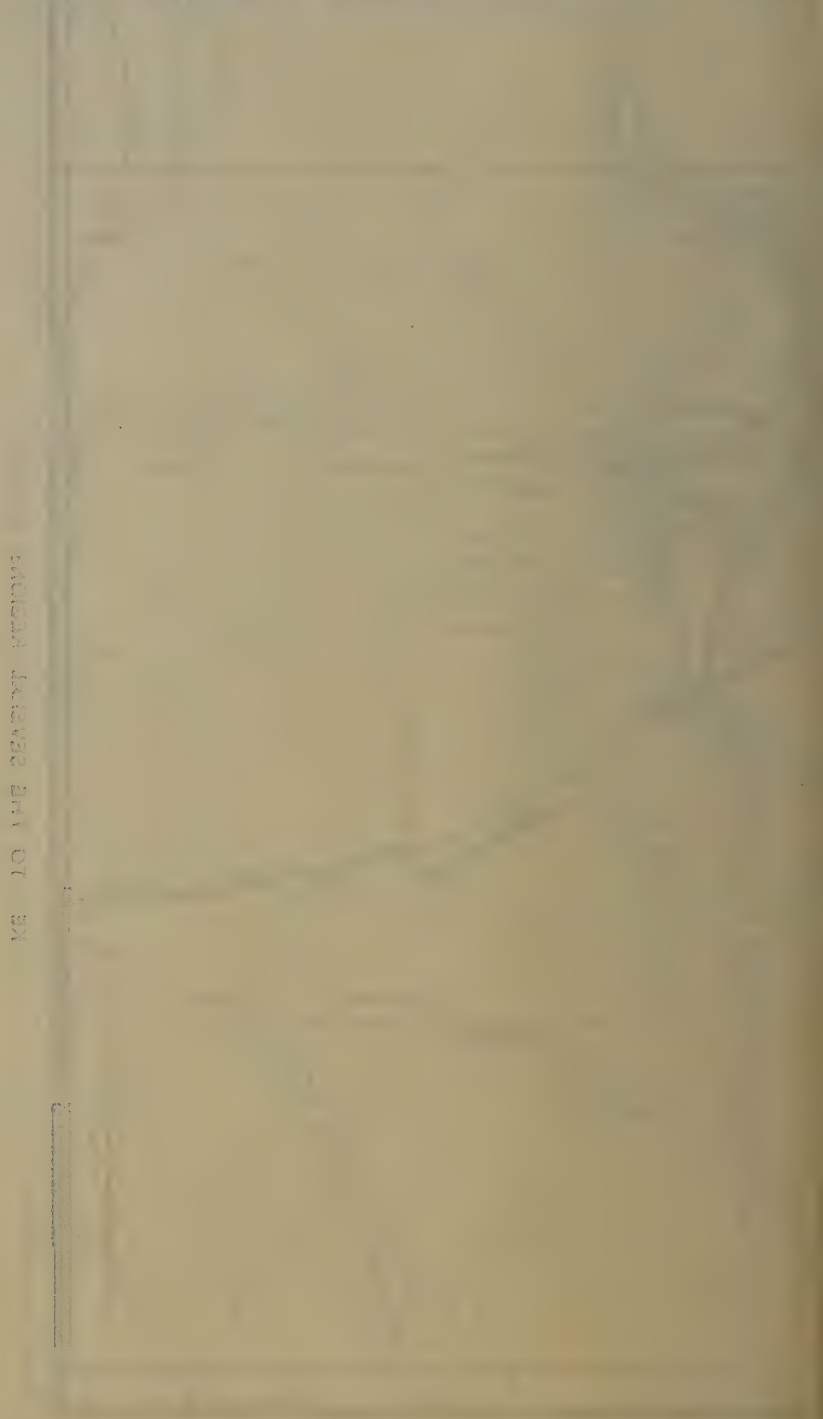

San Juan River
Tierra Amarilla
Tres Piedras
Taos
Rio Grande
Chama River
El Rito
El Rito Creek
Ojo Caliente
Ojo Caliente Creek
Abiquiu
Espanola
1
2
3
4
5
6
7
8
9
10
11
12
13
14
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27



KEY TO THE SEVERAL REGIONS MAPPED

MAP 30

KEY TO THE SEVERAL REGIONS MAPPED



'Akǫnʃhe'ɨyʃ 'the great plain' (*'akǫyʃ* 'plain'; *he* 'greatness' 'great'; *'ɨyʃ* locative and adjective-forming postfix). This name is applied to the great plains east of the Rocky Mountain region. Cf. *'Akǫnʃhe'ɨmp̂o*, just above.

(1) Eng. Costilla Mountains. (<Span.). =Span. (2). "Costilla region north of Taos [8:45]".[1]

(2) Span. Sierra Costilla, Sierra de la Costilla 'rib mountains'. =Eng. (1).

The maps show these mountains close by the boundary between Taos and Colfax Counties, near the Colorado line; also a Costilla settlement and Costilla Creek west of the mountains of that name. To which feature the name Costilla was first applied is not determined.

(1) Eng. Culebra Mountains. (<Span.). =Span. (2). "The snow-clad range of the Culebra".[2]

(2) Span. Sierra Culebra, Sierra de la Culebra 'snake mountains'. =Eng. (1).

The maps show these mountains north of the Costilla Mountains [Unmapped], above, also a Culebra settlement and Culebra Creek west of the mountains of that name. To which feature the name Culebra was first applied is not determined.

(1) *Ḍulse.* (<Span.). =Eng. (3), Span. (4). Cf. Tewa (2).

(2) *P̂o'ă'iwe* 'place of the sweet water' (*p̂o* 'water'; *'ă* 'sweetness' 'sweet'; *'iwe* locative). This name appears not to be a mere translation of the Span. name, for candy or sirup is called *'ăp̂o* in Tewa (*'ă* 'sweetness' 'sweet'; *p̂o* 'water'), not *p̂o'ă*. Cf. Tewa (1), Eng. (3), Span. (4).

(3) Eng. Dulce settlement. (<Span.). =Tewa (1), Span. (4). Cf. Tewa (2).

(4) Span. Dulce 'sweet'. =Tewa (1), Eng. (3). Cf. Tewa (2). Why the Span. name was applied is not known. Judging from Tewa (2), it may refer to sweet water.

This is a modern settlement in Rio Arriba County, New Mexico, with a Government school for the Jicarilla Apache.

(1) Eng. El Paso city, in Texas. (<Span.). =Span. (2).

(2) Span. El Paso, El Paso del Norte 'the pass' 'the pass of the north'. =Eng. (1). So called because the Rio Grande there passes through a kind of gap in the mountains.

Although El Paso is known to some of the Tewa they have no name for it and know nothing of the tribes which used to live in that vicinity.

(1) Eng. Gallinas creek. (<Span.). =Span. (2).

[1] Bandelier, Final Report, pt. II, p. 36, 1892.
[2] Ibid., p. 45.

(2) Span. Rio Gallinas 'hen creek' 'turkey creek'. =Eng. (1). This is the creek on which Las Vegas city is situated; the Tewa have no native name for it.

(1) *Jutà'ịmp̂o* 'Ute River' (*Jutà* 'Ute Indian'; *'ịŋ⁄* locative and adjective-forming postfix; *p̂o* 'water' 'river'). So called because the Utes live on it. =Navaho (3). Cf. Tewa (2).

(2) *Ǹwą̆nsaƀe'ịmp̂o* 'Navaho River' (*Ǹwą̆nsaƀè* 'Navaho Indian'; *'ịŋ⁄* locative and adjective-forming postfix; *p̂o* 'water' 'river'). So called because the Navaho live on it. Cf. Tewa (1), Navaho (3).

(3) Navaho "Nōdắ'ă Bitqǫ́":[1] given as name for San Juan River, meaning "Utes' river". =Tewa (1). Cf. Tewa (2).

(4) Navaho "Sān Bitqǫ́":[2] given as name of the San Juan River, meaning "the old man's water". The reason for applying this name is not stated.

(5) Eng. San Juan River. (<Span.). =Span. (6).

(6) Span. Rio San Juan, Rio de San Juan 'Saint John River'. =Eng. (5). When this name was applied, and whether directly to the river or to a settlement on the river, the writer has not learned.

This is the San Juan River, tributary to Colorado River. The Jemez frequently make trading expeditions to the region at the time of Jicarilla, Navaho, or Ute fiestas, but the Tewa rarely or never do so.

(1) *Kep̂ịŋ⁄* 'bear mountain' (*ke* 'bear'; *p̂ịŋ⁄* 'mountain'). Why this name is applied is not known to the Tewa informants. The bear is the Tewa cardinal animal of the west, not of the north.

(2) *P̂ịmpije'ịnp̂ịŋ⁄* 'north mountain' (*p̂ịmpije* 'north' <*p̂ịŋ⁄* 'mountain', *pịje* 'toward'; *'ịŋ⁄* locative and adjective-forming postfix; *p̂ịŋ⁄* 'mountain'). This is the cardinal mountain of the north, of the Tewa; hence this name.

(3) Eng. San Antonio Mountain, San Antonio Peak. (<Span.). =Span. (4). "San Antonio Peak".[3]

(4) Span. Cerro de San Antonio 'Saint Anthony Mountain'. When the peak first received this name has not been learned. "Cerro de San Antonio"[4].

This is a lofty isolated mountain, 10,833 feet in altitude, west of the Rio Grande and the Denver and Rio Grande Railroad, and but a short distance from the latter, 12 miles north of No Agua [8:10]. It is due north of the center of the Tewa country, and is the cardinal mountain of the Tewa; see CARDINAL MOUNTAINS, page 44. Bandelier says of the view looking north and west from near Taos:

[1] Franciscan Fathers, Ethn. Dict. Navaho Lang., p. 131, 1910.

[2] Ibid.

[3] U. S., Geogr. Surveys West of the 100th Meridian, Parts of Southern Col. and Northern N. Mex., atlas sheet No. 69, Exped. of 1873, '74, '75, '76, and '77.

[4] Bandelier, Final Report, pt. II, p. 32, 1892.

A plain with few undulations stretches far to the north and west, arid and bare in both of these directions. Beyond it low, dark mountains skirt the northern and northwestern horizon, and above them the Cerro de San Antonio rises in the distance like a flat dome.[1]

(1) Hano Tewa "Kipo":[2] given as the Hano Tewa name for Fort Wingate, equivalent to the Hopi name quoted below. Both Hano Tewa and Hopi names evidently mean 'bear water', which would be in Rio Grande Tewa *Kîpo* (*ki* 'bear'; *p̂o* 'water'). =Hopi (2), Span. (3), Eng. (4).

(2) Hopi "Honaupabi":[2] given as the Hopi name for Fort Wingate, equivalent to the Hano Tewa name quoted above. Both Hano Tewa and Hopi names evidently mean 'bear water'. =Hano Tewa (1), Span. (3), Eng. (4).

(3) Span. Ojo del Oso 'bear spring'. =Hano Tewa (1), Hopi (2), Eng. (4).

(4) Eng. Bear Spring. =Hano Tewa (1), Hopi (2), Span. (3).

(5) Eng. Fort Wingate and settlement, named in honor of Capt. Benjamin Wingate.

This place is not known to the Rio Grande Tewa except by its English name. Mr. Hodge informs the writer that the Zuñi name means 'bear spring' and that the first Navaho treaty was made at this place.

(1) Jicarilla Apache "kōL tcī de ye 'at the Canadian River."[3]

(2) Eng. Canadian River, from "Canada", corruption of Span. Cañada, so called because of its precipitous banks in parts of its course.[4]

The Tewa have no name for this river.

(1) *K'osǫ'ǫnʃ'ǫŋwį* 'big legging pueblos' (*K'osǫ'ǫŋʃ* 'Hopi Indian' literally 'big legging' < *k'o* 'man's deerskin legging reaching up to the thigh'; *'ǫŋwį* 'pueblo'). 'Hopi Indian' is called *K'osǫ'ǫŋʃ* 'big legging' (see etymology above), because the Hopi men used to wear large deerskin leggings, so it is said. This name applies to any or all of the Hopi villages, including Tewa-speaking Hano. The Hopi country is called *K'osǫ'ǫnnąŋge* (*nąŋʃ* 'earth' 'land'; *ge* 'down at' 'over at').

(2) Oraibi Hopi *Hopikitso'ki* 'honest pueblo(s)' (*Hopi* 'Hopi Indian', literally 'honest' 'good'; *kitso'ki* 'pueblo'). The Hopi people are called *Hopisinomö* 'honest, good people' (*Hopi* 'Hopi Indian', see above; *sinomö* 'people', plu. of *sino* 'person').

(3) Eng. Moki, Moqui. (< Span.). =Span. (5).

(4) Eng. Hopi. =Moki (3).

[1] Bandelier, Final Report, pt. II, p. 32, 1892.

[2] Fewkes in *Nineteenth Rep. Bur. Amer. Ethn.*, pt. II, p. 614, 1900.

[3] Goddard, Jicarilla Apache Texts, p. 133, 1912.

[4] Etymology suggested by Hodge.

(5) Span. Moqui, probably a corruption of the Zuñi name for the Hopi, but similar forms occur in Athapascan, Shoshonean, and Yuman languages; the Keresan has Cochiti *Mótsi*, etc., with *ts*. The Hopi regard the designation Moki, Moqui, as an opprobrious epithet and greatly dislike it.

(1) Las Vegas city. (< Span.). =Span. (2).

(2) Span. Las Vegas 'the meadows'. =Eng. (1). The settlement is situated at a meadowy place on Gallinas Creek; hence the name. "Las Vegas was a cienega [marsh]".[1]

The Tewa have no Indian designation for Las Vegas city. Cf. Las Vegas hot springs, immediately below, and Gallinas Creek [Unmapped], pages 559–560.

(1) Las Vegas hot springs. (< Span.). =Span. (2).

(2) Span. Ojos Calientes de Las Vegas 'Las Vegas hot springs'. =Eng. (1). The springs take their name from Las Vegas city.

These famous springs are 6 miles east of Las Vegas city, immediately above. The Tewa have no name for them.

(1) Eng. Magdalena Mountains. (<Span.) =Span. (2). "Magdalena Mountains".[2]

(2) Span. Sierra Magdalena, Sierra de la Magdelena 'Mountains of (Mary) Magdalene'. = Eng. (1).

These are south of the Ladrones Mountains [**29**:127]. Although they can be seen from the mountains of the Tewa country, the Tewa have no name for them. Bandelier states that they are visible from Quemada Mesa [**28**:67] west of Cochiti Pueblo [**28**:77].

> The view from there [**28**:67] is almost boundless to the south, where the Sierra de los Ladrones [**29**:127] and the Magdalena Mountains are distinctly visible. [[*Footnote:*] In a direct line, the Ladrones Mountains are 90 miles, and the Magdalenas 120 miles distant. The height . . . of the latter [is] 10,758 feet.[3]]

(1) *Mansana'ǫywį* 'apple pueblo' (*mansana* 'apple', a corruption of Hopi (2), which has no reference to Span. manzano 'apple'; *'ǫywį* 'pueblo'). The Tewa know that this is not the exact Hopi pronunciation, but say that the Hopi understand it. =Hopi (2), Eng. (3).

(2) Hopi *Moʃą̀naƀi*, *Mishóniniptuovi*, said by Stephen[4] to mean "'at the place of the other which remains erect', referring to two irregular sandstone pillars, one of which has fallen." =Tewa (1), Eng. (3).

(3) Eng. "Mishongnovi", etc. (<Hopi). =Tewa (1), Hopi (2).

[1] Bandelier, Final Report, pt. II, p. 137, note, 1892.
[2] Ibid., p. 183.
[3] Ibid., pp. 182, 183.
[4] In Handbook Inds., pt. 1, p. 871, 1907.

(1) Eng. Mora Town. (<Span.). =Span.

(2) Span. Mora 'mulberry', also applied to any kind of wild berries. =Eng. (1). See [**22**:64].

The town lies in Mora County, north of Las Vegas city [Unmapped], page 562. It appears to give the name to Mora County and to the Mora Mountains [**22**:64], q. v.

(1) Jicarilla Apache "Na bec dī 'Arkansas River' ".[1] "Na bec dī hī 'Arkansas River' ".[2]

(2) Eng. Arkansas River, from the ethnic name Arkansas =Span. (3). (3) Span. Rio Arkansas, Rio de Arkansas. (<Eng.). =Eng. (2).

The Tewa have no name for this river except the descriptive term *'Akǫn ɾhe'ị̀mp̀o* 'a river of the great plain'; see *'Akǫn-ɾhe'ị̀mp̀o* [Unmapped], page 558.

(1) Jicarilla Apache "Na bec dī dziL,"[1] given as name of Pikes Peak, meaning 'Arkansas River (*Nabecdi*) Mountain (*dzīL*) large (*n tsai hī*).

(2) Eng. Pikes Peak, named in honor of the explorer Lieut. Zebulon Montgomery Pike. The Tewa have no name for this mountain.

(1) *'Oɹaiƀi'ǫywị̀* (*'Oɹaiƀi* <Hopi (2); *'ǫywị̀* 'pueblo'). =Hopi (2), Eng. (3), Span. (4).

(2) Oraibi Hopi *Oɹaiƀi*, said to mean "place of the rock."[3] =Tewa (1), Eng. (3), Span. (4).

(3) Eng. Oraibi, with many forms of spelling. (<Span.). =Tewa (1), Hopi (2), Span. (4).

(4) Span. Oraibi, Oraivi. (<Hopi). =Tewa (1), Hopi (2), Eng. (3).

(1) Hano Tewa "*Orpinp'o*:[4] given as meaning 'duck water'; evidently for Tewa *Oƀị̀p̀o* 'duck water' (*'oƀị̀* 'duck'; *p̀o* 'water'). The Rio Grande Tewa informants do not know this place or name.

(2) Hopi "Pawikpa":[4] given as the Hopi equivalent of the Tewa name, meaning likewise 'duck water'. Given by Fewkes, as a place somewhere between Jemez Pueblo [**27**:35] and Fort Wingate. The other place-names given by Fewkes, with exceptions of "Kipo" [Unmapped], page 561, are all in the Hopi language only, and are not known to the Rio Grande Tewa.

(1) *Pa̧osa p̀otsa̧ywæ'i'ⁱ* 'Pagosa hot water place' (*Pa̧osa*, see Span. (3), below; *p̀o* 'water'; *tsa̧ywæ* 'heat' 'hot'; *'i'ⁱ* locative and adjective-forming postfix). =Eng. (2), Span. (3).

[1] Goddard, Jicarilla Apache Texts, p. 41, 1912.

[2] Ibid., p. 119.

[3] Handbook Inds., pt. 2, p. 142, 1910.

[4] Fewkes in *Nineteenth Rep. Bur. Amer. Ethn.*, pt. II, p. 614, 1900.

(2) Eng. Pagosa hot springs. (<Span.). =Tewa (1), Span. (3).

(3) Span. Ojo Caliente de Pagosa 'hot spring of Pagosa', the latter word having a meaning unknown to the informants; the Span. dictionaries do not give "pagosa". Mr. Hodge suggests that it is a corruption of Span. pegosa "sticky."

These are hot springs in southern Colorado near the boundary between San Juan and Rio Arriba Counties, New Mexico.

(1) *Pæn ɾɥ̨p̂oge, Pæn ɾup̂oge'akǫŋɾ* 'snake water place' 'snake water place plain' (*pæn ɾɥ̨* 'snake'; *p̂o* 'water'; *ge* 'down at' 'over at'; *'akǫŋɾ* 'plain'). Why this name is given is not known to the informants.

(2) Eng. San Luis Valley. (<Span.). =Span. (3).

(3) Span. Valle de San Luis 'Saint Louis Valley', =Eng. (2). When and how the valley was so named was not ascertained.

This is a large valley in south-central Colorado.

(1) Hopi "Pí-sis-bai-ya:"[1] given as the Hopi name of the Colorado River or Grand Canyon.

(2) Eng. Colorado River, Grand Canyon of Colorado River. (<Span.). =Span. (3).

(3) Rio Colorado, Cañon Grande del Rio Colorado 'red river', 'great canyon of the red river', so called because of the red color of its water. =Eng. (2). Strange to say, the Rio Grande Tewa have no name for the Colorado River or Grand Canyon, although several Tewa have seen the river or canyon.

(1) *P̂ɨn̂tsæ'iʲⁱ* 'the white mountains' (*p̂ɨŋɾ* 'mountain'; *t̂sæ* 'whiteness' 'white'; *'iʲⁱ* locative and adjective-forming postfix). Probably a translation of the Span. name, or vice versa. =Eng. (2), Span. (3).

(2) Eng. Sierra Blanca. (<Span.). =Tewa (1), Span. (3).

(3) Span. Sierra Blanca 'white mountains'. =Tewa (1), Eng. (2).

This is a large range in southern Colorado, northeast of Alamosa. It is east of *Sip̂op'e* Lake, q. v., pages 567–569.

(1) *P'ap̂innæ'akǫŋɾ* 'yucca mountain plain' (*P'ap̂ɨŋɾ*, see immediately below; *næ* 'at' locative postfix; *'akǫŋɾ* 'plain').

(2) Eng. Montezuma Valley. (<Span.?). =Span. (3).

(3) Span. Valle de Montezuma 'Montezuma Valley'. =Eng. (2). The name is that of the Aztec chief.

This is a large valley in southwestern Colorado. It is said that in ancient times when the Tewa were journeying south from *Sip̂op'e* (pages 567–569) the K̂osà, a mythic person who founded the K̂osà Society of the Tewa, first appeared to the

[1] Fewkes in *Journ. Amer. Ethnol. and Archæol.*, IV, p. 106, 1894.

people while they were sojourning at this valley. See *P'ap̂iŋ⁄*, following:

P'ap̂iŋ⁄ 'yucca mountain' (*p'a* 'Yucca baccata'; *p̂iŋ⁄* 'mountain'). This name is applied to a mountain somewhere near the Montezuma Valley in southwestern Colorado. The mountain gives Montezuma Valley its Tewa name; see *P'ap̂innæ'akǫŋ⁄*, above.

(1) Source unknown, "Quivira", etc. This is recorded in a number of orthographies. It is first mentioned in 1541 as the name of an Indian province lying east of the pueblo area, of which Coronado learned from a Plains Indian, identified as a Pawnee, known as "The Turk", while on the Rio Grande among the Pueblos in 1540–41. From 1541 until *ca.* 1699 it was applied by various writers to a region in the present Kansas, identified by Hodge as the tribal range of the Wichita Indians.

From *ca.* 1699 "Quivira" is frequently applied also to a pueblo ruin attributed to the Piro, with the remains of a large Spanish church about 33 miles almost due south of Estancia [**29**:107]. Bandelier[1] identifies this pueblo ruin with the "Tabirá", etc., of some early sources. (See Piro (?), (2), below.) Hodge[2] suggests that Quivira is "possibly a Spanish corruption of Kidikwiús, or Kirikurus, the Wichita name for themselves, or of Kirikuruks, the Pawnee name for the Wichita." The Tewa are familiar with the name "Quivira" only as they have heard the Mexicans use it as a name of a pueblo ruin somewhere in central New Mexico.

The writer has made special effort to get information from Tewa about "Tabira", but have found none who know the name. In the following synonymy the names that refer to the pueblo ruin of central New Mexico are marked with an asterisk. The "Gran" of some forms is the Span. word meaning 'great'. "Quivira".[3] "Quibira".[4] "Aguivira".[5] "Quiuira".[6] "Quebira".[7] "Quiriba".[8] "que Vira".[9] "Xaqueuria[10] . . . "apparently Axa and Quivira".[11] "Cuybira".[12] "Cuivira".[13] "Qvivira".[14] "Quiuiriens":[15] applied to the people. *"GranQuivira".[16]

[1] Final Report, pt. II, pp. 290–91, 1892.
[2] Handbook Inds., pt. 2, p. 346, 1910.
[3] Coronado (1541) in Ternaux-Compans, Voy., IX, p. 362, 1838.
[4] Coronado (1541) in *Doc. Inéd.*, XIV, p. 326, 1870.
[5] Coronado (1541), ibid., p. 324.
[6] Gomara (1554) quoted by Hakluyt, Voy., III, p. 455, 1600.
[7] Doc. of 1542 in Smith, *Colec. Doc. Fla.*, I, pp. 151–54, 1857.
[8] Jaramillo (*ca.* 1560) in *Doc. Inéd.*, XIV, p. 313, 1870 (cited as a misprint in Handbook Inds., pt. 2, p. 347, 1910).
[9] Ibid., p. 319.
[10] Galvano (1563) in *Hakluyt Soc. Pub.*, XXX, p. 227, 1862.
[11] Handbook Inds., pt. 2, p. 347, 1910.
[12] Losa (1582–83) in *Doc. Inéd.*, XV, p. 145, 1871.
[13] Castañeda (1596) misquoted in *Trans. Amer. Geog. Soc.*, V., p. 213, 1874.
[14] Wytfliet, Hist. des Indes, map, pp. 114–16,1605.
[15] Gomara, Hist. Gen., p. 470a, 1606.
[16] Kino (*ca.* 1699) in *Doc. Hist. Méx.*, 4th ser., I, p. 347, 1856.

"Qnivira".[1] "Quivina".[2] "Quivica".[3] "Quiviræ".[4] "Quivirenses":[5] applied to the people. "Mivera".[6] *"Gran Quivra".[7] *"La Gran Quivira".[8] *"Gran Quivira".[9] "Quivera".[10] *"Grand Quavira".[11] "Quivirans":[12] applied to the people. *"Grand Quivira".[13] *"Juan Quivira".[14] "Quinira".[15]

(2) Piro (?) "Tavira", etc. This name is first identified by Bandelier,[16] with "Quivira" as applied to a pueblo ruin in central New Mexico. The Tewa informants do not know this name, although Bandelier[16] mentions a deceased San Ildefonso Tewa Indian and also an old Santo Domingo Indian who knew it and informed him that it is the same as "Quivira". The writer hopes to get information about this name from Tiwa and Piro.

The name is applied by writers to a former pueblo of the Tompiro country at which a large stone church was built, but its identification with the pueblo ruin 33 miles south of Estancia [**29**:107] seems to be uncertain. "Tavira".[17] "Tabira".[18] "Tabirá".[19] "Tabirâ"[20]: said to be also erroneously called "Gran-quivira". "Ta-bi-ra'".[21]

(3) Source unknown, "Tindan":[22] according to Handbook Inds., pt. 2, p. 347 (1910), we have in this name Quivira and Teton confused. For discussion of the names see Hodge's articles *Quivira* and *Tabira* in Handbook Inds., pt. 2, in which references to other works dealing with the subject are given.

Eng. Ship Rock. So called from its resemblance to a ship. Although this rock is known to a number of Tewa, there is no Tewa name for it.

This is an isolated rock 1,600 feet high, in San Juan County, New Mexico. The walls are cliffs and no one is known ever to have

[1] Mota-Padilla, Hist. de la Conquista, p. 164, 1742 (misprint).
[2] Dobbs, Hudson Bay, p. 163, 1744 (misprint).
[3] Hornot, Anec. Amér., p. 221, 1776.
[4] Morelli, Fasti Novi Orbis, p. 23, 1776.
[5] Alcedo, Dic. Geog., IV, p. 389, 1788.
[6] Pennant, Arctic Zoology, p. 3, 1792 (misprint).
[7] Howe, Hist. Coll., map, 1851.
[8] Ibid., p. 377.
[9] Parke, map N. Mex., 1851.
[10] Schoolcraft, Ind. Tribes, IV, p. 28, 1854.
[11] Marcou in Möllhausen, Pacific, I, p. 348, 1858.
[12] Prince, New Mex., p. 166, 1883.
[13] Wallace, Land of Pueblos, p. 240, 1888.
[14] *Amer. Antiq.*, X, p. 255, 1888.
[15] Demarcación y Division, etc. (date unknown) in *Doc. Inéd.*, XV, p. 461, 1871.
[16] Final Report, pt. II, pp. 290–91, 1892.
[17] De Fer, Carte de Californie et du Nouveau Mexique (1705) cited by Bandelier, op. cit.
[18] Escalante (1778) quoted by Bandelier, op. cit., pt. I, p. 132, 1890; Hodge in Handbook Inds., pt. 2, p. 665, 1910.
[19] Morfi, Descripcion Geográfica, fol. 107, 1782, quoted by Bandelier, op. cit., pt. II, p. 291; Bandelier, ibid., pp. 290–91.
[20] Bandelier (1888) in *Proc. Internat. Cong. Amér.*, VII, p. 452, 1890.
[21] Hodge, op. cit.
[22] Bonilla (1776) quoted by Bancroft, Ariz. and N. Mex., p. 108, 1889; Bandelier, Final Report, pt. I, p. 174.

ascended to the top. The Navaho become excited if any one tries to scale the rock. Mrs. P. S. Cassidy, of Santa Fe, informs the writer that she learned from the Navaho the following tradition about Ship Rock:

The Navaho were once hard pressed by some enemy with whom they were at war, and one of their medicine-men prayed one night for the deliverance of their tribe. The earth beneath the Navaho rose, lifting them, and moved like a wave to the east, carrying them. It stopped where Ship Rock now is. Thus they escaped their enemies. After the rock assumed its present position the rescued people long dwelt on its top, tilling the fields below.

All went well until one day during a storm, when all the men were at work in the fields below, the trail for ascent was split off by the elements, leaving a sheer cliff. The women, children, and old men on top starved to death. Their corpses are there. That is the reason that the Navaho object if anyone proposes climbing to the top of Ship Rock.

Sîpop'e. The human race and animals were born in the underworld. They climbed up a great Douglas spruce tree, *îse*, and entered this world through a lake called *Sîpop'e*, a word of obscure etymology. 'At *Sîpop'e*' is expressed by *Sîpop'enæ* (*næ* 'at'). *Sîpop'e* was like an entrance into this world. When people die, their spirits go to *Sîpop'e*, through which they pass into the underworld. There are many spirits in the waters of *Sîpop'e*.

Sîpop'e is a brackish lake situated in the sand dunes north of Alamosa, Colorado. It is east of Mosca, a station on the railroad which runs from Alamosa to Silverton, and west of the Sierra Blanca, called in Tewa *P'inîsæ'i"i* 'white mountains' (*p'iŋ* 'mountain'; *îsæ* 'whiteness' 'white'; *'i"i* locative and adjective-forming postfix, here denoting 3+ plu. vegetal).

See *P'inîsæ'i"i*, page 564. This lagoon was visited by Dr. E. L. Hewett in 1892, who kindly furnished the following note taken from his diary of that time:

June 27, 1892. Camped over night on the summit of Mosca Pass on the way to Alamosa. During the forenoon drove down the steep western slope and near evening camped not far from a ranch house on the eastern side of the San Luis valley. There appears to be here a fertile strip between the foot of the mountain and the sand dunes of the valley. Here and there the soil seems very marshy and in places there is something very much like quicksand. One of my ponies suddenly dropped to the belly in a moist place by the roadside.

June 28, 1892. The trip from last night's camp to Alamosa was by a very little used road across the sand dunes. These are enormous hills of continually shifting sand. I am told that these dunes constantly change position, shifting a considerable distance in a few days. Soon after noon, to the west of a group of dunes, we passed a small lake of very black, forbidding looking water. It looks much like the small crater lakes south of Antonito but is not in a volcanic district. I could form no idea of the depth of it, but should think it quite

deep. It is probably 100 yards across. The water is very offensive. Around the shore is a continuous line of dead cattle. The place interests me very much. There are no settlements within a distance of many miles, and the only information I could gain concerning it was from a very garrulous old man (the only human being that we saw during the day), who with his team of oxen pulled us out of an old irrigating ditch in which we were stalled for an hour or more in the afternoon. He lived up on the mountain side (Sierra Blanca) and had for many years. He had seen the lake and claimed that it never dried up: that many cattle died from drinking the water every dry season. I remember that my old friend J. M. Hanks of Florence, Colorado, told me something of this place before I started on this trip. He knew this country well years ago and stated that this was a place around which some interesting legends centered. The heat during the day was intense. Our horses' noses were blistered by it. The wind was most disagreeable. Late in the afternoon we came into the area of the San Luis valley, that had been settled by homeseekers a few years before. All had starved out; not a single settler remains. On every quarter section of land there is a deserted shack, and on many are flowing wells. The artesian water appears to be mineralized and totally unfit for irrigating purposes. This part of the valley approaching the Rio Grande looks rather attractive, but the portion in the neighborhood of the sand dunes and the black lake is of most forbidding aspect. We reached Alamosa long after dark and camped in the outskirts of the village.

The location of *Sîpop'e* is generally and definitely known to the Tewa.

"Their [the Tewa's] ancestors, they say, came out upon the surface of the earth at a place called Ci-bo-be, now a lagune [lagoon] in Southern Colorado".[1] Bandelier[2] erroneously gives "Shi-pa-puyna" as the Santa Clara form of his Tewa "Ci-bo-be". Perhaps he was thinking of *Sîpop'enæ*.

The name *Sîpop'e* occurs in varying forms in other Pueblo languages. The Taos form has not been published, but as Bandelier[2] suggests, perhaps the "Copiala" or "Colela" of a manuscript of the seventeenth century is intended for it. The Isleta form is "Shi-pa-pu", according to Lummis.[3] "They [the Jemez] are said to have originated at a lagune [lagoon] called Ua-buna-tota, and the souls of the dead go to rest there".[4] The Cochiti form of *Sîpop'e* is *ſéîpapu*. According to San Juan informants the Cochiti and other Keresan people entered this world not at *Sîpop'e* but at La Cueva in Taos county; see [6:30], [6:31], etc. The Zuñi form is, according to Cushing,[5] "Shi-papu-lima", said to mean "The Mist-enveloped city". Fewkes spells the Hopi form "Sipapu", "Sípāpu", "Sipapû". He says:[6] "Sipāpu. The place designated is a saline deposit in the Grand Cañon, a short distance west

[1] Bandelier, Final Report, pt. I, p. 303, 1890.
[2] Ibid., pt. II, p. 30, 1892.
[3] Ibid., p. 29.
[4] Ibid., pt. I, p. 315.
[5] Ibid., pt. II, p. 49.
[6] *Journ. Amer. Ethnol. and Archeol.*, IV, p. 106 and note, 1894.

from where the Colorado Chiquito debouches into its greater namesake".

The district in which *Sîpop'e* Lake lies is called *'Ok'ąyąge* 'sandy place' (*'ok'ąyʃ* 'sand'; *ge* 'down at' 'over at'). The Span. name is Los Méganos, dialectic for Los Medanos, 'the sand dunes'. The lake is frequently called by the Tewa after the district *'Ok'ąyągepokwį* (*'Ok'ąyąge*, see above; *pokwį* 'lake'). Bandelier's "O-jang-ge P'ho-quing-ge",[1] given as the San Juan form of "Ci-bo-be", is for *'Ok'ąyągepokwiyąge* (*ge* 'down at' 'over at') and is used in all the Tewa dialects.

(1) *Sunʃi'ǫywį*, of obscure etymology (*Sunʃi* 'Zuñi Indian'; *'ǫywį* 'pueblo'). The Tewa called 'Zuñi people' *Sunʃitowà* (*towà* 'people'). =Jemez (2), Cochiti (3), Eng. (5), Span. (6).

(2) Jemez *Sönigi'i*, of obscure etymology (*Söni* 'Zuñi Indian'; *gi'i* locative). =Tewa (1), Cochiti (3), Eng. (5), Span. (6).

(3) Cochiti *Sùnʃihá'aʃteta* of obscure etymology (*Sùnʃi* 'Zuñi Indian'; *há'aʃteta* 'pueblo'). =Tewa (1), Jemez (2), Eng. (5), Span. (6).

(4) Oraibi Hopi *Si'o*, of obscure etymology, possibly akin to the other names.

(5) Eng. Zuñi. (<Span.). =Tewa (1), Jemez (2), Cochiti (3), Span. (6).

(6) Span. Zuñi, probably <Keresan or Tewa, unless the unrecorded forms in other languages be similar. =Tewa (1), Jemez (2), Cochiti (3), Eng. (5).

Zuñi Pueblo is at present the most populous of the pueblos. It is seldom visited by Tewa.

(1) Jicarilla Apache "Sīma lōnyę 'Cimaron'".[2] (<Span.). =Eng. (2), Span. (3).

(2) Eng. Cimarron settlement. (<Span.). =Jicarilla Apache (1), Span. (3).

(3) Span. Cimarron. A Span. dictionary gives the meaning as "wild, unruly, applied to men and beasts; a runaway slave, maroon". =Jicarilla Apache (1), Eng. (2).

The Tewa have no name for the settlement.

(1) *Tewàk'osǫ'ºnʃ'ǫywį* 'Tewa big legging pueblo' (*Tewà* name of the tribe; *K'osǫ'ºnʃ* 'Hopi Indian', lit. 'big legging' <*k'o* 'man's deerskin legging extending to the thigh', *sǫ'ºnʃ* 'largeness' 'large', irregular vegetal sing. of *so'jo*; *'ǫywį* 'pueblo'). =Hopi (2), Eng. (4), Span. (6). This is the only name which the Rio Grande Tewa have for Hano Pueblo. The people are called *Tewàk'osǫ'ºnʃ* or *K'osǫ'ºntewà* 'Tewa Hopi' or 'Tewa'. They are frequently called merely *Tewà* 'Tewa' or *K'osǫ'ºnʃ* 'Hopi'.

[1] Final Report, pt. II, p. 30, 1892.

[2] Goddard, Jicarilla Apache Texts, p. 133, 1912.

(2) Oraibi Hopi *Tewakit͡so'ki* 'Tewa pueblo' (*Tewà* 'Tewa'; *kit͡so'ki* 'pueblo'). =Tewa (1), Eng. (4), Span. (6). The people are called *Tewasinomö* 'Tewa people' (*Tewà* 'Tewa'; *sinomö* 'people', plu. of *sino* 'person').

(3) Oraibi Hopi *Hanokit͡so'ki*, of obscure etymology (*Hano* unexplained, see below; *kit͡so'ki* 'pueblo'). =Eng. (5), Span. (7). *Hano* is perhaps a corruption of Tewa *T'anu*, since the Hopi appear to have no aspirated initial *t'* in their language and would perhaps hear it as *h*. Fewkes[1] suggests that Hano is "contracted from Anopi, 'eastern people'", but the writer's Hopi informants declare that this etymology is impossible.

(4) Eng. *Tewa*. (<Span. or Indian). =Tewa (1), Hopi (2), Span. (6).

(5) Eng. Hano. (<Span. or Indian). =Hopi (3), Span. (7).

(6) Span. Tehua, Tegua. (<Tewa (1) or Hopi (2)). =Tewa (1), Hopi (2), Eng. (4).

(7) Span. Jano, Hano. (<Hopi). =Hopi (3), Eng. (4).

This is the Tewa pueblo in the Hopi country, in northeastern Arizona. For its history see *T͡sæwaɑi* [**15**:24]; cf. *K'osǫ'ⁿɲ'ǫɲwį* [Unmapped], page 561.

(1) Navaho "Tqołchíkhŏ'":[2] given as name of Little Colorado River, meaning "red water canyon". Perhaps a translation of Span. (3). Cf. Eng. (2), Span. 3.

(2) Eng. Little Colorado River. (<Span.). =Span. (3). Cf. Navaho (1).

(3) Span. Rio Colorado Chiquito 'little red river'. =Eng. (2). Cf. Navaho (1). Named because of the Colorado River [Unmapped], page 564.

The Tewa have no name for this river.

Santa Clara <Hano Tewa *Tuwi'i* 'flesh gap' (*tu* 'flesh'; *wi'i* 'gap'). This is the name of a place in which the Hopi and Hano Tewa fought with the Navaho at the time when the Hano Tewa first migrated to the Hopi country, according to tradition obtained at Santa Clara Pueblo [**14**:71]. See under [**15**:24].

(1) *Walpi'ǫɲwį*. (<Hopi). (*Walpi* <Hopi (2), *'ǫɲwį* 'pueblo'). = Hopi (2), Eng. (3), Span. (4).

(2) Hopi Walpi, according to Fewkes[3] "from wala, 'gap' 'notch'; opi locative: 'Place of the notch,' in allusion to a gap in the mesa on which it is situated". =Tewa (1), Eng. (3), Span. (4).

(3) Eng. Walpi. (<Hopi.). =Tewa (1), Hopi (2), Span. (4).

(4) Span. Gualpi. (<Hopi). =Tewa (1), Hopi (2), Eng. (3).

[1] Handbook Inds., pt. 1, p. 531, 1907.

[2] Franciscan Fathers, Ethn. Dict. Navaho Lang., p. 132, 1910.

[3] Handbook Inds., pt. 2, p. 901, 1910.

Unlocated Places, not in Region Mapped

Chusca Valley and springs. In the "Chusca Valley in that [Rio Arriba] county are sulphur springs[1]."

Cieneguilla Mesa, Cieneguilla Mountains. "Messa de la Zieneguilla".[2] "Mountains of Cieneguilla".[3] See Cieneguilla [29:20].

Ruins near Wagon Mound.[4]

> Ruins are found in the plains both west and east of Wagon Mound. I have not been able to visit them, and cannot therefore speak of their character. Those east lie on Canadian River, and 25 miles east from the railroad. The pottery, of which I have seen specimens, appears to be similar to that made by the Pueblos. One specimen had the bright glossy ornaments, apparently covered with a very coarse glaze peculiar to some of the older Pueblo pottery.

The Tewa informants questioned do not know these ruins.

Springs east of Great Ranch, near Las Vegas. "Three miles northeast of Las Vegas, east of the Great Ranch, are alkaline and sulphuretted springs".[1]

Mythic Places

Sky Pueblo

Makowa'ǫywį 'sky pueblo' (*makowa* 'sky'; *'ǫywį* 'pueblo') is the name of a pueblo above the clouds. The adventures of a Tewa man who is helped by Spider Old-Woman to reach this pueblo in search of his stolen wife form the plot of a thrilling story.

Pueblo of the Eagle People

Tse'ǫywį 'eagle pueblo' (*tse* 'eagle'; *'ǫywį* 'pueblo') is a village of the Eagle people far in the west.

Pueblo of the Macaw People

Tanʃį'ǫywį 'macaw pueblo' (*tanʃį* 'macaw'; *'ǫywį* 'pueblo') is situated far in the west. The houses are built of macaw feathers and macaw down. The village is inhabited by Macaw people. It is surrounded by cliffs of four colors.

Wayima Lake

Wajimaʔpokwį 'Wayima lake', of obscure etymology: Zuñi and Keresan show forms similar to *wajima; ʔpokwį* 'lake'.

This lake lies somewhere southwest of Zuñi. The name is known to many Tewa. It is used as the personal name of an

[1] Land of Sunshine, a Book of Resources of New Mex., p. 177, 1906.
[2] MS. of 1694, cited by Bandelier, Final Report, pt. II, p. 168, 1892.
[3] Ibid., p. 169, following a Span. source.
[4] Ibid., pt. I, p. 28, note, 1890.

Indian of San Ildefonso and of a small hill [**19**:57] south of San Ildefonso. A San Ildefonso Tewa informed the writer that this lake is not a real lake, and that the name is applied to the dancing-hall of spirits in the underworld.

"*Teguayo*"

Teguayo is the "name of the country of the Tewa (Tegua) and perhaps of the Tigua [Tiwa], in New Mexico, around which, as in the case of Quivira, considerable mystery arose among the Spanish writers of the seventeenth century, who, losing sight of the exact application of the term, transplanted the 'province' to the then unknown north".[1] See the quoted forms of the word in the work cited, which are perhaps based on a Keresan form. Most Tewa deny knowledge of this word, but the old cacique of Nambé seemed to know a vague place in the north named *Tewajoge;* 'great Tewa place'. (*Tewa* name of the tribe; *jo* augmentative; *ge* 'down at' 'over at'). Further inquiries need to be made. Cf. *T'amujoge* [**22**:unlocated].

[1] Hodge in Handbook Inds., pt. 2, p. 718, 1910.

VI. NAMES OF TRIBES AND PEOPLES

AMERICAN. (1) *'Amɛɹikanù.* (<Span. Americano 'American').

(2) *K̂ɛp̂i'ɨŋʃ* 'red necks' (*k̂e* 'neck'; *p̂i* 'redness' 'red'; *'ɨŋʃ* locative and adjective-forming postfix).

(3) *Tsitsɑ̆ŋwæ̆'ɨŋʃ* 'blue eyes' (*tsi* 'eye'; *tsɑ̆ŋwæ̆* 'blueness 'blue'; *ɨŋʃ* locative and adjective-forming postfix. Cf. Texan.

ANCIENT PEOPLE. *Hewɛn̨d̨i'ɨn̨t̂owà* 'ancient people' (*hewɛn̨d̨i* 'ancientness' 'ancient'; *'ɨŋʃ* locative and adjective-forming postfix; *t̂owà* 'people').

APACHE. *Saƀè* of obscure etymology. This is applied to every kind of Apache or Athapascan, including the Navaho. See Chiricahua Apache, Coyotero Apache, Jicarilla Apache, Llanero Apache, Mescalero Apache, Navaho, Ollero Apache, and San Carlos Apache. The Jemez name for Navaho or Athapascan is *K̂ʃâlă*, plu. *K̂ʃâlăʃ;* also *K̂ʃâlăt̂sâ'â*, plu. *K̂ʃâlăt̂sâ'âʃ* (*ît̂sâ'â* 'person'). The Pecos name was presumably the same, and this explains the "Querechos" "Quereches", "Guerechos" of Coronado. The Jemez, and presumably the Pecos also, call the Apache *Togök ʃâlă*, plu. *Togök ʃâlăʃ* 'east Navaho' 'east Athapascan' (*togö* 'east'; *k̂ʃâlă* as above). This is sometimes abbreviated to *Togö*, plu. *Togöʃ* (*ʃ* plu. postfix). These Jemez are known to a San Ildefonso Indian who has lived at Jemez, who says that the Tewa have no general name for Apache except *Saƀè*, and never use an expression meaning 'east Apache' as the Jemez do.

CALIFORNIA INDIANS. *Kalip'ornijat̂owa* 'California people' 'California Indians' (*Kalip'ornia* <Span. California; *t̂owà* 'people').

Tewa who visited California about 1849 give interesting information about the customs of various California tribes. An old man of San Ildefonso tells the following:

> When the Mexicans came to California they found Indian people there. They had songs and dances much like those of the Pueblos. They fled away to escape the Mexicans. They went beyond the sea in a canoe. The chief filled a big bag with macaw feathers and took it with them, Across the sea they still sing and dance in a far country, singing Pueblo-like songs. Others climbed a gigantic spruce tree which was growing in California, and now live in the sky.

CHEYENNE. *Sajæn̨a*, derived perhaps from some Indian source. The Taos, Jicarilla Apache, and Ute use names of very similar sound. The names may all come from English or Spanish.

CHINAMAN. *Tʃinù.* (<Span. Chino 'Chinaman').

CHIRICAHUA APACHE. *Tsiɹakawa*, *Tsiɹakawasaƀè* (*Tsiɹakawa* <Span. Chiricahua; *Saƀè* 'Apache').

COMANCHE. *Kumąntsi*, from some Indian source.

COYOTERO APACHE. *Kojoteɹù*, *Kojoteɹùsaƀè* (*Kojoteɹù* <Span. Coyotero; *Saƀè* 'Apache').

FRIEND. *K̂emà* 'friend'.

HURIJA. Said to be the name of an Indian tribe living somewhere in the east. The name appears to be known to only one informant.

INDIAN. *T̂owa* 'people' 'Indians'.

ITALIANS. *'Italijanù*. (<Span. Italiano).

JEW. *Huɹijù*. (<Span. Judio 'Jew').

JICARILLA OR OLLERO APACHE. *T̂ųnsaƀè* 'basket Apache' (*îųŋʃ* 'basket'; *Saƀè* 'Apache'). The name appears to be a crude translation of the Span. names, but it may be a translation from some Indian language. The informants say that Jicarilla and Ollero Apache are identical, but that the Llanero Apache are distinct.

KERESAN. *Temàîowà* of obscure etymology (*Temà* unexplained, appearing also in *Temàge*, one of the names of Cochiti Pueblo [28:77]; *îowà* 'people'). The name *Temà* is applied to the Cochiti and all the people who talk like them—the Santo Domingo, San Felipe, Sia, Santa Ana, Laguna, and Acoma. The Keresan language is called *Temàtyɹi* (*tyɹi* 'language').

The Keresans have in their language no word meaning 'Keresan', at least so far as the writer can discover. Cochiti *Há'aʃteṭamæ* 'pueblo people' (*há'aʃteṭą* 'pueblo'; *mæ* 'people') is the nearest approach to it. Concerning the origin of the current "Queres", Castañeda's "Quirix", etc., nothing can be learned from the Keresans, although effort has been made to procure information from Cochiti, Santo Domingo, Laguna, and Acoma informants, pronouncing it with every conceivable variation, but the informants say that they have no ethnic name in the Keresan language which sounds anything like it. Doctor Spinden has also tried to learn about the word at Cochiti and Sia, but without success. Bandelier appears to have obtained a Keresan pronunciation of the word, but it may be doubted whether the word is of Keresan origin. An Isleta informant did not know the word.

KIOWA. *Kaĭwa*. (<Span. Caigua or Indian languages <Kiowa name for themselves).

LIPAN. *Lipąn̂owà* (*Lipąyo* <Span. Lipan; *îowà* 'people').

LLANERO APACHE. *'Akǫnsaƀè* 'plains Apache' (*'akǫŋʃ* 'plain'; *Saƀè* 'Apache') This translates the Span. name. The informants say that these are distinct from the Jicarilla or Ollero Apache.

MESCALERO APACHE. (1) *P̂oj̆ąnsaƀè*, apparently 'water willow Apache' (*p̂o* 'water'; *j̆ąŋʃ* 'willow'; *Saƀè* 'Apache'). Whether this is the real meaning of the name and what is its origin are not known.

(2) *Tsisesaðè*, of obscure etymology, perhaps from the Keresan (*Tsise* unexplained; *Saðè* 'Apache'). San Ildefonso "Tsi'-se'"[1]: cf. Keresan "Chī-shē'"[1].

(3) *P'asaðè* 'Mescal Apache', said to be merely a translation of the Span. name (*p'a* 'yucca' 'mescal'; *Saðè* 'Apache'). Tesuque "Pa-ha-sa-be'".[2]

MEXICAN, SPANIARD. *Kwæ̂kuŋ ʃ* (probably a modification of *kwæ̂kɥŋ ʃ* 'metal' 'iron', of uncertain etymology. Cf. Negro.

MIXED-BLOOD. (1) *Pi̯ŋ̨ge·he·ɪi'ɥp̂owǫ̇ndi'ⁱ* 'half blood mixed' (*pi̯ŋ̨ge·he·ɪi* 'half' <*pi̯ŋ̨ge* 'in the middle', *he·ɪi* derivative postfix; *'ɥp̂o* 'blood' < *'ɥ* 'blood', *p̂o* 'water; *wǫŋ ʃ* 'to mix' 'mixed'; *'i'ⁱ* locative and adjective-forming postfix).

(2) *D̨eqwæ̨nt'ɥŋwi'ⁱ* 'spotted coyote tail' (*d̨e* 'coyote'; *qwæ̨ŋ ʃ* 'tail'; *t'ɥŋ ʃ* 'spottedness' 'spotted'; *'i'ⁱ* locative and adjective-forming postfix).

These words refer to half-breeds and other mixed-bloods.

MORMON. *Mo·mǫŋ ʃ*. (<Span Mormón 'Mormon').

NAVAHO. *Ɲwǫ̆nsaðè* 'Jemez Apache' (*Ɲwǫ̆ŋ ʃ* 'Jemez Indian'; *Saðè* 'Apache'). So called because these Athapascans live in the country west of the Jemez country, are often seen in the Jemez country, and have associated with the Jemez.

NEGRO. *Kwæ̂kump'eni̯ŋ ʃ* 'black Mexicans' (*Kwæ̂kuŋ ʃ* 'Mexican'; *p'ɛ̨ŋ ʃ* 'blackness' 'black'; *'i̯ŋ ʃ* locative and adjective-forming postfix). Cf. Mexican.

NON-PUEBLO INDIAN. *'Qɥwi̯pi'i̯nt̂owa* 'not pueblo people' (*'ǫɥwi̯* 'pueblo'; *pi* negative; *'i̯ŋ ʃ* locative and adjective-forming postfix; *t̂owà* 'people').

NON-TEWA. *Tewàpi'i̯nt̂owà* 'not Tewa people' (*Tewà* name of the tribe; *pi̯* negative; *'i̯ŋ ʃ* locative and adjective-forming postfix, 2 + plu.; *t̂owà* 'people'). This is applied especially to Indians who are not Tewa. See Tewa.

OLLERO APACHE, see Jicarilla Apache.

PAWNEE. *Panani̯*, from some Indian source. Cf. Wichita.

PIRO. *Pi·ù*. (<Span. Piro). The writer has not succeeded in finding any Tewa who knows a native Tewa name for the Piro like those with which the Jemez and Picuris are still familiar. Cf. Jemez *P̂elö*, plu. *P̂elöʃ* (*ʃ* plu. postfix); Picuris "Pēlō'oine 'Pecos people'".[3]

PLAINS INDIANS. *'Akǫnʃhe'i̯nt̂owà* 'Great Plains people' (*'Akǫnʃhe-'i̯ŋ ʃ* 'Great Plains', see [Unmapped], page 559; *t̂owà* 'people'.

PUEBLO INDIAN. *'Qɥwi̯t̂owà* 'pueblo people' (*'ǫɥwi̯* 'pueblo'; *t̂owà* 'people').

[1] Hodge in Handbook Inds., pt. 1, p. 846, 1907.
[2] ten Kate, Synonymie, p. 8, 1884.
[3] Spinden, Picuris MS. vocab., 1911.

RIO GRANDE PUEBLO INDIAN. *P̂osoge'o̱ywi'îowà* 'Rio Grande pueblo people' (*P̂osoge* 'Rio Grande' see [Large Features], pages 102–104; *'o̱ywi̱* 'pueblo'; *îowà* 'people').

SAN CARLOS APACHE. *Sa̱ykalù*, *Sa̱ykalùsaƀè* (*Sa̱ykalù* <Span. San Carlos; *Saƀè* 'Apache').

TANO. *T'anuge'i̱nîowà*, *T'anuîowà* 'live down country people; (*T'anuge* 'Santa Fe Plain', see under [Large Features], page 104. *'i̱ŋ ſ* locative and adjective-forming postfix; *îowà* 'people'). The second form is regarded as an abbreviation of the first; from it came Span. Tano, Eng. Tano. The name refers to habitat, not to language, and was applied to Pecos and Keresan as well as to Tewa-speaking Indians who inhabited the great plain called *T'anuge* [Large Features], page 104, south of the Tewa country. See Galisteo Pueblo ruin [**29**:39], and *T'anuge*.

TANOAN. There is no name meaning Tanoan. The Tewa were not aware of the relationship which existed among the languages of the Tanoan group. They merely imagined that some languages were more like Tewa than others, according to one informant.

TEWA. (1) *Tewàîowà*, of obscure etymology (*Tewà*, name of the tribe, unexplained, possibly cognate with Jemez *töwà*, see below; *îowà* 'people'). This is the Tewas' own name for their tribe. The pueblos are called *Tewà'o̱ywi̱* (*'o̱ywi̱* 'pueblo'), the language *Tewàtɥ̨ɪi* (*tɥ̨ɪi* 'language'), the country *Tewànąyge* [Large Features], pages 103–104.

The name has nothing to do with American Span. tegua 'moccasin'. The Jemez use *töwà* 'home' 'pueblo' often almost as a designation of their tribe; thus *ni̱ſu töwaîsâtɥ̨* 'our native (Jemez) language' (*ni̱ſu* 'our'; *îsâtɥ̨* 'language'). Tewa *Tewà* is phonetically what we would expect as the cognate of Jemez *töwà* and it may be that *Tewà* once meant 'home' 'pueblo'. But cf. Jemez (4). At the present time at least *Tewà* is used only as the name of the tribe, and has no other meaning. Cf. Jemez (4), Cochiti (5), Eng. (6), Span. (7).

(2) Taos *Kałłâna*, plu. *kałłânąᵭ*, 'wolf excrement' (*kal-* 'wolf'; *łâ-* 'excrement'; *na*, *nąᵭ* noun postfixes). This is a contemptuous name for the Tewa, whom the Taos regard as being dirty, having wrong customs, and as being no better than Mexicans.

(3) Picuris "Tupí (a)ne":[1] given as meaning "those who paint."

(4) Jemez *Ta'we*, plu. *Ta'weſ* of obscure etymology (*ſ* plu. postfix). Cf. Tewa (1), Cochiti (5), Eng. (6), Span. (7).

(5) Cochiti *Tſìwa*, of obscure etymology. Said to be different from *Tí'wa* 'Tiwa', which it resembles in sound. 'Tewa' people are called *Tſìuahànu* (*hànu* 'people'). Cf. Tewa (1), Jemez (4), Eng. (6), Span. (7).

[1] Spinden, Picuris notes, MS., 1910.

(6) Eng. Tewa, from Tewa (1) and Span. (7). Cf. Tewa (1), Jemez (4), Cochiti (5), Span. (7).

(7) Span. Tehua, Tegua, etc. Probably from Tewa (1). Cf. Tewa (1), Jemez (4), Cochiti (5), Eng. (6).

Some of the names for the Tewa sound much like those for the Tiwa, a fact which is likely to cause confusion. See Tiwa and Non-Tewa.

TEXAN. *Tehanù.* (<Span. Texano 'Texan') The Tewa always regard the Texans as a people distinct from the Americans. Cf. American.

TIWA. (1) *P̂otsą̆nnų̆ł̂owà*, of obscure etymology (*p̂o*, apparently *p̂o* 'water'; *tsą̆nnų̆* unexplained; *ł̂owà* 'people'). Said to be applied properly only to the Isleta and Sandia Indians. No such name as Tiwa is known to the Tewa.

(2) Picuris "Tewĕ'lĭnĕ":[1] given as meaning "Isleta people". Cf. Isleta (3), Jemez (4), Cochiti (5), Sia (6), Eng. (7), Span. (8).

(3) Isleta *Tiwa*, of obscure etymology. This name is applied to the Isleta and Sandia Indians, sometimes also to the Taos and Picuris. Cf. Picuris (2), Jemez (4), Cochiti (5), Sia (6), Eng. (7), Span. (8). *Tiwan* is the plu. No plural sounding like "Ti-guesh" was obtainable. "As for the word Tiguex, the Tiguas [Tiwa] call themselves Ti-guan; but a woman of Isleta . . . plainly pronounced the plural of that name Ti-guesh; 'x' in old Spanish records of New Mexico has the sound 'sh'".[2] The unreliability of this information is apparent. It seems more probable that "Tiguex" comes from the Keresan; see below.

(4) Jemez *Tewă ts̄â'â ʃ*, of obscure etymology (*Tewă* unexplained; *ts̄â'â ʃ* 'people'). This name is applied to the Isleta and Sandia Indians. Isleta Pueblo [**29**:101] is called *Tewăgi*^{i} 'Tiwa place' (*gi*^{i} locative). Cf. Picuris (2), Isleta (3), Cochiti (5), Sia (6), Eng. (7), Span. (8).

(5) Cochiti *Tį̆'wa*, of obscure etymology. Applied to the Isleta and Sandia Indians. Cf. Picuris (2), Isleta (3), Jemez (4), Eng. (7), Span. (8). 'Tiwa place' is called *Tį̆'watsæ* (*tsæ* locative), which may be the form of which the "Tiguex" of Coronado, applied to Puaray Pueblo [**29**:99], is a corruption. 'People of a Tiwa place' are called *Tį̆'watsæmæ* (*mæ* 'people'); Tiwa 'people' is *Tį̆'wahánu* (*hánu* 'people').

(6) Sia "Tiwa":[3] given as name of Sandia Pueblo [**29**:100]. This is doubtless a mistake. Cf. Picuris (2), Isleta (3), Jemez (4), Cochiti (5), Eng. (7), Span. (8).

[1] Spinden, Picuris notes, MS., 1910.

[2] Bandelier, Final Report, pt. II, p. 223, note, 1892.

[3] Spinden, Sia notes, MS., 1911.

(7) Eng. Tiwa, Tigua. (<Span. (8), below). Cf. Picuris (2), Isleta (3), Jemez (4), Cochiti (5), Sia (6), Span. (8).

(8) Span. Tigua, etc. Probably <Tiwa or Keresan. Cf. Picuris (2), Isleta (3), Jemez (4), Cochiti (5), Sia (6), Eng. (7). For "Tiguex" see under Cochiti (5), above, and Puaray Pueblo ruin [**29**:99].

All of these names seem to have applied originally only to the Sandia-Isleta kind of Indians. It appears to have been more or less known to Indians of New Mexico since prehistoric times that the Sandia-Isleta and Taos-Picuris languages are quite closely related, and the names for the former have been applied more or less also to the latter language and "tribe". One Tewa informant said of the Taos-Picuris merely *P̂otsą̆nnų̂towàwagi ɹimu* 'they are like Tiwa' (*P̂otsą̆nnų̂towà* 'Tiwa', see Tewa (1), above; *ɹi* 'they 3 + '; *mu* 'to be'). Some of the names for the Tewa sound much like those designating the Tiwa, a fact which is likely to cause confusion.

Ute. *Jutàîowà* (<Span.?) (*Jutà* perhaps from Span. Yuta 'Ute Indian', of uncertain origin; *îowà* 'people'). Many Indian languages have names for the Ute which closely resemble Span. Yuta in sound. Cf. Jemez *Jută'o*, plu. *Jută'oʃ* (*ʃ* plural postfix).

Wichita. *Witʃitapananį* 'Wichita Pawnee' (*Witʃita* <Eng. Wichita; *pananį* 'Pawnee'). Cf. Pawnee.

VII. NAMES OF MINERALS

Alabaster. Bandelier[1] mentions an "alabaster" image of the morning star seen by him at San Juan. He probably mistook some other mineral for alabaster. The Tewa appear to have no name in their language for alabaster.

'Ą, ąsæ 'alkali' (*'ą* 'alkali' 'salty substance'; *sæ* 'burning' to the taste; cf. *'ąnɾæ* 'salt'). This name is applied also to the mineral obtained at [**3**:14] and known in New Mexican Span. as tequesquite. The substance is encrusted on the ground about the tequesquite spring [**3**:14]. It is of a pinkish color and bitter, salty taste. It is used by the Tewa as a purgative medicine, also instead of soda to raise tortillas. It is composed mainly of Na_2So_4 and Na_2CO_3 according to analysis made by the United States Department of Agriculture.

'Ąnɾæ 'salt' (*'ą* 'alkali'; *nɾæ* perhaps as in *k̂unɾæ* 'turquoise', q. v.). Salt occurs at [**13**:35], [**18**:15], and the Salinas [**29**:110], q. v. See also myths about salt, pages 229, 536–537.

> The saline deposits of New Mexico are large and have produced salt from time immemorial, the Indians having sought these deposits before the advent of the Spaniards. The oldest and best known salt deposits are those of the big Salt Lake on the Estancia Plains in Torrance County. This lake also has heavy deposits of bloedite, the only place in the United States where this rare mineral has been found. It is a hydrous double sulphate of soda and magnesia.
>
> The Salt Lakes of the White Sands in Otero County, the Zuñi Crater Salt Lake in Valencia County, which produces the best salt in the Territory and is in a constant process of formation, having at present a deposit of several million tons, the Salt Lakes in western Socorro County and the Salt Lakes east of the Pecos in Eddy County, are the principal salt producers, although saline flats and salt springs occur in other parts. Thus far, none of this crude salt is refined for commercial purposes, but is used only to salt stock or by the poorer people as a substitute for commercial table salt.[2]

Ɒuwa(jaðe)k̂u 'bread stone' (*ɒuwa* 'bread', *ɒuwajaðe* 'paper bread'; *k̂u* 'stone'). This is a kind of fine-grained sandstone, slabs of which are cut and polished and used for baking *guayave* (Tewa *buwajaðe*), the wafer bread of the Indians. This stone is obtained at *P̂ijoge* [**21**:2], north of the Black Mesa [**1**:unlocated], in the upper Chama drainage, and at *Ɒuwak̂upa'awe* [**14**:32], upper Chama drainage. The name is applied to the stone both in situ and to the shaped slab.

[1] Final Report, pt. I. p. 309, 1890.

[2] Land of Sunshine, a Book of Resources of New Mexico, pp. 107–109, 1906.

Flesh-colored feldspar. "Cia [Sia] enjoys almost a monopoly of white apatite and flesh-colored feldspar."[1] The Tewa appear to have no name for these substances.

K̂ubi̯bi̯be̯gi'ⁱ 'accretion' 'stalagmite' 'stalactite', stone of irregular form with roundish protuberances (*k̂u* 'stone'; *bi̯bi̯be̯gi'ⁱ* referring to the shape). A stone of this kind was used as a fetish by one Tewa.

Kuƀuè 'copper'. (<Span. cobre). The Tewa did not know copper in pre-Spanish times.

K̂u 'stone' 'rock', hard or soft mineral matter of any shape or size.

K̂uke'i'i 'hard rock' 'bowlder' (*k̂u* 'stone' 'rock'; *ke* 'hardness' 'hard'; *'i'ⁱ* locative and adjective-forming postfix).

K̂uk'i 'tufa' 'tuff' 'pumice-stone' (*k̂u* 'stone'; *k'i* unexplained). The Pajarito Plateau west of the Tewa country is composed of tufa, a light, whitish volcanic ash deposited in a layer in places 1,500 feet thick.

K̂unuk̂u 'stone ashes stone' 'limestone' (*k̂u* 'stone'; *nu* 'ashes'). Limestone is obtained by Mexicans and Tewa at a place [18:38] near Black Mesa [18:19]. Knowledge of it is probably post-Spanish.

K̂unɾæ̯ 'turquoise' (of obscure etymology: *k̂u* 'stone'; *nɾæ̯* apparently as *nɾæ̯* in *'o̯nɾæ̯* 'salt', cf. *'o̯* 'alkali'). Turquoise was found in only one vicinity in the country known to the Tewa, viz. at [29:55], q. v. Turquoise is called in New Mexican Span. either turquesa or chachihuite, the latter word being derived from the Aztec language of Mexico, and not, as A. M. Espiñosa[2] states, from a language of the Pueblo Indians. Moreover Espiñosa writes "Chachiquite", a pronunciation which the writer has not heard.[3]

K̂u'o̯nɾæ̯'i'ⁱ 'smooth stone' 'smoothing stone' (*k̂u* 'stone'; *'o̯nɾæ̯* 'smoothness' 'smooth'; *'i'ⁱ* locative and adjective-forming postfix). Such stones are found along the river or on the high beach mesa tops.

K̂up̂a'i'ⁱ 'rough rock' 'lava' 'rock used for making metates' (*k̂u* 'stone' 'rock'; *p̂a* 'rough' 'cracked'; *'i'ⁱ* locative and adjective-forming postfix).

K̂up'a'u 'coal', lit. 'stone charcoal' (*k̂u* 'stone'; *p'a'u* 'charcoal'). The Tewa never used the mineral as fuel.

K̂up'e 'stone wood' 'petrified stone' (*k̂u* 'stone'; *p'e* 'wood'). The Tewa know of this substance. Some of it is said to occur near Los Cerrillos. Dr. C. F. Lummis[4] tells of the wide use of the

[1] Bandelier, Final Report, pt. II, p. 20, 1892.

[2] Spanish Language in New Mexico and Southern Colorado, *Bull. Hist. Soc. N. Mex.*, No. 16, p. 14, 1911.

[3] See Mrs. Zelia Nuttall, Chalchihuitl in Ancient Mexico, in *Amer. Anthr.*, n. s., III, No. 2, pp. 227–38, 1901; Pogue, Aboriginal Use of Turquois in North America, ibid., XIV, July–Sept., pp. 437–66, 1912.

[4] *Sunday News*, Denver, Colo., October 8, 1911.

agates of the Petrified Forest of Arizona among Indian tribes: "It did not flake quite so thin as the finest obsidians, but it was far harder and far prettier."

K̂up'ę̨ndi̯ʸⁱ 'black stone' 'black jade' (*k̂u* 'stone'; *p'ę̨ŋ⁄* 'blackness' 'black'; *'i̯ʸⁱ* locative and adjective-forming postfix). This term is applied especially to black jade, known in New Mexican Span. as zabache; properly azabache.

K̂usak̂uk̂u 'stone pipe stone' 'stone for making stone pipes' (*k̂u* 'stone'; *sak̂u* 'pipe', lit. 'tobacco stone' < *sa* 'tobacco', *k̂u* 'stone'). Tewa pipes were made also of pottery clay.

K̂uwik̂u 'stone-ax stone' 'stone suitable for making stone axes' (*k̂uwi* 'stone axhead', apparently < *k̂u* 'stone', *wi* unexplained; *k̂u* 'stone').

Mékernaték̂u 'a kind of red paint'; see page 454.

Mineral paint. "The Queres [Keresans] of San Felipe [29:69] had in front [which direction from?] of their village large veins of mineral paint, valuable to the Indian for his pottery."[1]

Nąnt̂se(ji̯ʸⁱ) 'yellow earth' (*nąŋ⁄* 'earth'; *t̂se* 'yellowness' 'yellow'; *'i̯ʸⁱ* locative and adjective-forming postfix). The yellow pigment obtained at *Nąnt̂sewije* (page 111), south of San Ildefonso, is thus called; so also the yellow clay obtained at [1:13] near Tierra Amarilla [1:12], at *P̂otsąnsę̨nnæ* [16:37] near San Ildefonso [19:22], and at [20:2]. The earth of the deposit near Tierra Amarilla is moist when dug out. Its presence has given the latter town its name. The earth is used for washing the walls of pueblo rooms near the ground.

Nąŋ⁄ 'earth'. Sometimes applied to *nąpi'i̯*, below, q. v.

Nąŋ⁄'ot̂sa'i̯ʸⁱ, *k̂u'otsa'i̯ʸⁱ* 'sparkling earth' 'sparkling stone' 'mica' (*nąŋ⁄* 'earth'; *'ot̂sa* 'sparkling'; *'i̯ʸⁱ* locative and adjective-forming postfix). This substance is found south of *P̂imbiri'ǫ̨ŋwi̯keji* [25:18]. It is not used for any purpose.

Although only four or five states of the Union produce mica, the large deposits of that mineral in New Mexico have been practically neglected. Outside of shipments from a few deposits at Petaca, Rio Arriba County, no large shipments of mica have been made, but as so much mica is imported it seems probable that sooner or later the many mica deposits will be found of great value. It is used both in sheets and ground, and a good quality will bring $10 to $50 a ton. Lieutenant Pike in 1804 mentioned the large deposits of mica in Santa Fe County, which furnished the material for windows those days, as it was not until after 1850 that glass came into general use. The settlement of Talco, Mora County, derives its name from the mica deposits, called "talco" by the natives. In addition to the mica deposits named, there are prospects north of Ojo Caliente, in Taos County; in the San Andreas Mountains; at Nambe, in Santa Fe County; in the Florida Mountains and in San Miguel County.[2]

Mica [has been found] near Nambe in the Santa Fe Range.[3]

[1] Bandelier, Final Report, pt. 1, p. 163, 1890.

[2] Land of Sunshine, a Book of the Resources of New Mexico, pp. 103–05, 1906.

[3] Ore Deposits of N. Mex., p. 163, 1910.

Nąpi'į, of obscure etymology. Clay, of reddish, brownish, or yellowish color, the chief substance used in pottery making. This substance is also frequently called merely *nąŋ* 'earth'. It is found at [**11**:43], *Tamakǫǫe* [**19**:60], and [**22**:12] south of Truchas [**22**:11]. Sometimes merely *pi'į* [**10**:16] instead of *nąpi'į* is used.

Nuku probably jasper (of obscure etymology; *nu* unexplained; *ku* 'stone'). This is described as a very hard stone of black or yellow color, found in stream beds; see [**22**:13].

Ocher. Bandelier[1] mentions ocher as occurring near San Felipe Pueblo. The Tewa would probably call the mineral 'red earth' or 'yellow earth', etc., according to its color. "At San Pedro [**29**:77], Santa Fe County, are deposits of ocher or mineral paint".[2]

'Ojiku 'ice stone' (*'oji* 'ice'; *ku* 'stone'). A kind of white stone said to be used for whitewashing. It is called jaspe in Spanish.

'Orù 'gold'. (< Span. oro). The Tewa were not familiar with gold in pre-Spanish times. Considerable gold is mined in the region south of the Tewa country.

Platù 'silver'. (< Span. plata). The Tewa were not familiar with silver in pre-Spanish times.

P̂i 'redness' 'red'. Applied to the red pigment dug at [**8**:22] north of Taos (the Taos call it *p'ǎijenemą* 'red'); also to the red paint obtained about 2 miles east of Santa Fe, at *P̂ik'ǫnd̨iwe* (p. 354). The *p̂i* from north of Taos is sometimes distinguished as *P̂ip̂op̂i* 'Red River red' (*P̂ip̂o*, see [**8**:19]; *p̂i* 'redness' 'red').

P̂okænʃu (of obscure etymology) 'tar' 'bitumen' 'asphalt' 'black coal-like shale' 'mica'. This material is said to be found east of Petaca [**6**:2] and at *P̂okænʃu'a'a* [**25**:26] back of Nambé [**23**:1]. The writer has not seen the mineral. It is said to have been used in making pottery. Varieties of mica and pyrites are included under this name.

P̂oʃų̨ŋ (of obscure etymology) 'black sand'. This name is applied to the black and sparkling fine sand seen on water-washed sand-surfaces along the banks or islets of the Rio Grande. The sand is of no use.

Saðènąŋ 'Apache earth' (*Saðè* 'Apache Indian'; *nąŋ* 'earth'). This is a kind of yellow clay obtained at a place on the west side of Santa Fe Canyon, about a mile and a half above Santa Fe city [**29**:5]. The Jicarilla Apache get much of it there; hence the name. This clay is used by the Tewa for making cooking vessels.

Sąywæ 'sandstone' (of obscure etymology; not to be confused with *sąywį̨ŋ* 'zigzag'). This sandstone is found at many places in the Tewa country. See *Ɓuwaku*.

[1] Final Report, pt. II, p. 20, 1892.

[2] Land of Sunshine, a Book of the Resources of New Mexico, p. 111, 1906.

Sulphur. No Tewa name for sulphur has been discovered. The Tewa of the present day know sulphur under its Span. name azufre.

In recent years New Mexico has produced some commercial sulphur, a mill having been erected in the Jemez Mountains, Sandoval County. However, it was one of the first minerals mined in the Territory, mainly to be used in the manufacture of gunpowder, Coronado having made use of sulphur mined at Jemez in the first half of the sixteenth century. In Lincoln and other counties and along the eastern border of the Territory the gypsum beds contain considerable sulphur.[1]

ʃunʃæ, of obscure etymology. A kind of fine white earth which is mixed with pottery clay (*nąpi i̱*) for making certain kinds of ware. About half as much *ʃunʃæ* as clay is used. It is found at [**2**:34], [**2**:35], [**18**:6], [**23**:56], and [**24**:28].

ʃų'ᵘ, of obscure etymology. This name is applied to reddish-black, soft, shiny rock which is found at the place called *ʃųni̱kwaje* [**25**:24]. It is said that the body is painted with this for the Deer dance.

Tæðinąŋʃ 'soft earth' (*tæði* 'softness' 'soft'; *nąŋʃ* 'earth' 'dirt').

Tema(tsæ)tap'ųŋwæ, of obscure etymology (*Tema* Keresan; *tsæ* 'whiteness' 'white'; *ta* 'dryness' 'dry'; *p'ųŋwæ* name of this kind of mineral). This substance is said to be taken from a place near Peña Blanca [**29**:92] on the east side of the Rio Grande. It is said to look somewhat greenish when dug out. It is mixed with water and pottery of certain sorts is washed over with it before firing. It acts as sizing. See *tap'ųŋwæ*.

Tequesquite. See *'Ą, ąsæ*, page 579.

Tetsæ, of obscure etymology (*te* unexplained; *tsæ* 'whiteness' 'white'). This name is applied to the coarse whitish rock found at *Tetsækwajè* [**23**:49] south of Nambé. The substance is not used.

T'ų'ᵘ, of obscure etymology. A whitish substance used to rub on moccasins, or deerskins, or as pottery sizing. It is found at *T'ų'k'ǫnd̨iwe* [**25**:19]. See *t'ų'ᵘpi'i'ⁱ*.

T'ų'ᵘpi'i'ⁱ 'red *t'ų'ᵘ*' (*t'ų'ᵘ* a kind of mineral, see above; *pi* 'redness' 'red'; *'i'ⁱ* locative and adjective-forming postfix). This variety of *t'ų'ᵘ* is said to be found at *T'ų'ᵘpihu'u* [**16**:24].

Tap'ųŋwæ, of obscure etymology (*ta* 'dryness' 'dry'; *p'ųŋwæ* unexplained, name of the substance). This white, friable earth, mixed with water, is used for sizing pottery. It is obtained a short distance east of Santa Fe, at *Tap'uŋwækondiwe*, (p. 555). Cf. *tema(tsæ)tap'ųŋwæ*.

Tsi 'flaking-stone' 'flint' 'obsidian', natural or worked. The pronunciation *tsi'i* is also heard.

[1] Land of Sunshine, a Book of the Resources of New Mexico, p. 105, 1906.

Tsiguwænutsi 'lightning flaking-stone' (*tsiguwænu* 'lightning'; *tsi* 'flaking-stone'). This name may be applied to any flake of flint-like or obsidian-like stone, this kind of stone having been produced by lightning striking the ground, according to Tewa belief.

Tsip'ɛnnu 'black obsidian' (*tsi* 'flaking-stone'; *p'ɛŋ* 'blackness' 'black'; *nu* unexplained). This name is not used so much as the more regularly formed *tsip'enḍi'i* (*tsi* 'flaking-stone'; *p'ɛŋ* 'blackness' 'black'; *'i'i* locative and adjective-forming postfix). Flakes or nodules of black obsidian are found scattered in many places in the Tewa country, but in no place in large deposits. The substance is frequently called simply *tsi*.

Tsit͡sæ'i'i 'white flaking-stone' 'white flint' (*tsi* 'flaking-stone'; *t͡sæ* 'whiteness' 'white'; *'i'i* locative and adjective-forming postfix). White "flint" is picked up by the Tewa at various places in pieces or small "lumps".

Tsi̱ or *tsi̱ku* 'basalt' (*tsi̱* unexplained; *ku* 'stone'). The name is applied to basalt or similar stone in any form. Basalt mesas are called *tsi̱ kwage*, etc. (*tsi̱* 'basalt'; *kwage* 'mesa').[1]

T͡sægiku 'gypsum' (*t͡sægi*, of obscure etymology, apparently < *t͡sæ* 'whiteness' 'white', *gi* unexplained; *ku* 'stone' 'rock'). This white mineral is much used by the Tewa for whitewashing. It is burned, crushed, mixed with water and some wheat flour (to make it adhere better), and applied to the walls of houses or rooms with a brush. It is called yeso in Spanish. It is obtained at *Hutahu'u* [**1**:31], [**15**:26], [**29**:25], [**29**:28], [**29**:56]. See also page 120. "Gypsum is found near Lamy [**29**:38]".[2]

White apatite. "Cia [Sia] enjoys almost a monopoly on white apatite and flesh-colored feldspar".[3] The Tewa appear to have no name for the substances.

[1] For an account of deposits of basalt in New Mexico, see Ore Deposits of N. Mex., pp. 44–46, 1910.
[2] Ibid., p. 163.
[3] Bandelier, Final Report, pt. II, p. 20, 1892.

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